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PUBLICATIONS OF
THE METROPOLITAN MUSEUM OF ART
EGYPTIAN EXPEDITION

EDITED BY

ALBERT MORTON LYTHGOE

CURATOR OF THE DEPARTMENT OF
EGYPTIAN ART

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THE METROPOLITAN MUSEUM OF ART
EGYPTIAN EXPEDITION

—

THE MONASTERY OF EPIPHANIUS AT THEBES

✓
H.E. Winlock

PART II

COPTIC OSTRACA AND PAPYRI

EDITED WITH TRANSLATIONS AND COMMENTARIES BY

W. E. CRUM

GREEK OSTRACA AND PAPYRI

EDITED WITH TRANSLATIONS AND COMMENTARIES BY

H. G. EVELYN WHITE

NEW YORK
MCMXXVI

PRINTED IN GREAT BRITAIN

PREFACE

THE texts published in this volume are those written upon the papyri and ostraca found in and about the ruined Christian buildings at the Tomb of Daga, during the Metropolitan Museum's excavations in 1911–12 and 1913–14. The publication, as at first projected, was to have included not only all texts—whether complete or fragmentary—unearthed in or immediately around the tomb, but also a number of others from ostraca found at certain outlying sites, together with some acquired at the time by purchase and mostly of uncertain *provenance*. The number of texts to be printed and translated thus amounted to over 830. But the events of 1914–18 suggested modifications in this scheme and when printing began, in the spring of 1921, it had been decided to include none but the texts emanating from the tomb itself and its more immediate neighborhood. That a group of pieces from one distant site (**182**, **203**, **294**, **332**, **381**, **577**, **616**) have notwithstanding found their way into this book is to be ascribed to an oversight.[1] But since, without appreciable loss to knowledge, a further reduction could be achieved by the omission of a number of unimportant fragments from Daga, a second revision of the material was made; with the result that the number of texts now published amounts to two hundred less than that contemplated at the outset. Here and there, however, these seemingly negligible fragments proved subsequently to be not valueless and they have in such cases been used in the commentary, under the term "discarded." Yet another series is that whereof translations have been given, although the texts themselves, as containing nothing linguistically notable, are not printed. To decide, however, upon the pieces to be thus treated was not an easy matter and the choice has not, upon reflection, always seemed the best. Of these texts the translations are preceded by an asterisk. Besides the papyri and ostraca, facsimiles of a number of graffiti from the tomb and adjacent cells have given material for over sixty short texts, while others immediately connected with this tomb, though not resulting from the Museum's work there, are added as Appendices.

Something must be said as to the manner of publication. Every Coptic text was revised

[1] By the courtesy of the Metropolitan Museum it was possible to include a selection of the omitted texts in another publication: Crum, *Short Texts from Coptic Ostraca and Papyri*, 1921.

—often several times—by two of us: by its copyist and by another. Further, for all the ostraca and several of the papyri assigned to New York photographs were afterwards available; not, unfortunately, for more than a few of those retained in Cairo. Of the latter, therefore, the readings are more often questionable than are those where photographic control was possible. The cautionary *sic*, though constantly added in the original copies and thus justifying many an unlikely reading, has been omitted in print. We have, moreover, been able sometimes to improve upon readings already printed; such subsequent improvements have been recorded in the translations. In uncompleted lacunae dots represent the probable number of letters missing. Superlineation has been everywhere reproduced, but to some extent standardized; for it is often impossible to decide over how many letters a line was meant to extend. For instance, ⲙ̄ⲛ̄ is always printed, although many scribes appear to write ⲙⲛ̄.

In the translations each piece is headed by its *provenance*. When, as often, an ostracon has been put together from two or more fragments, found at different points in the site, this combined *provenance* is indicated by the sign + (*e.g.* **89**, **189**, **402**). In a few cases it has been possible to join our fragments—or rather, the copies of them—to others found at Daga, but found there many years before the recent excavations (*e.g.* **3**, **531**, **576**). Pieces stated to have come from "Rooms 1 and 3" were found in one or the other of these small adjoining chambers. Throughout the work figures in heavy type indicate the texts as numbered in the present volume.

The translations of the Coptic texts aim of course at literalness; knowledge of the colloquial or vulgar idiom is still too imperfect to justify more adventurous treatment of material which, even where the text is tolerably complete and the readings not in doubt, yet presents many problems. For not only is the language often obscure—inaccurate orthography is a constant contributory here—but the matter dealt with in the texts is too often unintelligible to us. The daily life and interests of humble monks in a far-off province of southern Egypt, 1300 years ago, is for us less easy to visualize than those of their far more remote ancestors, whose painted tombs illustrate the ancient civilization in a way which the poor remains of Christian Egypt can never rival.

Words lost or illegible are in the translations represented by dots—not in this case intended to indicate the number of letters missing—words unintelligible, though complete, by lines.

The pieces reproduced in the seventeen plates of this volume were mostly chosen on palaeographical grounds, as representations of the varying types of script to be met with in the collection.

The Greek texts were copied by H. G. Evelyn White; the Coptic by H. E. Winlock, W. E. Crum, and M. H. Davis, the last of whom also made Indexes I–IV and part of V, besides reading a proof of the entire volume. The translations of the Greek texts are by

Evelyn White, of the Coptic by Crum. Our thanks are due to M. H. Munier, who was kind enough to recollate the texts of several of the Cairo ostraca, and to the late Stephen Hewitt, of Balliol College, Oxford, for valuable aid in dealing with certain of the Greek texts. H. I. Bell and Sir Herbert Thompson kindly answered questions and gave opinions upon many points, Greek or Demotic; their help has in every case been acknowledged in our Commentary. To Professor F. C. Burkitt we owe the transcript of and notes upon Appendix II.

W. E. Crum.

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III. 131 *recto* and *verso*.
198 *recto* and *verso*.

IV. 21, 43, 411[A], 186, 458 *verso*, 111 *recto* and *verso*.

V. 174 *verso*, 269, 133, 106 *verso*.

VI. 162, 200, 244.

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VIII. 584 B *verso* and A *recto*.

IX. 584 A *recto* and B *recto*.

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XIII. 140, 85, 5 *verso*, 175, 191, 247, 180, 387, 336.

XIV. 577, 611, 597 *verso*, 581, 596 *verso*, 618 *verso*, 582, 612, 620, 600.

XV. Appendix I (*v.* p. 148 ff.).

XVI. Appendix III (*v.* p. 343 ff.).

XVII. Appendix II (*v.* p. 152), 578.

ABBREVIATIONS

An. Boll. = *Analecta Bollandiana*, Brussels.
Ann. du S., or *Ann.* = *Annales du Service des Antiquités de l'Égypte*, Cairo.
ÄZ. = *Zeitschrift f. Aegypt. Sprache.*
BGU. = *Aegyptische Urkunden a. d. Kgl. Museen zu Berlin: Griechische Urkunden.*
BKU. = ditto: *Koptische Urkunden.*
BIF. = *Bulletin de l'Institut français d'archéologie orientale*, Cairo.
BM. = Crum, *Catalogue of the Coptic MSS. in the British Museum*, 1905 (cited according to numbers).
BM. Gk. iv and v = H. I. Bell, *Greek Papyri in the British Museum*, vol. iv, 1910, vol. v, 1917.
BP. = Berlin, Kgl. Altes (Staats-) Museum, copies of unpublished ostraca.
Balaizah fragts. = Unpublished papyri from Dêr el-Balaizah, in the Bodleian (*v.* Petrie, *Gizeh & Rifeh*, ch. xii).
Boh. = the Bohairic dialect.
Budge, *Apoc.* = *Coptic Apocrypha in the Dialect of Upper Egypt*, ed. E. A. W. Budge, London, 1913.
——, *Hom.* = *Coptic Homilies*, as above, 1910.
——, *Mart.* = *Coptic Martyrdoms*, as above, 1914.
——, *Misc.* = *Miscellaneous Coptic Texts*, as above, 1915.
CO. = Crum, *Coptic Ostraca*, London, 1902 (cited acc. to numbers).
CSCO. = *Corpus Scriptorum Christianorum Orientalium*, Paris (vol. 41 *Vita Sinuthii*, voll. 42, 73 *Sinuthii Opera*, vol. 43 *Acta Martyrum* i).
Cairo = Museum of Antiquities, Cairo (cited acc. to catalogue numbers).
Chassinat, *Pap. Médic.* = E. Chassinat, *Un papyrus médicale copte* (*Mémoires de l'Inst. franç. d'archéol. or.*, t. xxxii, 1921).
Clar. Press = Woide's Coptic MSS., belonging to the Clarendon Press, deposited in the Bodleian.
EES. = The Egypt Exploration Society (formerly Fund).
Esaias Scet. = Τοῦ ὁσίου πατρὸς ἡμῶν Ἀββᾶ Ἡσαΐου Λόγοι κθ̄ ..... ὑπὸ Αὐγουστίνου μοναχοῦ Ἰορδανίτου, Jerusalem, 1911. (*Cf. PG.* 40.)
Hall = H. R. Hall, *Coptic and Greek Texts of the Christian Period*, London, 1905 (cited acc. to pages).
Imp. Russ. Arch. Soc. = *Zapiski Vost. Otděl. Imper. Russkago Archaeol. Obshchestva* (t. xviii, B. Turaiev, *Koptskia Zamětki*, 1907).
JEA. = *Journal of Egyptian Archaeology*, London.
Jême = Crum & Steindorff, *Koptische Rechtsurkunden d.* 8. *Jahrh. aus Djême*, Bd. 1, Leipzig, 1912.
Kircher = Ath. Kircher, *Lingua Aegyptiaca Restituta*, Rome, 1644.
Krall = J. Krall, *Koptische Texte* (Corpus Pap. Raineri, vol. ii), 1895.
Lemm, *KKS.* = O. von Lemm, *Kleine Koptische Studien* (reprinted from *Bulletin*, Russian Imperial Academy, 1899–1912).
——, *Misc.* = ditto., *Koptische Miscellen* (as above, 1907–1915).
Leyden = Pleyte & Boeser, *Manuscrits coptes . . . à Leide*, 1907.
Louvre R. = Coptic papyri and ostraca in the Department of Egyptian Antiquities of the Louvre. *Cf.* below, *RE.*
MIEg. = *Mémoires de l'Institut égyptien*, Cairo.
MIF. = *Mémoires de l'Institut français d'archéologie orientale*, Cairo.
MMA. = Metropolitan Museum of Art, New York, papyri and ostraca (cited acc. to 'Accession numbers').
Miss. = *Mémoires de la Mission archéologique française au Caire*, Paris.
Mitteis, *Chrest.* = L. Mitteis, *Chrestomathie*, in Mitteis-Wilcken, *Papyruskunde*, Leipzig, 1912.
MSS. Morgan = Coptic MSS. in the collection of Mr. J. Pierpont Morgan (photographic reproductions).
Mus. Guim. = *Annales du Musée Guimet*, Paris.
Or. Chr. = *Oriens Christianus* ('Halbjahreshefte f. d. Kunde d. christl. Orients').
P. Amh. = Grenfell & Hunt, *The Amherst Papyri*, Greek II, 1901.
P. Cairo = J. Maspero, *Papyrus grecs d'époque byzantine*, 1911–1916, Cairo.
PG. = Migne, *Patrologia*, Series Graeca.
PL. = ditto., Series Latina.
P. Mon., or Monac. = Heisenberg & Wenger, *Byzantinische Papyri . . . . . zu München*, 1914.
PO. = *Patrologia Orientalis*, Paris.
PRE[3]. = *Realencyklopädie f. Protestantische Theologie u. Kirche*, 3. Auflage, Leipzig.
PSBA. = *Proceedings of the Society of Biblical Archaeology*, London.
Papyruscodex = Crum, *Der Papyruscodex saec. vi–vii der Phillippsbibliothek, m. e. Beitrag v. A. Ehrhard*, Strassburg, 1915.
Paris 43 and 44 = Two medieval Sa'idic glossaries, bearing these numbers in the Bibliothèque Nationale.
Phill. = Papyrus fragments in the Phillipps Library, Cheltenham (*cf.* Crum, *Short Texts*, Preface).

RE. = Papyri in the Louvre, published by E. Revillout, *Revue égyptologique*, ix, xi, xiv ('Correspondance de St. Pésunthius'), cited from Crum's copies and collations.

Rec. = *Recueil de Travaux relatifs &c.*, Paris.

Reil, *Beiträge* = Th. Reil, *Beiträge z. Kenntnis d. Gewerbes im hellen. Aegypten*, 1913.

ROC. = *Revue de l'Orient Chrétien*, Paris.

Rossi = Fr. Rossi, *I Papiri Copti del Museo Egizio di Torino*, 2 vols. (R. Accad. di Torino, 1887, 1892).

——, *Nuo. Cod.* = ditto., *Un Nuovo Codice Copto* (R. Accad. Linc., 1893).

Ryl. = Crum, *Catalogue of the Coptic MSS. in the John Rylands Library*, Manchester, 1909.

ST. = Crum, *Short Texts from Coptic Ostraca and Papyri*, Oxford, 1921.

Sa'. = the Sa'idic dialect.

Saqqara = *Coptic Inscriptions*, ed. H. Thompson in Quibell's *Excav. at Saq.* (cited acc. to numbers of text).

Sethe, *Dem. Urk.* = K. Sethe, *Demotische Urkunden z. . . Burgschaftsrechte* (Sächsische Akad., 1920).

Synax. = *Synaxarium Alexandrinum*, tt. i, ii; ed. J. Forget (*CSCO.*, 1905, 1912).

TuU. = *Texte und Untersuchungen z. Gesch. d. Altchristl. Literatur*, Leipzig.

Theol. Texts = Crum, *Theological Texts from Coptic Papyri* (Anecdota Oxoniensia, 1913).

Tor. = Coptic Texts, ed. Herbert Thompson, in *University of Toronto Studies: Theban Ostraca*, 1913. *Tor. D* = Demotic Texts in same volume.

Tur. = B. Turaiev, *Koptskia Ostraca*, in *Bulletin*, Russian Imperial Academy, 1899 (cited acc. to numbers).

Tur. *Mater.* = ditto., *Materials for Christian Archæology of Egypt* (in Russian): Proceedings of Archæol. Congress, Kiev, publ. Moscow, 1902 (cited acc. to numbers).

Vat. = Coptic MSS. in the Vatican (*v.* A. Mai, *Script. Vet. Nov. Coll.*, v).

WS. = Crum and Bell, *Wadi Sarga, Coptic and Greek Texts* (Coptica III, Instit. Rask-Oerstediani), Copenhagen, 1922.

WZKM. = *Wiener Zeitschrift f. d. Kunde d. Morgenlandes*, Vienna.

Wessely = C. Wessely, *Studien z. Paläographie u. Papyruskunde*, Vienna.

Wilcken, *Grdz.* = U. Wilcken, *Grundzüge. V.* Mitteis, above.

Zoega = G. Zoega, *Catalogus Codd. Copticorum &c.*, Rome, 1810.

ADDENDA AND CORRIGENDA

In the Texts

89 9 ⲁⲡⲃⲱⲕ
191 23 Read ⲉ.[ⲕⲉ
192 4, 5 ⲭⲉⲕⲙ[ⲥⲟ]ⲟⲩⲛ (Munier)
„ 7 ⲩⲕⲥⲟⲟⲩⲛ (Munier)
222 3 ⲛⲧⲁⲕⲱ. Delete n. 3
240 5 n Or ⲁⲛ[ⲁ
269 9 ⲉⲛ]ⲭⲏⲧ would be better
286 12 ⲙⲙ ⲁⲭⲣⲏ
287 8 ⲥⲉⲛⲁⲥ
299 18 ⲟⲩⲱⲙ
332 2 ⲁⲓ ⲛⲥⲓ-. Delete n. 2
„ After 5 insert a line, ⲕ ? ⲥⲉⲣⲱ-ⲙⲉ, which renders translation uncertain
345 8 [ⲛ] rather than [ⲡ]
374 10 [ⲁ]ⲭⲣⲁⲓ
„ 24 ⲉⲙⲙⲟⲡⲉ ⲣⲁⲣ
384 8 ⲡⲧⲭⲉⲩ
399 5 end prob. ⲛ-, and emendations 6, 9 needless
449 8 ⲡⲡⲁⲣⲉ
455 18 ⲙⲙⲡⲉ ⲉⲁⲓ-
458 13 ⲙⲡⲉⲧⲧⲁⲁⲩ

467

[+ ⲭⲁⲟⲛ ⲙⲉⲛ ⲙⲡ]ⲁⲙⲁⲭⲉ ⲛⲉⲗⲁϫ/
[ⲧⲁⲥⲡⲁⲍⲉ ⲙⲡⲉⲭⲗ]ⲟⲥ ⲡⲧⲉⲧⲛⲙⲡⲧ-
ⲉⲧⲧ]ⲁⲉⲓⲛⲩ ⲙⲡⲡⲥⲱⲥ
[ⲧ ⲛ]ⲧⲉⲧⲛⲁⲓⲟⲥⲧⲙⲏ
]ⲁϥⲓ ⲣⲟⲟⲩⲙ ⲛⲟⲩⲙⲁ
]ⲧⲉ ⲛⲥⲉⲧⲁⲥⲟⲩ ⲛⲥⲉⲛ-
[ⲧⲟⲩ ⲉⲧⲉⲕⲕⲗ]ⲏⲥⲓⲁ ⲙⲡⲥⲁⲃⲃⲁⲧⲟⲛ
]ⲟⲛ, ⲏ ⲥⲡⲁⲩ· ⲭⲁⲛⲉⲛ-
[ⲙⲁⲕⲁⲣⲓⲟ]ⲥ ⲛⲉⲓⲱⲧ ⲁⲛⲁ ⲭⲏⲗⲓⲁⲥ
]ⲣ ⲫⲛⲟⲩϫⲧⲟⲣ ⲁⲛ ⲁⲗ-
ⲗⲁ ⲉⲣⲡⲏⲧⲛ

Verso, in opposite direction

[ⲕⲁⲧⲁ] ⲡⲛⲟⲩⲧⲉ ⲕⲁⲓ
[ⲅⲁⲣ ⲛⲕ]ⲁⲡⲱⲛ ⲟⲛ ⲛⲧⲁ-
[ⲡⲟⲥⲧⲟⲗ]ⲓⲕⲏ ⲕⲉⲗⲉⲩⲉ ⲙⲡⲉ-
]ⲣⲣ ⲡⲙⲉⲉⲩⲉ ⲛⲡⲁⲣⲣⲙ-
[ⲡⲛⲟⲩⲧⲉ ⲟⲩ]ⲛⲟⲥ, ⲟⲛ ⲛⲥⲟⲗⲗ-
[ⲡⲉ ⲁⲩⲱ ⲟⲩ]ⲭⲏⲩ ⲛⲛⲟⲥ
]ⲛⲉⲓⲣⲉ ⲙⲡⲓⲥⲟⲗ-
[ⲗ ⲭⲁⲛⲉⲛⲧⲁⲩ]ⲛⲟⲧⲕ
] ⲡⲁⲩⲗⲟⲥ ⲫ

507 5 [ⲧⲓ ⲁⲉ]
532 15 ⲕⲉⲧⲱⲛ ⲟⲩⲁⲛ ⲕⲉ
533 6 ⲛⲭⲁⲙ
534 5 ⲧⲏⲕⲙⲥ
541 4 ⲉⲃ]ⲣⲓ
600 14 ⲱⲁⲓⲛⲉⲉ

In the Translations

1 n 3 Delete *CO.* 321. ⲭⲉ there = ⲱⲉ vb. But add **81**, *Aegyptus* iii 281
80 n 1 This same legend is found in Rossi i III 27
82 Read Hilarion, Hilaria
84 n 7 For **328** read **327**
85 n 10 ⲓⲱⲛⲁⲑⲁⲙ prob. *CO.* 308, 3 and 443 *b*
94 By scribe of **523** &c.
98, 99, 100, 166, 403 By scribe of **1**
102 n 1 ⲧⲁ must be "part" = district. *Cf. e.g.* H. Sottas, *Pap. de Lille* i p. 43, also Ryl. Demot. p. 326, *t'wet.* Stern *ÄZ.* '84, 56, cited this word in connexion with Jême
„ n 7 ⲃⲱ might be correct; *cf.* Hall p. 80 (5864) ⲱⲁⲛ ⲛⲱⲏ ⲛⲛⲁⲙ
106 is from W. of 1st Tower
„ n 2 P. Oxyrh. 1860 begins *ἐν μὲν προοιμίοις τῆς ἐπιστολῆς*
„ n 3 MMA. 14.6.223 is now *ST.* 388
„ n 10 *Ψον* from Edfu, BM. Gk. ii 329; but common also further north: *ib.* iv p. 579
107 By author of **367**
113 n 1 'Angel' as title, *PG.* 87, 2989 C (Joh. Moschus), where the patriarch is addressed
114 By scribe of **238**
119 n 1 Frange of Petemout dwelt in the hill of Jême: Hall p. 84. Same statement on an ostr. copied by M. Munier
131 By scribe of **435**
135 By scribe of *RE.* 52, *ST.* 176 (*cf.* 17 ⲕⲁⲗⲁ]ⲱⲓⲣⲉ, 11 ⲁⲣⲭⲏ-ⲁⲅ]ⲅⲉⲗⲟⲥ)
151 n 5 *Cf. ἐν τῷ τέως*, *Arch. f. slav. Philol.* xviii 184 *ult.*
156 n 1 Probably = ⲃⲁⲣⲗⲏⲗⲉ, *CO.* 179
163 Shenoute the *lashâne*? in *CO.* 108
„ n 12 An instance is Cod. Borg. cclvi ⲣⲙⲥ, where the king writes the names of the cities whose taxes are to be remitted upon the royal *ἀντίγραφον* (ⲉⲡⲁⲛⲧⲓⲅⲣⲁⲫⲟⲛ ⲛⲧⲙⲛⲧⲉⲣⲟ)
165 Perhaps by scribe of **460**
166 By scribe of **1**
168 n 4 Two further texts illustrate the value of the coin *she*: (1) An ostr. (MMA.) found at Site xx in 1922–23, ⲧⲡⲏⲱⲉ ⲡⲣⲟⲗⲟⲕ/ ⲡⲧ-ⲁⲕⲭⲟⲟⲩⲥ ⲛⲏⲓ ⲁⲓⲭⲓ ⲙⲡⲧⲁⲩⲧⲉ ⲡⲛⲉⲣⲁⲧⲉ ⲭⲁⲣⲟⲥ ⲙⲡⲱⲙⲁⲏ ⲱⲙⲟⲩⲡ: ⲁⲩⲥⲡ (*sic*) ⲥⲱⲁⲧ ⲡⲟⲩ-

ⲡⲏⲱ ⲧⲉⲣⲁⲧⲉ ⲉⲓⲥ ⲣⲙⲏ ⲡⲱⲏ ⲟⲩⲛ ⲙ̄ⲡⲉⲡⲣⲱⲙⲉ ϫⲓⲧⲟⲩ ⲱⲁ-ⲧⲉⲛⲟⲩ "For the half *solidus* thou didst send me I got 14 carats and 308. It was found to lack half a carat. Thus 40 *she* hath the man not yet received." (2) Hall p. 113 (12179), a record of receipts, in which each person had paid ⲟⲩⲣⲟⲗⲟⲕⲟⲧⲓⲡⲟⲥ..... ⲡ̄ⲣⲙⲉ ⲡⲱⲏ ⲙ̄ⲙⲟϥ, "a *solidus* of 40 *she*," though this translation may be doubtful

177 n 8 *Cf.* also Bell's note on BM. Gk. no. 1914, 18 (*Jews and Christians in Egypt* p. 65)

178 n 6 Another Ψαι in BM. Gk. ii p. 326 (Edfu)

179 n 8 Likewise ⲙⲁ]ⲗⲓⲥ in *BP.* 9420

181 n 4 Stocks: *cf.* BM. Gk. iv p. 58 n

182 n 1 *Cf. PO.* xii 218, *Rhumaia* = στρατιώτης

184 By scribe of **130** &c.

186 For this George *v.* **441**

188 n 2 ⲧⲁⲙⲟ with ϫⲉⲕⲁⲥ as here in *CO.* 340

192 n 1 A discarded fragt., Cairo 46304. 73, also from Cell B and by An[dreas], addresses ⲡⲁⲓⲁ-ⲕⲱⲡ and uses the phrase ⲁⲓϭ(ω) ⲣⲧⲁⲓ. Pdiacôn may, then, be a name

205 *Cf. ST.* 405 which contains the same phrases and appears to be by the same writer. Both look like pen-trials, or perhaps drafts for a graffito. *Cf.* **640** &c.

212 is of pottery

218 n 1 Add ⲡⲁⲧⲁⲡⲏⲧⲟⲥ *CO.* 169

240, last l. of translation, for "son" read "brother"

245 n 1 Add **475**

248 n 4 Further instances of this suffix: *BKU.* 58, *CO.* 47 ⲕⲁⲓ, *ib.* 186 ⲕⲟⲓ; with which *cf. CO.* 276 ⲕⲁⲁⲧ, *BKU.* 308 ⲕⲟⲧⲧ (?), and with these again Hall p. 97 *inf.* ⲧⲁϩⲧ for ⲧⲁϩⲟⲓ

250 n 1 But l. 10 shows this writer to be a man. Pantonymus probably in *CO.* 293 *vo.*

253 n 2 A jar, still thus closed with clay, can be seen in Crum *Coptic Monum.* (Cairo), Pl. 1. P. Cairo 10088 is now published as P. Oxyrh. 1851

,, n 7 ϩⲁϩ ⲡⲟⲩⲟⲉⲓⲱ corresponds to πολλοῖς χρόνοις, *e.g.* BM. 514

259 n 2 For this Patermouthius *cf. CO.* Ad. 58

262 n 3 With ⲉϫⲓⲗⲉ *cf.* ? Budge *Apoc.* 116 ⲉϫⲱⲗⲟⲩ, an obscure verb

268 n 7 *Cf.* P. Oxyrh. 1855, ἀνα-γίνωσ(κε) ὀπίσ(ω)

269 For **632** read **631**

314 n 1 A good instance: *PG.* 87, 2896 (Moschus) *inf.*, ἵνα δὲ γι-νώσκῃς

327 n 7 *Cf. Tor.* 28, 8 ⲉⲱⲟⲡⲉ ⲟⲩⲏⲡ ⲟⲩ..ⲣⲧ ⲕⲉⲡ ⲡⲧⲟⲟⲧⲕ

333 n 3 *Cf.* ? this verb in *Miss.* iv 749, not less obscure

338 n 6 ⲥⲉ- for ϫⲉ- also in *BKU.* 42

350 n 4 ⲡⲉⲓⲟ also in *CO.* 241

351 n 7 Further instances of ⲗⲁⲁⲩ "responsibility, burden" perhaps *ST.* 394, 9 and in an unnumbered Vienna ostr. ⲁⲓⲱⲓⲡⲉ ⲡⲥⲁⲡⲗⲁⲩⲉ ⲙⲡⲁⲉⲓⲱⲧ ⲡⲥⲱⲕ

373 24 This recalls Sap. xvi 3, ⲁⲩⲱⲡ ⲣⲓⲥⲉ ⲡⲟⲩⲱⲏⲙ. So ? here "I desire (am ready to) suffer privation for a little"

385 n 3 σκυτάλη in this sense prob. in *ST.* 232, 6

389 n 2 On the festival of St. Phoebammon *v.* Part 1, Index

433 n 12 *V.* also Part 1, Topography

455 is of pottery

464 n Παμὶν in a Theban text, BM. Gk. iii 258

490 n 2 A Vienna ostr. relating to taxation, is written by ⲁⲡⲟⲛ ⲙⲡⲣⲟⲧⲏⲥ

517 n 2 A name perhaps comparable with Jastrapheal is read upon an intact Vienna ostr., ⲁⲡⲟⲕ ⲡⲁⲓⲁⲥⲓⲁⲗ ⲉⲕⲟⲡⲧⲉ ⲉⲩⲥⲣⲁⲓ &c.

543 n 5 This perhaps, as ϭⲏⲧⲱⲡ (? ϭⲏⲧⲱⲛ), in *Tor.* 29. For the preceding ⲱⲏ(ⲱⲉ) without ⲛ- *cf. ST.* 178, 16

568 n In a Vienna ostr. ⲧⲉϩⲓⲟⲩ appears to be a woman's name

615 n 4 Fragments of the Vatican papyrus of these Sentences are in the Ferdinandeum at Innsbruck: nos. 7 (B), 14 (D)

622 From Tomb 95; included by an oversight

630 (*c*) l. 6 *Cf.* ? Φαρισμανειου (gen.), BM. 1077

In the Indexes

P. 350, col. 2, l. 13. Delete "and possibly *to* **451** n" and after **518** 3 in l. 32 insert "and possibly **130, 319, 411** A."
l. 23. After **329** 12 insert **336** 21.
373, col. 1, l. 5 from bottom. Read **554–558**.

THE
MONASTERY OF EPIPHANIUS

COPTIC TEXTS

I. BIBLICAL

1

πη]ογτε αγω [
†]ϲο επεκϣιρε [
]ερραϊ αϥπατ αγω εις [ογοιλε
ϲ]αβεκ ααβραραμ ον ϧ[ωκ
5]ταλο επμα ⲛ̈ϩϲακ πεϥ[ϣιρε
ϩ]μπμα ετμμαγ ⲁⲉ[
]ⲁⲉ ⲙⲡⲟⲟγ ⲁⲉ[
πε]ⲓ̈ⲧⲟⲟγ ⲁⲡⲁγ[ⲥⲉλⲟⲥ
ⲙογ]τε εⲁϧⲣⲁ[ⲣⲁⲙ
10 ϲπ]ⲁγ εϧⲟλ [
ⲉϥ]ⲭω ⲙ̄[ⲙⲟⲥ

3

A

ϑ]ⲁλλⲁϲϲⲁ
]ⲉ ⲛⲁ ⲉⲧⲟⲩⲁⲓ
]ⲁⲉⲓ[...]ⲉⲛⲁ
π]ϫⲟⲉⲓⲥ
]ⲙⲛⲛϣⲉ
ϲ]ⲱ̄ⲧⲡ ⲛⲣ . . . .
ⲑⲁλλ]ⲁⲥⲥⲁ ?
] ? ⲡⲡⲟⲩⲡ-
]ⲓⲉ ⲉⲟⲟⲩ ⲉ̄ⲡⲟⲩⲥⲱⲙ
]ⲡ̄ⲡϫⲁϫⲉ ⲁⲩⲱ ⲉ̄ⲙⲡⲁ-
ⲟⲩ]ⲃⲏⲕ · ⲁⲕϫⲟⲟⲩ ⲛ̄ⲧⲉⲕⲟⲣⲥⲏ
]ⲙ̄ⲡⲉⲕⲥⲱⲡ̄ ⲁⲡⲙⲟⲟⲩ
]ⲛ̄ⲟⲩⲥⲟⲃⲧ̄ ⲁⲩⲱⲥⲣ ⲛ̄ⲥⲓ ⲛ̄ⲙⲟⲟⲩ
ⲛ̄]ⲥⲓ ⲡϫⲁϫⲉ ⲭⲉϯⲛⲁⲡⲱⲧ ⲧⲁⲧⲁⲣⲟⲟⲩ
τ]ⲁⲯⲩⲭⲏ ϯⲛⲁⲣⲱⲙ ⲉ̄ⲡⲧⲁⲥⲉⲇⲉ
]ⲡⲉⲕⲡⲛⲁ ⲁⲑⲁλ[λ]ⲁⲥⲥⲁ ⲣⲟⲩⲉ̄
]ⲛ ⲉϥ[. . . . .]. ⲡⲉⲧⲉⲡⲉ ⲙⲙⲟⲕ
ⲛ]ⲉⲕⲡⲉⲧⲟⲩⲁⲁϥ
ⲥⲟ]ⲟⲩⲧⲛ̄ ⲉϧⲟλ ⲛ̄ⲧⲉⲕ-
ⲗⲁⲟⲥ ⲣⲛ̄ⲧⲉⲕⲓⲭⲁⲓⲟⲥⲩⲛⲏ
ⲉ]ⲧⲟⲩⲁⲁϥ·
] ⲛ̄ⲡⲉⲧⲟⲩⲏ
].

4

ⲉⲙⲱ]ⲡⲉ ⲁⲉ ⲉⲧⲙⲁⲛⲧⲁⲣⲉ ⲡⲣⲉϥ-
]ⲉⲣⲟϥ ⲛⲥⲉⲙⲟⲟⲥϥ ⲛⲙⲟⲩ ⲛⲟⲩ-
] ⲉⲣⲙⲁⲡⲣⲛ ⲙⲁ ⲉⲭⲱϥ ϥⲥⲛⲏ
ⲉⲙ]ⲡⲉ ⲁⲉ ⲉⲙⲡⲧⲁϥ ⲉⲇⲉϯ ⲙⲙ-
5] + ⲙⲡⲉⲕⲙⲱⲡⲉ ⲙⲡⲟⲩⲙⲛⲙ̄
]ⲧⲟⲟⲧⲕ ⲙ̄ⲡⲟⲩⲙⲛⲙ̄ⲙ̄ⲉ ⲉⲣⲓⲕⲉ

[ⲙⲡ]ⲉⲁⲓ ⲁⲩⲱ ⲉⲧⲙⲛⲁ ⲙⲡⲣⲛⲕⲉ
] space
]ⲧⲛ ⲙⲡⲙⲟⲣⲡ ⲛⲉⲃⲟⲧ ⲛⲥⲟⲩ-
[ⲙⲡⲧⲁϥ]ⲧⲉ ⲙⲡⲡⲁⲥϧⲁⲡⲉ + ⲡⲁⲣⲓⲉⲙⲟⲥ
10]ⲙⲟⲥ ⲛⲁⲓ ⲛⲧⲁⲡⲭⲟⲉⲓⲥ ⲉⲱⲛ

B

5 ⲡⲉ [ⲡⲉϥⲣⲁⲛ
ⲁϥⲛⲟ[ⲭⲟⲩ
ⲛ̄ⲧⲣⲓⲥⲧⲁⲧⲏⲥ
ⲙⲙⲟⲟⲩ ⲁϥ[
ⲛ̄ⲟⲉ ⲛ̄ⲟⲩ[ⲱⲛⲉ

C

ⲛ]ⲉⲧⲙⲟⲩⲱⲟⲩ ⲛⲧⲙⲛ[ⲧⲉ
25 ⲉⲓ]ⲥ ⲧⲥⲱⲛⲉ ⲛ̄-
]ⲣⲓⲟⲙⲉ ⲧⲏⲣⲟⲩ ⲉⲓ
ⲟ[ⲩⲭⲟⲣⲟⲥ
ⲁⲱ ⲙ̄]ⲙⲟⲥ ⲭⲉⲙⲁⲣⲡ̄-
]ⲛ̄ [

5

+ⲉϧⲟⲗ ϩⲙⲡⲉⲧⲁⲉⲣⲟⲙⲟⲓⲟⲛ
ⲛⲛⲉⲕⲁⲓ ⲙⲡⲣⲁⲛ ⲙⲡⲭⲟⲉⲓⲥ
ⲡⲉⲕⲛⲟⲩⲧⲉ ⲉϧⲛⲟⲩⲣⲱϧ ⲉϥ-
ⲱⲟⲩⲉⲓⲧ· ⲡⲭⲟⲉⲓⲥ ⲅⲁⲣ ⲛϥ-
ⲛⲁⲕⲱ ⲁⲛ ⲉϧⲟⲗ ⲙⲡⲉⲧ-
ⲛⲁϩⲓ ⲡⲉϥⲣⲁⲛ ⲉϧⲙⲡⲣⲱϧ
ⲉⲧⲱⲟⲩⲉⲓⲧ
blank

Verso

ⲡⲁⲗⲁⲗⲉⲡⲟⲙⲓⲛⲟⲛ
+ⲙⲡⲁϫⲓⲙⲉⲗⲉϫ ⲡ-
ⲱⲛⲣⲉ ⲡⲁⲃⲓⲁⲃⲁⲣ ⲡⲟⲩⲛⲏ
ⲙⲡⲥⲉⲓⲁⲥ ⲡⲉⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ
ⲙⲡⲃⲁⲡⲁⲓⲁⲥ ⲡⲱⲛⲣⲉ ⲡⲓⲱ-
ϩⲁⲉ ⲁⲩⲉⲓ ⲉⲣⲣⲁⲓ ⲉϫⲉⲣⲉ-
ⲑⲉⲓ· ⲙⲡⲫⲉⲗⲗⲉⲑⲉⲓ
ⲁⲩⲱ ⲡⲱⲛⲣⲉ ⲛⲁⲁⲧⲉⲓϩ
ⲛⲁⲁⲡⲁϫⲉⲣⲁⲓ ⲡⲣⲣⲟ +
ⲙⲁⲣⲉⲡⲉⲕⲃⲁⲗ ⲟⲩⲱⲡ
ⲉϧⲙⲡⲓⲣⲡⲉ ⲙⲡⲉⲣⲟⲟⲩ
ⲙⲡⲧⲉⲩⲱⲛ

8 For παραλεπομενων. 16 For ⲛⲁⲓⲁⲇⲟϫⲟⲥ ⲙⲡⲣⲣⲟ (?).

9 A collation only is given of the first part of the text.

ⲛⲥⲁⲉⲓⲁⲥ ⲡⲉⲡⲣⲟϕ/ ⲁⲥⲱⲟⲡⲉ ⲁⲉ ϩⲙⲡⲉⲟⲩⲟⲉⲓⲱ ⲉⲧⲙⲙⲁⲩ ⲁⲉⲍⲉⲕⲓⲁⲥ ⲗⲟⲭⲗⲉϫ ⲱⲁ-
ⲡⲙⲟⲩ ⲁⲩⲱ ⲁⲫⲉⲓ ⲡⲁϥ ⲡⲥⲓ ⲛⲥⲁⲓⲛⲥ ⲡⲱⲛⲣⲉ ⲡⲣⲁⲙⲱⲥ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲩⲱ ⲡⲉϫⲁϥ
ⲡⲁϥ ϫⲉⲛⲁⲓ ⲛⲉⲧⲉⲣⲉⲡϫⲟⲉⲓⲥ ⲛⲛⲟⲩⲧⲉ ⲙⲡⲛ̅ⲁ ϫⲱ ⲙⲙⲟⲟⲩ ϫⲉⲁⲣⲓ ⲡⲧⲱⲱ
ⲙⲡⲉⲕⲛⲏ ⲕⲛⲁⲙⲟⲩ ⲅⲁⲣ ⲡⲧⲟⲕ ⲡⲥ̅ⲛⲁⲱⲛ̅ⲥ ⲁⲛ ⲁⲩⲱ ⲁⲉⲍⲉⲕⲓⲁⲥ ⲕⲧⲟ ⲙ̅-
ⲡⲉϥⲣⲟ ⲉⲧⲁⲟ ⲁϥⲱⲗⲏⲗ ⲉⲣⲣⲁⲓ ⲉⲡϫⲟⲉⲓⲥ ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉⲁⲣⲓ ⲡⲙⲉⲉⲩⲉ
ⲡϫⲟⲉⲓⲥ ⲡⲱⲉ ⲡⲧⲁⲓⲙⲟⲟⲩⲉ ⲙⲡⲉⲕⲙ̅ⲧⲟ ⲉϧⲟⲗ ϩⲛⲟⲩⲙⲉ ⲁⲩⲱ ϩⲛⲟⲩϩⲛⲧ
ⲙⲙⲉ ⲁⲩⲱ ⲁⲓⲉⲓⲣⲉ ⲙⲡⲉⲧⲣ ⲁⲛⲁⲕ ⲙⲡⲉⲕⲙ̅ⲧⲟ ⲉϧⲟⲗ· ⲁⲩⲱ ⲁⲉⲍⲉⲕⲓⲁⲥ ⲣⲓⲙⲉ
ϩⲛⲟⲩⲛⲟⲩ ⲡⲣⲓⲙⲉ: ⲁⲩⲱ ⲁⲡⲱⲁϫⲉ ⲙⲡⲭⲟⲉⲓⲥ ⲱⲟⲡⲉ ⲱⲁⲛⲥⲁⲓⲁⲥ
ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉϧⲱⲕ ⲡⲧ̅ⲭⲟⲟⲩ ⲉⲍⲉⲕⲓⲁⲥ ϫⲉⲁⲓ ⲡⲉⲧⲉⲣⲉ-
ⲡⲭⲟⲉⲓⲥ ⲛⲛⲟⲩⲧⲉ ⲡⲁⲁ̈ ⲡⲉⲕⲉⲓⲱⲧ ϫⲱ ⲙⲙⲟⲟⲩ ϫⲉⲁⲓ-
ⲥⲱⲧ̅ⲙ ⲉⲡⲉⲣⲣⲟⲟⲩ ⲙⲡⲉⲕⲱⲱⲗⲏⲗ ⲁⲩⲱ ⲁⲓ-
ⲡⲁⲩ ⲉⲡⲉⲕⲣ̅ⲙⲉⲓⲟⲟⲩⲉ ⲉⲓⲥ ϩⲛⲏⲧⲉ ϯ-
ⲛⲁⲟⲩⲱϩ ⲙⲙⲡⲧⲏ ⲡⲣⲟⲙⲡⲉ ⲉⲡⲉ-
ⲟⲩⲟⲉⲓⲱⲟ ⲙⲡⲉⲕⲱⲛ̅ⲟ̅

Verso

+ⲁⲩⲱ ⲁⲓⲡⲁϩⲙⲉⲕ
ⲉϧⲟⲗ ϩⲓⲧⲙⲡⲣⲣⲟ ⲡⲡⲁⲥⲥⲧⲣⲉⲓⲟⲥ
ⲁⲩⲱ ϯⲡⲁⲣ̅ ⲡⲁⲱⲧⲉ ⲉⲧⲉⲓⲡⲟⲗⲉⲓⲥ
ⲡⲁⲓ ⲁⲉ ⲡⲁⲱⲱⲡⲉ ⲛⲁⲕ ⲙⲙⲁⲓⲛ̅ ⲉϧⲟⲗ ϩⲓⲧⲙ-
ⲡⲭⲟⲉⲓⲥ ϫⲉⲡⲛⲟⲧⲧⲉ ⲛⲁⲉⲓⲣⲉ ⲙⲡⲉⲓⲱⲁϫⲉ ⲉⲓⲥ ϩⲛⲏⲧⲉ
ϯⲛⲁⲕⲧⲟ̅ ⲡⲑⲁⲓⲣⲉⲥ ⲡⲛⲉⲕⲧⲱⲣⲧⲣ̅ ⲡⲁⲓ ⲉⲡⲧⲁⲡⲣⲏ ⲉⲓⲛ̅
ⲉⲡⲉⲥⲏⲧ̅ ϩⲓⲱⲟⲩ ⲡⲧⲱⲣⲧⲣ̅ ⲙⲡⲛⲏ̈ ⲙⲡⲉⲕⲉⲓⲱⲧ
ϯⲛⲁⲕⲧⲉ ⲡⲣⲏ̅ ⲙⲙⲏⲧ ⲡⲧⲱⲣⲧⲣ̅ ⲁⲩⲱ ⲁⲡⲣⲏ ⲁⲗⲉ ⲉⲣⲣⲁⲓ
ⲉϫⲙⲡⲙⲏⲧ ⲡⲧⲱⲣⲧⲣ̅ ⲡⲧⲁⲑⲁⲓⲣⲉⲥ ⲉⲓ ⲉⲡⲉⲥⲏⲧ̅ ϩⲓⲱⲟⲩ
+ ⲡⲉⲱⲗⲏⲗ ⲡⲉⲍⲉⲕⲓⲁⲥ ⲡⲣⲣⲟ ⲡϯⲟⲩⲁⲓⲁ ⲡⲧⲉⲣⲉⲩⲗⲟϫⲗⲉϫ
ⲁⲩⲱ ⲁⲩⲧⲱⲟⲩⲛ ϩⲙⲡⲉⲩⲗⲟϫⲗⲉϫ ⲁⲛⲟⲕ ⲁⲓϫⲟⲟⲟⲩ ϩⲙⲡⲁϩⲓⲥⲉ
ⲡⲡⲁϩⲟⲟⲩ ϫⲉⲉⲓⲡⲁⲕⲱ ⲙⲡⲥⲉⲡⲉ ⲡⲡⲁⲣⲟⲙⲡⲉ ϩⲙⲡⲙⲧⲁⲗⲏ ⲡⲁⲙ̅ⲡⲧⲉ ⲁⲓϫⲟⲟⲥ ϫⲉ-
ⲡⲧⲛⲁⲥⲟⲧⲧ̅ ⲁⲡ ⲉⲛⲁⲩ ⲉⲡⲟⲩϫⲁⲓ ⲙⲡⲛⲟⲟⲧⲧⲉ ⲣⲓϫⲙⲡⲕⲁϩ ⲡⲧⲛⲁⲥⲟⲧⲧ̅ ⲁⲡ ⲉⲛⲁⲩ ⲉⲣⲱⲙⲉ ⲉϧⲟⲗ
ϩⲡⲧⲁⲥⲧⲙⲉⲛⲓⲁ ⲁⲓⲕⲱ ⲡⲥⲱⲓ ⲙⲡⲱⲱϫⲛ̅ ⲙⲡⲁⲱⲛⲣ ⲁⲛⲁⲡⲁ ⲉⲓ ⲉϧⲟⲗ ⲡϩⲛⲧ ⲁϥϧⲱⲕ
ⲡⲱⲉ ⲡⲡⲉⲛⲧⲁϥϯ ⲟⲩⲱ ⲁϥⲙⲓⲥⲥⲉ ⲡⲟⲩⲥⲕⲏⲙⲏ ⲁϥⲱⲱⲡⲉ ⲡⲁⲣⲣⲁⲓ ⲡⲱⲉ ⲡⲟⲩⲱⲧⲏⲙ ⲣⲓⲟⲩ-
ⲛⲁⲩ ⲉⲁⲥϩⲱⲙ ⲉϩⲟⲩⲛ ⲉⲟⲩⲱⲱⲕⲉ ϩⲙⲡⲉⲣⲟⲟⲩ ⲉⲧⲙⲙⲁⲩ ⲉⲱⲕⲉ ⲡⲧⲁⲩⲧⲁⲁⲩ ⲱⲁⲣⲧⲟⲟⲩⲉ
ⲡⲟⲩⲙⲟⲧⲓ ⲁϥⲟⲩⲱⲱϩ ⲡⲧⲉⲓⲣⲉ ⲡⲡⲁⲕⲉⲉⲥ ⲁⲩⲧⲁⲁⲩ ⲅⲁⲣ ⲭⲙⲡⲉⲣⲟⲟⲩ ⲱⲁⲧⲉⲟⲩⲱⲏ
ϯⲛⲁⲙⲟⲩⲧⲉ ⲡⲱⲉ ⲡⲟⲩϧⲏⲛⲉ ⲁⲩⲱ ϯⲛⲁⲙⲉⲗⲉⲧⲁ ⲡⲱⲉ ⲡⲟⲩⲥⲣⲟⲟⲙⲡⲉ ⲁⲛⲁϧⲁⲗ
ⲅⲁⲣ ⲱⲭⲛ̅ ⲉⲓⲥⲱⲱϩ̅ⲧ̅ ⲉⲡⲭⲓⲥⲉ ⲉⲧⲡⲉ ⲉⲡⲭⲟⲉⲓⲥ ⲡⲁⲓ ⲉⲡⲧⲁⲫⲣⲙⲉⲧ ⲁⲩⲱ

[9]

аүүі м̄пн̄ршнт̀ п̄таψухн аүтамок гар пхоеіс етв̀нн̄т̄с аүω
акторнес напнує аүω п̄терекс̄л̄сωлт̀ актапрої актоүхо гар
п̄таψухн хеппестако̀ аүω паωпр̀ аүω аккто̀ п̄напов̀е тнроү
епарог м̄мої петр̄пам̄пте ап петнарωс ерок аүω пентаү-
мог ап петнасмог ерок отъе петр̄пам̄пте парелпіге
ап̀ етекмптна̀ петоп̄р̀ петнасмог ерок п̄тарє· хіт̀-
м̄поот гар ѳнахпо̀ п̄ренршире наї етнахὼ п̄текмп̄т-
на̀ пхоеіс м̄паоүхаї аүω ѳнало̀ ап єїсмог ерок
р̄поүѱалтнріон п̄пероот м̄пашп̄р̀ м̄пемто̀
євол м̄пнї м̄ппоүте +

10

[р̣]ḛрмеиа + акъокімаζе м̄парнт
ъокімаζе мої пкпіраζе мог
аүω акпіст ḛмпекре ахнсопс пнт +
+ мпркат псωк пноүте пасωтнр

16 A *Verso*

+ . п̄то[к
сік + а[үω
ерої + аүω̣ [
атексік ҷωт[є
ҷнаеіω п̄пеҷс[іх
пароүте матоүхе[
+ хеаүпер̄м̄ пр̀нке [
етв̀еоү̄ аккте текс̀іх [
ωв̀ш̄ м̄поүсіп λааүє р̄ппе . [
] аүω пеї[
]текс[іх

B *Verso*

акс[оүүп
етс[іх
єїме[λета̀
текο[үнам̀
п̄текο[үнам̀
blank

Recto illegible.

C *Recto*

пτеҷс[іх
перѳ[нте п̄пеҷсіх
сік се . [
мосте м[
аүоүωш̄[
апаап [

Verso illegible.

Recto. Traces of other texts, likewise referring to the word сіх.

17 Fibres →

нмера]ṇ >>>>>—>> тог са̣ [ѳнатог
є]ҳомол[огеісѳаі
т]ω̄ опо[маті

Fibres ↑

]ṭọ̣ . [
]етв̀н[нт
ρар]ер̀ ерọ̀ [
ш̄в̀]нр̀ ог[
]. ṇ̣п̣ [

21 Fibres ↑

]ш̄ахе п̄[п]ар̄р̄м̄[
]м̄мо[с] хеш̄а[
blank

22

Verso

отп петеіре мм-
оог прммао ємп-
тог λааү аүω отп пе[т-]
ѳѳѳіо ммоог ерп-
отпос ммптр[ммао]
+ петкатафронеі пог-
ρωѳ̀ сепакатафро-
пе ммоч петр ρωѳ̀

ъе ρнтс ṇ̣тептоλн̀
[паі]пе̣ етоүох
[м]п̣ λааү пат-
[аѳѳ]п̣ па-
ш̄ωп[е
on top edge мпарромıа

8 Read петр ρоте.

25

+ ecaeiac profhт[hc]
ппеотоп пім етеп[ч-]
паxі сѣѡ· ап· ер тъ[і-]
каюсупн ріхмпкаᵩ
хіпепеᵩ мппсѡтм оуъе
мпепепѣаλ пат екепоутє
ѣѣλλак ауѡ пекрѣнтє
єткпааат ппетрупо-
меіпе ерок· ппа п[ет-]
патѡмит є[пет-]
ірє птмптме
ауѡ сепар п-
мєує ппек-
ріоотє +

Verso омо/
[пі]м петпатамѡтп епма
[п]щаепеᵩ· петмоощє
[ᵩ]нтаікаюсупн етхѡ п-
терін етсоутѡп етмос-
те нтапоміа мпп̄ı п-
ѳопс· ауѡ ечпоурє ппч-
ѳіх єѣол ріппѣωроп
оурощ ппеумахє ѯє[п-]
пеуєѡтм єпран пхі п-
ѳопс ечщтам ппеᵩѣаλ
хєппеᵩпат єхі пѳопс
паі петпаоуѡт ρмпм[а]
пщѡпє етхосє нтп-
єтра єттаχрнт [сє-]
па† паᵩ мпоеік
ауѡ пеумоот
нрот +

5 A fresh pen here. 5–8 also in 27. 15 =*ὁμοίως*. 23 Read ечρρощ. 27 Read оуѡᵩ. 29 [сє] Scarcely space for this; 29—32 also in 26.

26

сепа† паᵩ мпоеік ауѡ пеумоот нрот
тєтпапат єррο мпоуєоот ауѡ петп-
ѣаλ папат єткаᵩ мпоун єтєтпѱухн па-
мєλєта пѳоτє мпхоєіс + сωтм паλ ıı пє-
тпѣаλ єрраі пѣλλє [є]пат єѣол ауѡ пі[м-]
пє пѣλλє псаі[арм]ρаλ ауѡ паλ н[са-]
пєто пхоєіс єроοу ауѡ аτр ѣλλ[є пѳı]
нр[мраλ] мп[поутє . .] сепа[хі шіпе тн-]
рот пѳı нєтпѡ[рх ммо]от [єѣол мпхоєіс сеп-]
атмаю псєхі єоοт ρмпп[оутє пѳı псперма]
тирч ппщнре мпінλ
blank

27

† нсаіас пепрофнт/
пєхє ппоутє хєпарака-
λєі паракаλє мпаλаос
поунѣ щахє єпрнт нєıλнм
паλакаλє хєапесѳѣѣıо ащаı
апеспоѣє ѣѡλ єѣол хєа[с-]
[х]ı ріτοοτч мпхоєіс пп[еспоѣє]
[єτк]нѣ + пхоєіс петпа† паı [пот-]
[λас п]сѣѡ єтраєіме ρмпотоєіщ
[єтщ]ше єтраχє отщахє пхоєіс
[петпа]отѡп ппамаахє ачкѡ паı
[нрτοοτ]є нѳє мпет† сѣѡ ачοτωᵩ є-
[роı пот]ммаахє єсѡтм ауѡ тесѣѡ мп-
[хоєіс т€]тпаотѡп ппамахє апок хє
[п†пар а]тсѡтм ап + апат нѳє нтапік-
[аюс тако] ауѡ мп λа[а]ı щωп єроч ρмпєчрнт
[ауѡı нρє]нρωмє па[ıка]юс ауѡ мп λаат † п-
ρτнч + неткѡ хє нρτн[т єро]ı паχпо паı мпкаρ
ауѡ сепакλнрономєı м[пато]от єтоτααѣ ауѡ сє-
паχоо sic хєтѣѣо [мп]єумто [єѣол п]περıοοτє ауѡ нτе-

[27]

ⲧⲧⲛⲍⲓ ⲛⲛⲉϫⲣⲟ[ⲛ] ⲙⲡⲁⲗⲁⲟⲥ ⲫ ⲡⲁⲡⲡⲁ ⲉⲧⲣⲓ-
ϫⲱⲕ ⲁⲧⲱ ⲛⲁⲩⲁ[ϫⲉ ⲉⲧⲣⲓ]ⲣⲱⲕ ⲡⲛⲉⲧⲱϫⲡ ⲉⲃⲟⲗ ⲣⲓ-
ⲣⲱⲕ ⲁⲧⲱ ⲉⲃⲟⲗ ⲣⲙⲣ[ⲱⲫ ⲙⲡⲉⲕⲥ]ⲡⲉⲣⲙⲁ ⲫ ⲃⲱⲕ ⲉⲣⲟⲩ[ⲛ] ⲣⲉⲧⲛ-
ⲡⲁⲣⲩⲗⲏ ⲛⲧⲉⲧⲛⲥⲙ[ⲛ ⲡⲁⲗ]ⲁⲟⲥ ⲛⲧⲉⲧⲛⲛⲟⲩϫⲉ ⲉⲃⲟⲗ
ⲛⲓⲉⲱⲛⲉ ⲉⲧⲣⲓⲧⲉⲣⲓ[ⲛ + ϫⲙⲡⲉⲛⲉ]ⲣ ⲙⲡⲛⲥⲱⲧⲙ ⲟⲩⲁⲉ
ⲙⲡⲉⲛⲉⲡⲃⲁⲗ ⲛⲁⲩ ⲉⲕ[ⲉⲡⲟⲩⲧⲉ ⲛⲃⲗⲗ]ⲁⲕ ⲁⲧⲱ ⲛⲉⲕⲣⲃⲏⲩⲉ
ⲉⲧⲕⲛⲁⲁⲩ ⲛⲛⲉⲧⲣⲁⲡⲟ[ⲙⲓⲛⲉ ⲉⲣⲟⲕ ⲡ]ⲛⲁ ⲧⲁⲣ ⲛⲁⲧⲱⲙⲛⲧ
ⲉⲡⲉⲧⲉⲓⲣⲉ ⲛⲧⲙⲛⲧⲙⲉ [ⲁⲧⲱ ⲥⲉⲛⲁⲣ ⲡⲙⲉ]ⲉⲩⲉ ⲛⲛⲉⲕⲣⲓⲟ-
ⲟⲩⲉ

blank

29

ⲉⲥⲁⲉⲓⲁⲥ
+ ⲉⲥ ⲣⲏⲧⲉ ⲧⲁⲣ
ⲙⲡ ⲗⲁⲁⲩ ⲉⲃⲟⲗ ⲣⲙⲡ-
ⲣⲉⲑⲛⲟⲥ ⲁⲧⲱ ⲙⲡ ⲡⲉⲧ-
ⲧⲁⲙⲟ ⲉⲃⲟⲗ ⲣⲙⲡⲉⲓϩⲱⲗⲟ-
ⲛ· ⲁⲧⲱ ⲉⲓⲱⲁⲛϩⲛⲟⲟⲩ ϫⲉ-
ⲡⲧⲉⲧⲛⲣⲉⲡⲉⲃⲟⲗ ⲧⲱⲛ
ⲛⲛⲉⲧⲟⲩⲟⲱⲃⲉⲧ ⲛⲉⲧⲧⲁ-
ⲙⲓⲟ ⲧⲁⲣ ⲙⲙⲱⲧⲛ ⲱⲟⲟⲡ
ⲁⲧⲱ ⲉⲡϩⲓⲡϩⲛⲛⲉ ⲛⲉⲧ-
ⲡⲗⲁⲛⲁ ⲙⲙⲱⲧⲛ +

30 A collation of the first passage is given.

Verso ⲣⲛⲟⲩⲉⲃ[ⲟⲩ ⲁⲧⲱ ⲟⲩⲥⲁⲃⲃⲁⲧⲟⲛ ⲉ-]
ⲃⲟⲗ ⲣⲛⲟⲩ[ⲥⲁⲃⲃⲁⲧⲟⲛ ⲛⲧⲉⲥⲁⲣϫ ⲛ-]
ⲓⲙ ⲉⲓ ⲙⲛⲁ[ⲙⲧⲟ ⲉⲃⲟⲗ ⲛⲥⲉⲟⲩⲱⲱⲧ]
ⲣⲛⲁⲓⲗ[ⲏⲙ ⲡⲉϫⲉ ⲛϩⲟⲉⲓⲥ ⲛⲛⲟⲩ-]
ⲧⲉ ⲁⲧⲱ ⲥⲉⲡ[ⲁⲉⲓ ⲉⲃⲟⲗ ⲛⲥⲉⲡⲁⲩ]
ⲉⲡⲱⲁⲩ ⲛⲓⲣⲱ[ⲙⲉ ⲉⲡⲧⲁⲩⲡⲁⲣⲁⲃⲁ]
ⲛⲣⲏⲧ ⲡⲉⲩⲭⲏⲧ [ⲧⲁⲣ ⲛⲁⲱϫⲛ]
ⲁⲛ ⲁⲧⲱ ⲡⲉⲧⲕⲱⲣ[ⲧ ⲛⲁϫⲉⲛⲁ]
ⲁⲛ ⲛⲥⲉⲱⲱⲡⲉ ⲉⲣ[ⲉⲥⲁⲣϫ]
ⲛⲓⲙ ⲛⲁⲩ ⲉⲣⲟⲟⲩ

31

ⲁⲧⲱ ⲛⲛⲥⲱⲧⲙ ⲣⲛ[ⲛⲉⲕⲙⲁⲁϫⲉ
ⲉⲣⲟⲩⲛ ⲉⲧⲁⲓϫⲙⲁⲗ[ⲱⲥⲓⲁ
ⲛⲛⲱⲱⲁϫⲉ ⲛⲙⲙⲁⲩ ⲁⲧⲱ [
ⲛϩⲟⲉⲓⲥ ⲛϩⲟⲉⲓⲥ ϫⲱ ⲙⲙⲟ[ⲥ
ⲉⲱϫⲉ ⲁⲣⲁ ⲥⲉⲡⲁⲃⲃⲓⲟ ⲁⲧⲱ [
ⲣⲓⲛⲁⲣⲟⲩ ⲙⲙⲟⲓ ⲉⲡⲉⲣⲣⲟⲟⲩ [
ϫⲉⲩⲥⲙⲁⲙⲁⲁⲩ ⲛⲥⲓ ⲛⲉⲟⲟⲩ ⲙ[ⲛϩⲟⲉⲓⲥ ⲉⲃⲟⲗ ⲣⲙ-]
ⲡⲉⲩⲙⲁ ⲁⲧⲱ ⲉⲓⲥ ⲡⲉⲣⲣⲟⲟⲩ ⲛ[
ⲉⲧⲣⲓⲟⲧⲉ ⲉⲣⲟⲩⲛ ⲣⲛⲛⲉⲧⲉⲣⲛⲩ· [

blank

Verso (in other direction)

ⲁⲧⲱ ⲡⲉⲣⲣⲟⲟⲩ ⲛⲛⲧⲣⲟϫⲟⲥ ⲉ[ⲣⲣⲏⲛ]
ⲉⲣⲟⲟⲩ ⲙⲛⲛⲉⲣⲣⲟⲟⲩ ⲙⲡⲕ[ⲙⲧⲟ ⲁⲧⲱ]
ⲡⲉⲛⲛⲁ ⲫⲓⲧ ⲁϥϫⲓ ⲙⲙⲟⲓ [ⲁⲧⲱ ⲁⲓϣⲱⲕ]
ⲣⲛⲁⲟⲣⲙⲏ ⲙⲡⲁⲛⲛⲁ ⲁⲧⲱ [ⲧⲁⲓⲁ ⲙⲡϩⲟⲉⲓⲥ]
ⲁⲥϣⲱⲡⲉ ⲉⲣⲣⲁⲓ ⲉϫⲱⲓ ⲉ[

blank

ⲉⲣⲟⲩⲛ ϣⲁⲧⲁⲓϫⲙⲁⲗⲱⲥⲓ[ⲁ
ⲉⲡⲉⲧⲟⲩⲏⲩ ⲣⲓⲭⲛⲛ[ⲉⲓⲉⲣⲟ ϫⲟⲃⲁⲣ ⲉⲧϣⲟⲟⲡ]
ⲣⲙⲡⲙⲁ ⲉⲧⲙⲙⲁ[ⲩ
ϣⲟⲟⲡ ⲣⲛⲧⲉ[ⲩⲙⲛⲧⲉ ⲙⲡ-]
ⲛⲥⲁⲡⲥⲁϣⲓ [ⲛⲣⲟⲟⲩ ⲡϣⲁϫⲉ ⲙⲡϩⲟⲉⲓⲥ]
ⲁϥϣⲱⲡⲉ ϣ[ⲁⲣⲟⲓ ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉⲡϣ-[
ⲛⲣⲉ ⲙⲡⲣⲱⲙ[ⲉ
ⲙⲡⲛⲏ ⲁⲩ[ⲱ ⲉⲕⲉⲥⲱⲧⲙ ⲉⲧϣⲁϫⲉ ⲉⲃⲟⲗ]
ⲣⲛⲧⲁⲧⲡⲣⲟ [ⲁⲧⲱ ⲣⲓⲧⲟ-]
ⲟⲧ ⲣⲙⲡⲧⲣ[ⲁ
ⲙⲟⲩ ⲕⲛⲁⲙⲟⲩ [
ⲟⲩⲁⲉ ⲙⲡⲕⲧ[
ⲡⲛⲉⲥⲣⲓⲟⲟⲩ[ⲉ
ⲙⲁⲩ ⲩⲛⲁⲙⲟⲩ [
ϣⲓⲛⲉ ⲡⲥⲁⲡⲉ[ⲩⲥⲛⲟⲩ

blank

33

ⲫ ⲡϣⲁϫⲉ ⲙⲡϩⲟⲉⲓⲥ
ⲉⲡⲧⲁⲥϣⲱⲡ· ϣⲁ·ⲉⲱ-
ⲛⲗ ⲡϣⲏⲣⲉ ⲡⲃⲁⲃⲟⲩ-
ⲛⲗ· ⲥⲱⲧⲙ ⲉⲛⲁⲓ ⲛⲉ-
ⲡⲣ[ⲉⲥ]ⲃⲩⲧⲉⲣⲟⲥ · ⲁⲧⲱ

blank

35

? ⲛⲁ[
?ⲡⲕⲱⲣ[
. ⲕ ⲣⲛⲛⲏ ⲛⲛⲣ[
+ ⲛⲧⲁⲛⲁⲓ ⲧⲁⲣ ⲉⲓ ⲉϫ[
ⲧⲙⲡϩⲟⲉⲓⲥ ⲛⲁⲓ ⲁⲛ[
ⲛⲙⲙⲟⲟⲩ ⲛⲉⲛ[
ⲙⲁⲩ ⲉⲣⲟⲟⲩ ⲛ[
+ ⲁⲫϩⲟⲟⲥ ϫ[ⲉ
ⲉⲥ ⲣⲏⲧⲉ ⲧ[
ⲛⲟⲟⲧⲉ[
ⲣⲱⲕ[
ⲑⲟⲥ[

38

ⲫ ⲃⲱⲕ ⲉⲙⲡⲣⲁⲡ ⲙ-
ⲡⲛⲟⲩⲧⲉ ⲉⲡⲟⲩⲉⲓⲣⲏⲛⲏ
ⲙⲡⲣⲡⲉϫ ⲣⲟⲟⲩ ⲡⲥⲁ-
ⲣⲟⲟⲩ ⲉⲱⲱⲡⲉ ⲉⲕⲱⲁⲡ
ⲥⲏ ⲧⲟⲧⲟⲉⲓⲱⲉ · ⲉⲓⲙⲏ

43

Fibres ↑

[+ ⲧⲡⲓⲥⲧⲉⲩⲉ ⲉⲧⲛⲟⲩⲧⲉ]ⲛⲟⲩⲱⲧ ⲛⲉⲓⲱⲧ ⲡⲡⲁⲣ-
[ⲧⲟⲕⲣⲁⲧⲱⲣ ⲡⲣⲉϥⲧⲁ]ⲙⲓⲟ ⲡⲧⲡⲉ ⲙⲡⲡⲕⲁϩ· ⲡⲉ-
[ⲧⲡⲛⲁⲩ ⲉⲣⲟⲟⲩ ⲙⲡⲛⲉⲧ]ⲉⲡⲧⲡⲛⲁⲩ ⲉⲣⲟⲟⲩ ⲁⲡ·
[ⲙⲡⲟⲩϫⲟⲉⲓⲥ ⲛⲟⲩⲱⲧ ⲓⲥ ⲡⲉϫⲭⲥ ⲡ]ⲱⲏⲣⲉ ⲙ-

→ blank

44

+ ⲡⲛⲟⲩⲧⲉ [ⲡⲙⲁⲓⲣⲱ-]
ⲙⲉ ⲡⲱⲁⲣϩ[ⲏϥ]
ⲁⲓ ⲡⲛⲉⲕϩ ⲟⲩⲛⲁ ⲛ-
ⲉⲙⲏⲓ ⲁⲛⲟⲕ ⲡⲉⲣⲉϥⲣ
ⲛⲟⲃⲉ ⲡⲛⲉⲕⲕⲱ ⲛⲁⲓ
ⲉⲃⲟⲗ ⲛⲧⲁⲱⲏ ⲛⲛⲁ-
[ⲛⲟ]ⲃⲉ ⲡⲛⲉⲕⲛⲁϩⲙⲉⲧ
ⲉⲡϫⲁϫⲉ ⲉⲧⲣⲏⲛ
ⲙⲡⲡⲉⲧⲟⲩⲁⲛϩ ⲉ-
ⲃⲟⲗ ⲡⲛⲉⲕϯ ⲥⲟⲙ
ⲉⲓ ⲛⲧⲁⲣ ⲡⲉⲕⲟⲧ-
ⲱⲱⲏ ⲛⲡⲉⲣⲟ-
ⲟⲩ ⲧⲏⲣⲟⲩ
?

3 For ⲛⲥⲣ; so in 5, 7, 10.
11 ? Read ⲛⲁⲓ.
14 [ⲙⲡⲁⲱⲛϩ].

45

ϯ ⲡⲛⲟⲩⲧⲉ [
ⲡⲛⲁⲛⲧ [
ⲛⲕⲕⲱ ⲉ[ⲃⲟⲗ ⲛⲛⲁⲡⲟ-]
ⲃⲉ ⲛⲁⲡⲟⲙⲓⲁ [ⲧⲏⲣⲟⲩ]
ⲛⲛⲕⲟⲧⲟⲩ ⲉⲃⲟⲗ [. . .]
ⲉⲕⲱⲁⲛϯ ⲧⲏⲕ ⲉⲁⲛ[ⲟ-]
ⲙⲓⲁ ⲛⲓⲙ ⲡⲉⲡⲛⲁⲱ ⲁ[ϩ-]
ⲉ ⲣⲁⲧϥ ⲟⲩⲃⲏⲕ ⲭⲉ-
ⲉⲣⲉⲡⲕⲱ ⲉⲃⲟⲗ
[ⲛ]ⲧⲟⲧⲕ ⲓⲥ ⲡⲣⲁⲱⲕ[.]
]ⲁⲛⲟⲕ ⲟⲩⲃⲏ[.]
]ⲱⲣⲟⲥ

4 For ⲛⲁⲁⲡⲟⲙⲓⲁ.
6 For ϩⲧⲏⲕ.
7 For ⲡⲉⲧⲛⲁ-.
11 ? For ⲉⲃⲓ[ⲛⲡ ⲛⲧⲁⲗⲁⲓⲡ].

46

]ⲉⲡⲟⲩⲧⲉ ⲡ. [
ϩⲁ]ⲣⲉϥ ⲉⲣⲟⲓ ⲉⲃⲏ[ⲟⲗ ϩⲙ-
ⲡⲉϩⲟⲟⲩ ⲧⲏⲣ]ⲟⲩ ⲙⲡⲁⲱⲛϩ[
ⲉⲧⲥ]ⲱⲣⲥ ⲉⲧⲁⲫⲧⲭ[ⲏ
]ⲓⲉ ⲉⲧⲋⲥⲱⲣⲙ [ⲙ
]ⲙ ⲙⲙⲟⲕ ⲉⲧⲟⲩⲁⲟ[ⲡ] ⲉⲡⲓ[
]ⲉ ⲛⲧⲁⲕⲧⲟⲡⲏϥ ⲛⲟⲩⲟⲩ ⲛⲓⲙ [
ⲉ]ⲏⲟⲗ ϩⲙⲡⲙⲟⲩ ⲙⲡⲛⲟⲃⲉ ⲡⲁⲓ ⲉⲧ[ⲟ ⲛⲏⲟⲧⲉ ⲛⲡⲁϩⲣⲁⲕ]
ⲭⲉⲡⲁⲡⲉ ⲡⲁⲛⲟⲃⲉ ⲙⲡⲉⲕⲙⲧⲟ ⲉⲃⲟⲗ [
ⲛⲏⲧ ⲟⲉ ⲛⲁⲓ ⲉⲧⲣⲁⲥⲟⲩⲱⲡ ⲛⲉⲕⲟⲩⲱⲡ ϩ[
ⲭⲉⲓⲙⲟⲟⲩⲉ ϩⲙⲡⲟⲩⲟⲉⲓⲛ ⲙⲡϩⲉ ⲉⲣⲟⲓ ⲉ[ⲓ
ⲡⲁⲣⲁ ⲡⲁⲙⲡⲱⲁ ϩⲙⲡⲁϩ[ⲏ]ⲧ ⲧⲏⲣϥ ⲭⲉⲡ[
ⲭⲉⲕⲟⲩⲁⲁⲉ· ⲁⲣⲓ ⲡⲁϩⲏⲧ ⲡ[. .] ⲏⲟⲉ ⲙⲡⲁⲡ[
ⲉⲧⲁⲏⲣ ⲙⲟϥ ⲉⲃⲟⲗ ϩⲙ[ⲡⲉ]ⲕⲙⲛⲁ ⲉⲧⲟⲩⲁ[ⲁⲉ
ϩⲓⲱⲱⲧ ⲙⲡⲣⲧⲣⲉ[. . .]ⲉ ? ?
ⲟⲩ]ⲱⲱ ⲛϩ[ⲏⲧ . .] ? ?
]ϩⲟⲗⲥ[. . . . .] ?
]ⲛⲥ[. . . . . .] ?

1 [+ⲁⲡⲁ ⲱ]. 6 ?[ⲱⲡⲉ. 13 ? ⲡ[ⲁⲓ]. 15 ⲧⲣⲉ was ⲧⲣⲁ.

47

ⲧ ⲁ[
—— ——[
ⲉⲣⲟⲓ ⲉⲃⲟⲗ ⲣⲙ[
ⲙ̅ⲡ̅ⲣⲧⲣⲁ̅ ⲁⲧⲥ[ⲱⲧⲙ
ⲙⲁⲣⲉⲓⲥⲟⲩⲱⲛ̅ ⲛ[
5 ⲙ̅ⲙⲟⲟⲩ ⲉⲃⲁ̣ⲗ̣[
ⲙ̅ⲙⲟⲕ ⲉⲧⲟⲩⲭⲟⲛ ⲉⲱⲕ[
ⲣⲙⲡⲧⲱⲱ ⲛ̅ⲧⲁⲕⲧⲁ̣[ⲱⲕ ⲛⲟⲩⲟⲛ ⲛⲓⲙ
ⲛ̅ⲣⲉ ⲛ̅ⲛⲁⲧⲁⲕⲱ̣[
ⲛⲁⲓ ⲉⲧⲟ ⲛ̅ⲃⲟⲧⲉ ⲛ̅ⲛ[ⲁⲣⲣⲁⲕ
10 ⲭⲉⲛⲁⲱⲉ [ⲛⲁⲛⲟ]ⲃⲉ ⲙ̅[ⲡⲉⲕⲙⲧⲟ ⲉⲃⲟⲗ
ⲉⲧⲃⲉⲛⲁⲓ ⲁⲣⲓ ⲣ[
ⲛ̅ⲥ̅ⲧ ⲟ̅ⲩ[ⲉ ⲛⲁⲓ ⲉⲧⲣⲁⲥⲟⲩⲛ ⲡⲉⲕⲟⲧⲱⲱ
ⲛ̅ⲧⲁⲙⲟⲟ[ⲱⲉ

Verso
ⲁ̣ⲁⲩ ⲛ[ⲁⲓ ⲛ
15 ⲙⲟⲣ̅ⲧ [ⲉⲃⲟⲗ ⲣⲙⲡⲉⲕⲛⲛ̅ⲁ̅ ⲉⲧⲟⲩⲁⲁⲃ
ⲙⲟⲟⲱ[ⲉ
ⲛ̅ⲧⲁⲁⲥ ⲣⲓⲱⲱⲧ[ⲙⲡⲣⲧⲣⲉ
ⲉⲛⲧⲱⲗⲙ̅ ⲙ̅ⲙ̅ⲛ̅ⲧⲁ[
ⲉⲡⲧⲏⲣⲟ̅

8 Or ⲧⲁⲕⲙ .[(*cf.* 48 3). 11 ? [ⲙⲟⲧ.

48

A

ⲉⲓ[. . . . .] . [
ⲣⲙⲡ[ⲧⲱⲱ] ⲉⲛⲧⲁ[ⲕⲧⲱⲱⲕ ⲛⲟⲩⲟⲛ ⲛⲓⲙ
ⲁⲱ ⲛ̅ⲣⲉ ⲛ̅ⲛⲁ̅ⲧ[
ⲙ̅ⲡⲛⲟⲃⲉ ⲛⲁⲓ ⲉⲧ[ⲟ ⲛ̅ⲃⲟⲧⲉ ⲛⲛ
5 ⲥⲁⲣ̅ ⲭⲉⲛ[ⲁⲱⲉ ⲛⲁⲛⲟⲃⲉ ⲙⲡⲉⲕⲙⲧⲟ ⲉⲃⲟⲗ
ⲉⲧⲃⲉⲛⲁ[ⲓ ⲁⲣⲓ ⲣ
ⲛ̅ⲥ̅ⲧ ⲟⲉ ⲛⲁⲓ[ⲉⲧⲣⲁⲥⲟⲩⲛ ⲡⲉⲕⲟⲧⲱⲱ
ⲙⲉ ⲛ̅ⲧⲁⲙ[ⲟⲟⲱⲉ
ⲉⲓⲭⲱ ⲙⲙⲟ[ⲥ ⲭⲉ
10 ⲡⲟ̣ⲩ̣ⲟ̣ⲉⲓⲛ̣[

B

]ⲓ̅ⲥ̅ ⲙ[
ⲡⲁⲣⲁ ⲛ]ⲁ̅ⲱⲁ̅[
]·ⲧ[

Verso of A

ⲁⲛ̣[
15 ⲛⲁⲡⲉⲕⲁ[
ⲁⲁⲩ ⲛⲁⲓ ⲛ[
ⲙⲟⲣ̅ⲧ ⲉⲃ̣[ⲟⲗ ⲣⲙⲡⲉⲕⲛⲛ̅ⲁ̅ ⲉⲧⲟⲩⲁⲁⲃ
ⲁⲁ ⲣ̅ⲙⲟ[
ⲡⲣⲏⲧ̣[
20 ⲗⲗⲁ ⲉⲛ[
ⲉⲡⲧⲏⲣⲟ̅ ⲁ̣[ⲙⲏⲛ
blank

3 ? ⲧ[ⲁⲕⲟ (*cf.* 47). 11—13 Perhaps on right of frag. A, not below it. 15 ? [ⲡⲉⲗⲟⲥ 20 ? ⲁ[ⲗⲗⲁ

49

Fol. 1a
Fibres →
ⲧⲣ̅ ⲙ̅ⲡⲧⲣⲉ ⲛ̅ⲥⲓ ⲁⲡⲁ ⲁⲑⲁ-
ⲛⲁⲥⲓⲟⲥ ⲡⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡ/
ⲛ̅ⲣⲁⲕⲟⲧⲉ ⲣ̅ⲙⲡⲗⲟⲩⲟⲥ ⲛ̅-
ⲧⲁⲩⲧⲁⲩⲟⲩ ⲉⲧⲃⲉⲡⲉⲥⲭ̅ⲟ̅ⲥ
ⲭⲉⲙⲁⲣⲉⲡⲡⲟⲩⲧⲉ ⲧⲁⲁⲧⲉ
ⲙ̅ⲡⲣⲱⲙⲉ ⲉⲣⲟⲩⲛ ⲉⲧⲙ̅ⲡ̅ⲧ-
ⲣⲉⲩⲙ̅ⲙⲉ ⲉⲓⲁⲱⲗⲟⲛ
ⲁⲩⲱ ⲟⲛ ⲙⲁⲩⲛ̅ⲧⲩ ⲉⲃⲟⲗ
ⲣⲁⲣⲟⲥ + ⲛⲉⲭⲁⲩ ⲛ̅ⲥⲓ ⲡⲁⲩⲗⲟⲥ
ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲭⲉⲣ̅ⲙⲁⲡⲟⲧⲁ̣
ⲛ̅ⲧⲉⲣⲉ ⲛ̅ⲣⲛⲧⲧⲛⲧⲛ̅ ⲛ̅ⲧⲱⲛ̅ ⲁⲉ
ⲡⲉⲡⲓⲕⲟⲥ ⲥ̅ⲃ̅ⲧⲉ ⲛⲁⲓ ⲛ̅ⲧⲉⲓⲙⲓⲛⲉ
ⲉⲧⲛ̅ⲛ̅ⲁ̅ ⲙ̅ⲙⲛ̅ⲧⲣⲙ̅ⲣⲁⲙ̅ ⲉⲕⲥ̅ⲱⲙ̅ⲧ̅
ⲣⲱⲱⲙ ⲉⲣⲟⲕ ⲙⲛⲡⲟⲧⲉ ⲛ̅ⲥⲉⲡⲉⲓⲣⲁⲍⲉ
ⲙ̅ⲙⲟⲕ ⲭⲉ ⲣⲁⲛ̅ⲃ̅ⲁⲣⲟⲥ ⲛ̅ⲛⲉⲧⲛ̅
ⲉⲣⲏⲩ +
ⲉⲓⲣⲙⲉ ⲉⲧⲛ̣ⲁⲕⲱ ⲛ̣ⲏⲧⲛ̣
ⲛ̣ⲟⲗ ⲣⲛⲟⲩⲡⲁⲣⲁⲡⲧⲱⲙⲁ +

11 For ⲛⲉ ⲛⲣⲉ.

[49] [ιϛ̄]. Fibres ↑.

θεος ηνοτ : πποτε ϫι μοειτ
θεος ηλοειη : απποτε εϊ
θεος εσαρκωθη απποτε ϫι σαρ̄ϫ
ōc ευεπιηθη : ατϫπε πποτε
ōc εβαπτισθη : ατβαπτιζε μπ̄π̄[τε]
ōc εστατρωθη : ατσβō̄ μ̄πποτε
ōc απεθανεη απποτε μοτ
ōc απεληλυθη : απποτε τωοτη αγβωκ ερραϊ̈ εμπητε
ōc ερχεται πποτε πηϯ
ις̄ χ̄ς̄ πικα αμηη q̄ϑ

Fibres ↑. [ιϛ̄]

πετπακτο̄ ποτρεϥ̄ρ̄ ποβε
εβολ ριτερηη π̄τεϥπλανη
πεχαϥ π̄σι απα σεϯηρος
παρχιεπισκοπος π̄ταπ-
τιοχια : ϫεερϣαππρω-
με επιοτμει ετχειροτο-
νια ευεπιοτμει ετπρος-
τασια μ̄ποτρεφη (ετλιτουρ-
(για απ
μαρεϥειμε παϥ εττεχ-
ιν π̄ραμϣ̄ ν̄ π̄ραμκ̄λ
λε, ν̄ οττεχνη πλοσικη
πεχαϥ π̄σι ϊακωβος παποστολ/
ριπ̄καθολικον : ϫεερϣαπ-
οτα πλαπα εβολ ϩ̄π̄-
τμε̄ π̄τεκεοτα κτοϥ ϥπα-
τοττο π̄οτψτχη εβολ ϩ̄μ̄-
πμοτ π̄ϥρω̄ε̄ εβολ εχπ-
οτμηϣε π̄ηοβε οτωπ̄ρϭε
εβολ π̄πετπ̄ηοβε επετπ̄ερητ
ατω π̄τετπ̄ϣληλ ϩαπετπ̄ερητ
ϫεκας ετεκω ηητπ̄ εβολ

P. ιϛ̄ is palimpsest. 1, 2 and ηη η in 10, also insertion at 8 by a different hand (or pen) from the rest.
11 οττεχ altered from κεοτει. 14 πλαπα altered from κτε οτψτχη.

[ιϵ̄]. Fibres →.

ϥρμητρε π̄σι παϯλος
παποστολος εϥϩραϊ̈ π̄-
περρωμαιος ϫερεπατ̄ρ̄
ϩτηϥ ϩαρπε πεχαριϭμα
μ̄πποτε μ̄πνευτωϩ̄μ̄
ϩμπαϊ̈ ϩαρ εϫεσται μ̄-
πετηαμεταποϊ̈ εκτοϥ
ον επεοοτ π̄ταϥρε̄ εβολ
π̄ρητ̄ϥ ϩωστε οτν πα-
πποτε σεμηη εβολ
εττααϩρητ πωκ ϫε
τεποτπε ααϰ π̄μπϣ̄ϫ
π̄ηαι ριτ̄π̄ταρετη
ν̄ εααϰ π̄ϣ̄μμο εροοτ
ριτ̄μ̄πποβε : +

50

ⲡⲁⲓⲁⲧⲕ
ⲁⲩⲱ ⲡⲉⲡⲁⲡ[. .].
ⲡⲁⲡⲟⲩⲉ ⲱⲱⲡⲉ
ⲙⲙⲟⲕ ⲁⲩⲱ [ⲡ]ⲁⲓⲁⲧⲥ
ⲛⲧⲉⲕⲡⲟⲗⲓⲥ ⲉⲧⲉⲥⲥⲁ
ⲧⲉⲕⲡⲟ[ⲗⲓⲥ] ⲛⲁⲱⲱⲡⲉ [ⲉⲥⲥⲙ-]
ⲁⲙⲁⲁⲧ ⲱⲁⲡ[ⲉ]ⲡⲉⲣ ⲡⲧⲉⲡⲉⲟ-
ⲟⲩ ⲙⲡⲡⲟⲩⲧⲉ ⲁⲱⲁⲓ ⲣⲙⲡⲉⲥ-
ⲗⲁⲟⲥ ⲁⲩⲱ ⲧⲙⲓⲥⲧⲓⲥ ⲙⲡⲧⲁⲩⲁⲡⲏ
ⲡⲁⲣ ⲟⲩⲟⲉⲓⲛ ⲉⲡⲡⲉⲥⲡⲗⲁⲧⲓⲁ

blank

---

2 пе(т)пап[ог]ч by error for пнетпапоуч.

51

ⲫ [ⲟⲩⲗ]ⲟⲩⲟⲥ ⲡⲧ[ⲁⲩⲧⲁⲩⲟⲩ] ⲛⲥⲓ ⲡⲛⲉⲧⲟⲩⲁⲁ[ⲫ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ
ⲡⲧⲉⲣ]ⲉⲩⲕⲧⲟⲩ ⲣⲛⲧⲙⲉⲣⲥⲛⲧⲉ ⲛⲉϫⲱⲣⲉⲓ[ⲥⲧⲓⲁ
ⲧⲡ]ⲟⲣⲛⲓⲁ ⲛⲉⲥⲛⲏⲧⲛⲉ ⲡⲛⲉⲧⲉⲣⲛⲏ [
]ⲧⲙⲡ . . ⲟⲣ ⲙⲛⲧⲡⲟⲣⲛⲓⲁ ⲧⲛⲉⲣⲉⲡ[ⲛⲁ
]ⲙⲙⲟ[. . ⲕⲁⲓ ⲣ]ⲁⲣ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲧⲁⲙⲟ ⲙ[ⲙⲟⲛ ϫⲉⲧⲉⲯⲩⲭⲏ]
ⲙⲙⲁ]ⲧⲉ [ⲁⲛ . . .]ⲕⲁⲓⲛⲉ ⲙⲙⲟⲥ ⲉⲧⲃⲉⲧⲡⲟⲣ[ⲛⲓⲁ ⲛⲟⲃⲉ]
ⲛⲓⲙ] ⲉⲧⲉⲣⲉⲡⲣⲱⲙⲉ ⲛⲁⲁⲩ ⲥⲉⲙⲡⲛⲟⲗ ⲙⲡⲥ[ⲱⲙⲁ ⲡⲉⲧⲡⲟⲣⲛⲉⲩⲉ]
ϫⲉ] ⲡⲧⲟⲩ ⲉⲩⲣ ⲛⲟⲃⲉ ⲉⲡⲉⲩⲥⲱⲙⲁ ⲙⲙⲓⲧ ⲙ[ⲙⲟⲩ· ⲧⲡⲟⲣⲛⲓⲁ ϫⲉ ⲡⲧⲟⲥ]
ⲱⲁⲧ]ⲣⲉⲕⲣ ⲡⲥⲱⲙⲁ ⲣⲁⲣⲟⲥ ⲉⲡⲉⲓⲁⲛ ⲙⲡⲱ[ⲥⲟⲙ] ⲉⲧⲣⲉ[ⲧⲡⲟⲣⲛⲓⲁ ϫⲱⲕ
ⲉⲃⲟ]ⲗ ⲁ ⲉⲡⲛ . . . . . ⲙ ⲙⲡⲥⲱⲙⲁ [. .]ⲫ . [ ]ⲟ .
] ? ⲡⲣⲉ ? ⲙⲟⲛ ⲣⲓⲟⲛ ⲙⲛⲃⲓ[
? ? ⲧⲡⲉⲩⲥⲱⲙⲁ[
? ? ⲛⲉ ⲡⲡⲉⲛⲥⲱⲙ[ⲁ ⲟⲩⲁⲁⲫ
]. ⲱⲡ ⲣⲓⲥⲉ ⲣⲛⲟⲩ . . . . . ⲁⲣ . ⲛⲁⲧⲉⲥⲧⲉⲫ[
ⲛ]ⲉⲯⲩⲭⲏ ⲛⲥⲉϫⲟⲟⲩⲥⲟⲩ ⲉⲡⲡⲁⲣⲁϫ[ⲉⲓⲥⲟⲥ
]ϫⲁⲣⲙ ⲣ ? ⲁⲩⲱ[
]. ⲁ ? ? ⲧⲓ]ⲙⲟⲣⲉⲓ ⲟⲛ[
]ⲁⲣ ? ⲡⲧⲉⲣⲣ[
ⲫⲟ ?]. ⲁⲩⲁⲫ[
ⲏ ⲉⲃⲟⲗ ? ⲙ[
ⲥⲛⲧⲡⲟ

blank

---

1 After [ⲫ ? ⲁⲡⲁ. 2 end, prob. ⲡϯⲣⲉ ⲙⲛ-. 4 Read ? ⲡϯⲣⲉ ⲙⲛ-, or divide -ⲙ ⲡⲧⲡⲟⲣⲛⲓⲁ. 5 ⲙⲙⲟ[ⲟⲩ or [ⲟⲩ, *cf.* Rossi. 6 Read ? ⲕⲣⲓⲛⲉ; or ⲛⲟⲃⲉ ⲅⲁⲣ]. 10 ? ⲉⲃⲟⲗ ⲁϫⲡⲛ. 11 ⲫⲏ[ⲙⲁ.

[51] *Verso*

ⲥⲁⲓ ⲉⲧⲃ[
ⲭⲏ ⲁⲓⲧ . . . ⲧ . . . . . ⲃⲱⲕ . .
ⲣⲟⲙⲟⲓⲱⲥ . . . ⲙⲁⲣⲡⲡⲱⲧ ⲁⲉ ⲉⲃⲟⲗ ⲛ[ⲡ]ϯⲣⲉ [ⲱ ⲛⲁ-]
[ⲙⲉⲣ]ⲁⲧⲉ ⲉⲡⲥⲟⲟⲩⲛ ϩⲉⲙⲡⲱⲥⲟⲙ ⲙ[ⲙ]ⲟⲛ ⲉⲩⲓ ⲣⲁⲣⲟⲩ
[ⲧⲛ]ⲟⲣϫ ⲅⲁⲣ ⲁⲛ ⲛⲣⲟⲩⲟ ⲉⲡⲁⲣⲭⲁⲓⲟⲥ ⲉⲧⲣⲁⲧⲉⲡⲣⲏ
[ⲛⲁⲓ ⲉⲣⲉ]ⲡⲛⲟⲩⲧⲉ ⲥⲙⲛ ϩⲓⲁⲑⲏⲕⲏ ⲙⲙ[ⲁ]ⲩ ⲁⲡⲁⲩ ϩⲉ-
]ⲥ ⲣⲛⲟⲩ[..]. ⲉⲃⲟⲗ ⲣⲙ̄ⲡⲕⲁⲧⲁⲕⲗⲩⲥⲙⲟⲥ ⲁⲡϯⲣⲉ
[ⲕⲁⲁⲩ ⲕⲁⲣⲏ]ⲩ ⲣⲙⲡⲉ[ⲭⲏⲓ] ⲕⲁⲓ ⲅⲁⲣ ⲡⲛⲟⲩⲧⲉ ⲣ ⲙⲡⲧⲣⲉ ϩⲉⲁⲡ-
[ⲁⲩ ⲉⲣⲟ]ⲕ ⲛⲁⲓⲕⲁⲓⲟⲥ ⲙ[ⲡⲁ]ⲙⲧⲟ ⲉⲃⲟⲗ· ⲗⲱⲧ ⲟⲛ ⲣⲟⲙⲟⲓⲟⲥ ⲁⲡⲁⲣ-
[ⲉⲗⲟⲥ ⲙ]ⲡⲛⲟⲩⲧⲉ ⲟⲩⲱⲛϩ ⲡⲁϥ ⲉⲃⲟⲗ ⲁⲩⲥⲟⲓⲗⲉ ⲉⲣⲟϥ ⲁⲩⲱ
ⲙⲡⲛ]ⲟⲩⲧⲉ ⲧⲟⲩϩⲟϥ ⲉⲃⲟⲗ ⲣⲙⲡⲧⲁⲕⲟ ⲛⲥⲟⲇⲟⲙ
ⲉⲧⲣⲉϥⲡⲱϩ[ⲧ ⲉⲃⲟⲗ ⲣⲡ[ⲟ]ⲩⲙ̄ⲣⲁⲁⲩ ⲛⲛⲉⲓⲧⲥⲁⲓⲟ ⲁⲛ ⲛⲛⲉ-
ⲧⲟⲩⲁⲁϩ ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲙⲉ ⲩⲉⲛⲟⲓⲧⲟ ⲁⲗⲗⲁ ⲉⲓϫⲱ ⲛⲛⲁⲓ
ⲉⲓⲟⲧⲱⲥϥ ⲉⲁⲥⲫⲁⲗⲓⲍⲉ ⲙⲡⲉⲧⲣⲏⲓⲧⲉⲙⲱⲛⲓⲕⲟⲛ ϫⲉⲛⲛⲉ-
ⲣ . ⲉ ⲣⲙⲡ[. . . .] ⲙⲟⲛⲟⲛ ⲡⲏⲣⲡ ⲁⲛ ⲡⲉⲧⲉⲓⲛⲉ ⲙⲡϯⲣⲉ ⲣⲁⲩⲉϥ-
[ⲣ]ⲧⲟⲣ [ⲙⲁⲣⲁⲁϥ] ⲁⲗⲗⲁ ⲧⲙⲡⲧⲱⲁ ⲙⲡⲧⲙⲡⲧⲗⲁⲙⲙⲓⲣⲧ̄ ⲛⲉⲧ-
ⲙ]ⲙⲟⲛ ⲡⲏⲣⲡ ⲉⲛⲟⲩⲣⲱⲱϣⲉ, ⲟⲩⲛⲁⲣⲣⲉⲡⲉ
]. ⲁⲩ . . ⲡⲁⲑⲟⲥ· ⲁⲩⲱ ⲡⲁⲑⲟⲥ ⲛⲓⲙ ⲉⲧⲛⲏⲧ
[ⲉⲃⲟⲗ ⲣⲙⲡϯⲣⲉ] ? ⲟⲩ[ϯⲣⲉⲡ]ⲉ ⲧⲛⲟⲣⲛⲓⲁ ⲟⲩϯ-
[ⲣⲉⲡⲉ· ⲛⲉⲟⲟⲩ ⲉⲧⲙⲟⲩ]ⲉⲓⲧ ⲟⲩϯⲣⲉⲡⲉ· ⲧⲙⲡ-
ⲟⲩϯⲣⲉ]ⲡⲉ ⲡⲛⲟⲩⲥⲉ ⲟⲩϯⲣⲉⲡⲉ
ⲟⲩϯ]ⲣⲉⲡⲉ· ⲧⲙⲡⲧⲣⲁⲣ ⲡⲱⲁϫⲉ
[ⲟⲩϯⲣⲉⲡⲉ· ⲧⲙⲡ]ⲙⲁⲥⲧⲣⲱⲙⲉ ⲟⲩϯⲣⲉ-
[ⲡⲉ· ⲟⲩⲡⲟⲕⲣⲓ]ⲥⲓⲥ ⲟⲩϯⲣⲉⲡⲉ· ⲧⲙ-
[ⲧⲱⲁ]ϫⲉ ⲡⲁⲣⲧⲟⲛ ⲟⲩ-
[ϯⲣⲉⲡⲉ· ⲧ]ⲙⲡⲥⲁⲧⲛ-
[ⲣⲡ ⲟⲩϯⲣⲉ]ⲡⲉ· ⳩⳩⳩

blank

37 Read ⲙⲡⲧⲱⲁ.

52

ⲁⲡⲁ ϩⲁⲥⲓⲗⲓⲟⲥ
ⲛⲓⲙ ⲅⲁⲣ ⲉⲡⲉⲣ ⲡⲉⲡ-
ⲧⲁⲧⲙⲁⲕⲁⲣⲓⲍⲉ ⲙ̄ⲙⲟϥ
ϩⲉⲟⲩⲡⲧ̄ϥ ⲭⲣⲏⲙⲁ
ⲏ ⲛⲓⲙ ⲡⲉⲛⲧⲁϥⲟⲩ-
ϫⲁⲓ ⲉⲩⲣ̄ⲡⲟⲩⲙ̄-
ⲧⲟⲛ ⲡ̄ⲥⲱ-
ⲙⲁ

3 more short, illegible lines

53

ϯ ⲉⲃⲟⲗ ⲣⲛⲟⲩⲕⲁⲣ[ⲓⲥ-]
ⲙⲁ ⲛⲧⲉ ⲡⲉⲛⲓⲱ ⲉ[ⲧⲟⲩ-]
ⲁⲁⲩ ⲁⲡⲁ ⲁⲙⲓⲁⲛⲟ[ⲥ ⲡⲁⲣ-]
ⲭⲉⲉⲡⲓⲥⲕ/ ⲡⲣⲁⲕⲟ[ⲧⲉ ⲡⲛⲟ-]
ⲟⲩⲧⲉ ⲡⲗⲟⲩⲟⲥ ⲧⲓ[ⲧⲙⲡ-]
ⲧⲁⲕⲁⲑⲟⲥ ⲧⲏⲣⲥ[
ⲥⲱⲧⲙ ⲁⲩⲱ ⲡⲧ[
ⲉⲃⲱⲕ ⲉⲣⲟⲩⲛ [ⲣⲓⲧⲏⲧⲡⲩⲗⲏ ⲉⲧ-]
ⲟⲛⲏ ⲁⲩⲱ ⲉⲧ[ⲭⲓ ⲉⲣⲟⲩⲛ ⲉⲧⲙⲡ-]
ⲧⲉⲣⲟ ⲡⲱⲁⲉⲡ[ⲉϩ
ⲡⲉⲧⲙⲏⲱⲕ ⲙ[
[ⲉⲛ]ⲉϩ·ⲣⲓⲧⲛ[

54

A

]ⲥ̣.[
]ⲉ ⲣⲙ[
]ⲥ ⲁⲧ.[
]ⲫⲱⲧⲙⲟ[ⲥ
ⲡⲟ̣ⲧⲥⲁⲧⲣⲓⲁ[
ⲁⲍⲓⲟⲥ ⲛⲁⲣⲭ[ⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲕⲁⲑⲁⲓⲣⲟⲧ ⲙⲙ̣[
ⲉⲧⲉⲕ̣ⲡⲟⲗⲓⲥ [
ⲉⲭⲟⲟⲥ ⲁⲉ[
ⲉⲩⲁⲣⲉⲡⲣ[
ⲁⲗⲗⲁ ⲁⲩ[
ⲉⲭⲱ [ⲙⲙⲟⲥ
ⲙⲡⲉ[
ⲣⲟⲗ[ⲱⲥ
ⲉ.[

Verso

]ⲁ̣.[
ⲉ]ⲧⲃⲉⲟⲩⲛ̣..[
ⲣ]ⲡⲟⲩⲙⲛⲧⲁ[
ⲕⲟ]ⲣⲛⲏⲗⲓⲟⲥ ⲣ[
ⲁⲕⲁ]ⲕ̣ⲓⲟⲥ ⲡⲏ̣·
ⲡ]ⲉⲕⲣⲟⲟⲩⲱ
ⲧ]ⲙ̣ⲁⲛⲓⲁ ⲙⲛ-
]ⲡⲛⲟⲩⲧⲉ
]ⲙ̣ⲙⲓⲛ ⲙⲟⲩ
]. ⲟⲛ ⲁⲩⲱ
]ⲛⲉⲡⲓ-
]ⲧⲏ
]ⲥ̣ⲓⲁ
]ⲛ̣
?

B

]ⲙ̣[
]. ⲁⲡⲉ ⲙ̣[
]ⲥ̣ⲟⲩ· ⲉⲧⲙ.[
]ⲉⲓⲥ ⲉⲣⲟⲟⲩ ⲛⲙ-
]ⲁ̣ⲟⲩⲱⲧ ⲛⲕⲉ-
]. ⲙⲡⲁⲟⲓ ⲣⲉ.
]. [
?

Verso blank

6 ⲉⲧ]ⲁⲍⲓⲟⲥ. 7 [ⲟⲩ or [ⲟⲟⲩ. 17 ? [ⲏⲣⲉ. 19 ⲣⲟ] or ⲁⲟ]. 20 Or ⲛⲟⲩⲱⲧ.
21 ⲉ altered to ⲛ. 25 ? [ⲁⲥⲓⲣⲏⲧ or [ⲱⲱⲣⲉ or [ⲓⲥⲟⲗ. 33 ⲉⲡⲓ[ⲥⲕⲟⲡⲟⲥ.

55

ⲧ̄ ⲡⲙⲉⲣⲙ[ⲛⲧ ⲛ̄ⲕⲏ-]
ⲣⲧⲙⲁ ⲙ[ⲡ ⲁⲡⲁ]
ⲁⲁⲙⲓⲁⲛ[ⲟⲥ
ⲣ̄ⲛ̄ⲧⲙⲉⲣ[ⲛ̄ⲣⲟⲙⲡⲉ]
ⲱⲗⲏⲗ[
blank

56

ⲧⲟⲥ
ⲥⲉⲡⲟⲧⲉⲓⲟⲧ ⲗⲟ-
+ ⲉⲓⲡⲁⲭⲟⲟⲥ ⲅⲁⲣ ⲭⲉ-
sic ⲭⲉⲉⲣⲱⲁⲛⲧ̄ⲙ̄ⲡⲛⲟⲩⲧⲉ
ⲧⲱⲱⲃⲉ ⲡⲏⲧⲛ ⲛⲧⲱ̄ⲣ̄ⲣ̄ⲱ
ⲡⲧⲉⲧⲡⲡⲗⲁⲏⲛ ⲙⲛⲧⲉⲧⲛⲁⲡⲁⲡⲉⲣⲟ-
ⲡⲓⲁ ⲛⲧⲱⲧⲛ ⲡⲉⲛⲧⲁⲩⲧⲣⲉⲡⲉⲭⲓ-
ⲣⲁ ⲙⲡⲛⲉⲃⲓⲏⲛ ⲙⲡⲗⲁⲟⲥ· ⲙⲟⲟⲩⲉ ⲉⲧ-
ⲧⲱⲃⲉ ⲁⲩⲱ ⲉⲧⲕⲱⲧⲉ ⲕⲁⲧⲁ ⲙⲁ ⲉⲩ† ⲉⲃⲟⲗ
ⲙⲡⲏⲛⲕⲉ ⲙⲡⲡⲉⲱ̄ⲣ̄..ⲧ..ⲣⲟⲓⲧⲉ ⲡⲧⲉⲧⲉⲩ-
ⲙⲛⲧⲣⲛⲕⲉ· ⲉⲧ ..... ⲉⲥⲱ̄ⲣ̄ⲣ̄ⲱ ⲱⲁ-
ⲛⲧⲟⲩⲙⲉⲥⲧⲟⲩ .... ⲙⲟⲩ ⲡⲛⲉⲧⲙⲓⲣⲡ
ⲛⲗⲱⲙⲥ· ⲁⲗⲗ ... ⲟⲃⲃⲓⲉⲧⲛⲩⲧⲡ ⲡⲁⲛⲧⲱⲥ
ⲙⲡⲛⲁⲩ ⲉⲧⲉⲟⲩⲱⲁⲭⲉ ⲉⲭⲱⲕ ⲉⲃⲟⲗ ⲁⲩⲱ ⲉⲭ-
ⲱⲱⲟⲩⲧ ⲡⲉⲧⲭⲛⲁⲁⲩ ⲣⲓⲭⲙⲡⲕⲁⲣ· ⲏ̀ ⲉⲧⲉⲧⲡ-
ⲱⲁⲁⲧ ⲡⲧⲟⲩ ⲛ̄ⲟⲃⲃⲓⲉⲧⲛⲩⲧⲡ ⲧⲉⲡⲟⲩ ⲉⲓⲙⲛⲧⲉ

9 Prob. ⲱⲧⲓⲧ; ? ⲙⲡⲣⲟⲓⲧⲉ. 10 Prob. ⲧⲉⲥ-. 12 ⲁⲗⲗⲁ ⲭⲡⲁ-, if space allows.
15 Perhaps ⲣⲛⲟⲩ (*cf.* ⲧⲛⲟⲩ 27); read ⲉⲓⲙⲛⲧⲉⲓ.

[56]

ⲭⲉⲧⲉⲧⲛⲙⲡⲧⲁⲧⲥⲱⲧⲙ̄ ⲧⲉⲧⲛ̣ⲗⲓⲕⲧ ⲙⲡⲉⲧⲡ-
ⲣⲛⲧ ⲛⲟⲉ ⲛ̄ⲟⲩⲕⲁⲕⲉ ⲉⲧⲙ̄ⲧⲣⲉⲧⲉⲧⲛⲥⲟⲩⲛ̄ ⲛⲉ-
ⲧⲛⲥⲱⲙ· ⲧⲉⲧⲛ̣ⲁⲥⲟⲩⲱⲛϥⲉ ⲣⲙⲡⲉⲣⲟⲟⲩ
ⲛⲧⲁⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ϫⲟⲟⲥ ⲉⲧⲃⲏⲛⲧϥ ϫⲉⲙⲡⲁ-
ⲉⲓ ⲉⲭⲛⲧⲛⲁⲧⲛ ⲛⲟⲉ ⲛⲟⲩⲧⲣⲓⲣ ⲛ̄ϥϫⲉⲣⲱⲟⲩ
ⲁⲩⲱ ⲛϫⲁⲥⲓⲣⲛⲧ ⲧⲛⲟⲩ ⲙⲛⲛⲉⲧⲉⲓⲣⲉ ⲛ̄ⲡⲁⲣⲟ-
ⲙⲟⲛ ⲥⲉⲡⲁⲣ ⲟⲉ ⲛⲟⲩⲣⲟⲉⲓⲟⲩⲉ ⲉϥⲙⲟⲩⲣ ⲉⲣⲟⲩⲛ ⲉ-
ⲣⲟⲟⲩ ⲛⲉϫⲉ ⲛϫⲟⲉⲓⲥ ⲡⲛⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ· ⲛⲧⲉⲧⲙ-
ⲛⲉϫ ⲛⲉⲥⲉⲉⲡⲉ ⲉⲃⲟⲗ ⲛⲧⲛⲧⲟⲩ ⲟⲩⲧⲉ ⲯⲗ̄ϩ· ⲣⲙ-
ⲡⲉⲣⲟⲟⲩ ⲉⲧⲙⲙⲁⲩ· ⲧⲉⲧⲛⲁⲥⲟⲩⲛ̄ ⲛⲉⲧⲛ-
ⲯⲟⲛⲧⲉ ⲙⲙⲉⲧⲛⲁⲣⲟⲟⲩⲉ· ⲉⲛⲉⲓⲁⲛ
ⲯⲁϯⲛⲟⲩ ⲡⲯⲁϫⲉ ⲟⲩⲛⲁⲥⲓⲕⲟ
ⲉⲣⲱⲧⲛ . . . . . ⲁⲛⲁⲛ
ⲧⲟⲩ· ϫⲉⲁⲧⲕⲱⲣⲧ
ϩⲉ ⲉⲣⲣⲁⲓ ⲉⲭⲱ-
ⲟⲩ

Verso

ⲁⲩⲱ ⲙⲛⲟⲩⲛⲁⲩ ⲉⲡⲣⲛ ⲙⲛⲁⲧⲟⲩⲉⲓⲙⲉ ⲉⲡⲉⲩ-
ⲯⲟⲛⲧⲉ· ⲟⲩ ϩⲱⲯⲡⲉ ϫⲉⲙⲡⲟⲩⲛⲁⲩ ⲉⲡⲣⲛ̄· ⲡⲕ .
ⲯⲁϫⲉⲧⲉ ⲡⲉ ϫⲉⲁⲩⲧⲱⲙ ⲛⲛⲉⲩϩⲁⲗ· ⲁⲩⲱ ⲁⲩⲧⲱⲙ
ⲙⲛⲉⲩⲣⲛⲧ ⲉ[ⲧⲙ]ⲧⲣⲉⲩⲛⲁⲩ ⲉⲡⲉϫⲥ ⲡⲣⲛ ⲛⲧⲁⲓⲕⲁⲓ-
ⲟⲥⲩⲛⲏ ⲡⲉⲛⲧⲁϥⲣⲓⲣⲉ ⲛⲧⲉⲕⲟⲩⲙⲛⲏⲛ ⲧⲥ· ⲏ ⲕⲁⲓ
ⲉⲯⲁϫⲉ ⲁⲧⲥⲟⲩⲱⲛ̄ϥ ⲟⲛ ⲙⲡⲟⲩϯ ⲉⲟⲟⲩ ⲛⲁϥ ⲣⲙ-
ⲣⲉⲣⲣⲏⲛⲉ ⲛⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ· ⲛ̄ⲧⲉⲓⲣⲉ ⲟⲛ ⲛⲧⲁ-
ⲡⲉⲩⲣⲁⲫⲏ ϫⲟⲟⲥ· ⲉⲧⲃⲉⲡⲁⲟⲩⲛ̄ ⲣⲱⲙⲉ ⲡⲟⲉ ⲛ-
ⲛⲉϯϫⲱ ⲛⲛⲁⲓ ⲧⲉⲛⲟⲩ ⲉⲧⲃⲏⲧⲟⲩ ϫⲉⲛⲧⲁϥⲉⲓ ⲣⲙⲟⲩ-
ⲡⲉⲧⲯⲟⲩⲉⲓⲧ ⲉⲣⲙⲁϩⲱⲕ ⲟⲛ ⲣⲙⲡⲣⲁⲕⲁⲉ ⲁⲩⲱ ⲉⲣⲉ-
ⲡⲉⲩⲣⲁⲛ ⲛⲁⲣⲱⲟⲩⲉ ⲣⲙⲡⲣⲁⲕⲁⲉ ⲙⲡⲙⲛⲁⲩ ⲉⲡⲣⲛ ⲙⲡⲙ-
ⲉⲓⲙⲉ ⲟⲛ ⲉⲙⲟⲧⲛⲉⲥ ⲉⲧⲉⲡⲁⲓⲛⲉ ϫⲉⲙⲡⲙ̄ⲥⲟⲩⲛ̄ ⲡⲉⲡ-
ⲧⲁⲩⲧⲁⲙⲓⲟⲩ ⲓ̄ⲥ [ⲡⲥ]ⲱⲧⲏⲣ ⲡⲣⲱⲙⲉ ⲛⲓⲙ· ϫⲉⲉⲉ-
ⲙⲉ ⲉⲡⲉⲧ[ϩⲟⲟ]ⲥ ϫⲉⲁⲙⲛⲧⲛ ⲯⲁⲣⲟⲓ ⲟⲩⲟⲛ
ⲛⲓⲙ ⲉⲧ[ⲣⲟⲥⲉ] . . . . ⲣ̄ⲛⲧⲉⲧⲙⲛⲧⲁⲧⲛⲟⲩ-
ⲧⲉ ⲛⲁⲓ ? ⲙⲙⲉⲧⲁⲗⲓⲕⲓⲁ ⲁⲩⲱ
ⲁⲛⲟⲕ ? ⲛⲏⲧⲛ +

blank

27 Perhaps ϭⲧⲛ ⲁⲣⲓⲕⲉ. 33 ? ⲛⲓⲉ-. 34 ? Read ⲯⲁϫⲉ ⲉⲧⲉ ⲛⲁⲓⲛⲉ. 48 [ϯⲛⲁϯ ⲙⲧⲟⲛ].

57

ϮⲀⲛⲁ ⲯⲉⲛⲟⲩⲧⲉ
ⲧⲛⲱⲯ ⲁⲩⲱ ⲧⲛⲥⲱ-
ⲧⲙ ϫⲉⲙⲡⲛⲁⲩ ⲛⲯⲱ-
ⲣⲡ ⲁⲓⲙⲟⲟⲩⲧ ⲛⲛⲣⲉϥⲣ ⲛⲟ-
ⲃⲉ ⲧⲛⲟⲩ ⲙⲡⲕⲁⲣ ⲁⲩⲱ ⲁ-
ⲛⲟⲛ ⲙⲛⲛⲯⲱⲧⲉ ⲉⲃⲟⲗ ⲛⲥⲏⲧⲛ
ⲛⲓⲙⲉⲉⲩ ⲙⲛⲁⲓⲁⲃⲟⲗⲟⲥ ⲯⲁⲛ[ⲧⲥ-]
ⲧⲱⲟⲩⲛ ⲉϫⲱⲛ ⲛⲙⲟⲟⲩⲧⲛ ⲣⲛⲛⲉϥ-
ⲙⲛⲧⲁⲥⲉⲃⲏⲥ ⲧⲛⲱⲯ ⲁⲩⲱ ⲧⲛⲥⲱⲧⲙ ⲉⲡⲉⲡ-
[ⲧⲁ]ⲡⲛⲟⲩⲧⲉ ⲁⲁⲩ ⲙⲡⲉⲡⲉⲓⲱⲧ ⲁϫⲁⲙ ⲙⲡ-
[ⲧⲉⲛⲙⲁⲁⲩ] ⲉⲧⲣⲁ ⲉⲁϥⲛⲟϫⲟⲩ ⲉⲃⲟⲗ ⲣⲙⲡⲛ-
[ⲁⲣⲁϫⲉⲓⲥⲟⲥ]. ⲟⲩⲉⲛⲧⲟⲗⲏ ⲛⲟⲩⲱⲧ
]ⲯ ⲁⲛⲟⲛ ⲟⲩ-
ⲉⲛⲧ]ⲟⲗⲏ

7 For ⲙⲉⲉⲩⲉ.

58 *Recto* illegible

Verso

ⲛ-
ⲟⲩⲟ-
ⲉⲓⲯ ⲛⲓⲙ
ⲛⲉⲓⲣⲏⲛⲏ
ⲛ̄ⲧⲉⲓⲣⲉ ⲙⲛ-
ⲟⲟⲩ
ⲛⲉⲧⲉⲓⲙⲉ ⲙⲙⲟ
ⲙⲡⲣⲥⲱⲧⲙ ⲛ̄ⲥⲁ-
ⲛⲉⲩ
ϯⲥⲃⲱ ⲛⲏⲧⲛ ⲉⲡⲁ-
ⲣⲁⲃⲁ ⲙ̄ⲙⲟⲟⲩ + ⲣⲟⲙⲟⲓ-
ⲟⲩ
ⲱⲥ ⲁⲛⲁ ⲯⲉⲛⲧⲉ· ⲉⲯⲁϫⲉ ⲟⲩ-
ⲙⲉⲛⲉ ⲡⲉⲧⲛⲯⲁϫⲉ ϫⲉⲟⲩ-
ⲛⲟⲃⲉⲛⲉ ⲛⲓⲥⲧⲉⲩⲉ
ⲣⲛ̄ⲧⲛⲉⲛⲧⲏⲕⲟⲥⲧⲏ ⲟⲩⲙ[
ⲥⲁⲣⲛⲉ ⲉⲓⲙⲉ ϫⲉ ⲣⲱⲱ[ⲩ]
ϫⲉⲟⲩⲁⲛⲟⲩⲙⲓⲁ ⲛⲣⲟ[ⲥⲟ]
ⲧⲉⲧⲛⲛⲁⲣⲁⲃⲁ[
ⲛ̄ⲯⲱⲣⲛ̄ ⲛⲛ̄[
ⲣⲙⲉ ⲛ̄ⲣⲯ[ⲟⲟⲩ
. ⲁⲣ[

8 ⲛⲉⲧ- for ⲛⲉⲥ- required, but hardly to be read.
13 ⲯ[ⲁ] cannot be read. 16 ? [ⲛⲣⲏⲧⲥ].

59

[ⲫ ⲁⲡ]ⲁ ⲥⲉϩⲛⲣⲟⲥ ⲱⲁⲥⲱⲧⲏⲣⲓϫⲟⲥ
[ⲡⲉⲡⲓ]ⲥⲕⲟⲡⲟⲥ ⲛⲧⲕⲁⲡⲡⲁⲇⲟⲕⲓⲁ
[ⲉⲁϥ]ⲧⲱⲟⲩⲛ ⲇⲉ ⲛⲥⲓ ⲡⲉⲥⲧⲣⲁⲧⲏ-
[ⲗⲁⲧ]ⲏⲥ ⲙⲙⲁⲓⲡⲉϫⲥ ⲁⲧⲱ ⲉⲧⲧⲁⲓⲏⲧ
[ⲡ]ⲁⲧⲣⲓⲕⲓⲟⲥ· ⲡⲉϫⲁϥ ⲛⲁϥ ⲣⲛⲟⲩⲥⲱ-
ⲙⲧ ⲛⲁⲓⲕⲁⲓⲟⲛ· ⲥⲉⲟⲩⲥⲧⲣⲟⲇⲟⲥ
ⲉⲁⲟⲩⲛ ⲛⲓⲙ ⲧⲥⲧⲟⲥ ⲉⲃⲟⲗ ⲙⲡⲉⲧⲉⲱ-
ⲱⲉ ⲉⲣⲟⲕ ⲁⲛⲡⲉ· ⲉⲡⲧⲉ ⲉⲣⲟⲩⲛ ⲛⲕⲉⲥⲟⲛ
ⲣⲓⲧⲡⲧⲉⲡⲣⲁϫⲓⲥ ⲛⲧⲁⲕⲥⲙⲡⲧⲥ· ⲁⲛ-
ⲉⲧⲙⲙⲁⲩ ⲟⲩⲱⲱⲃ ⲡⲉϫⲁϥ ϫⲉⲁⲡⲟⲕ
ⲣⲱ ⲛ†ⲛⲁⲓ ⲗⲁⲁⲩ ⲁⲛ ⲛⲣⲱⲃ ⲉⲩⲡⲣⲟ-
ⲕⲣⲓⲙⲁⲧⲓϫⲉ ⲛⲧⲥⲧⲣⲟⲇⲟⲥ ⲧⲉⲡⲣⲁ-
ϫⲓⲥ ⲇⲉ ⲉⲧⲙⲙⲁⲩ ⲛⲧⲁⲓⲥⲙⲡⲧⲥ· ⲡⲣⲟⲥ
ⲧⲕⲉⲗⲉⲩⲥⲓⲥ· ⲙⲡⲉⲩⲥⲉⲃⲛⲥ ⲡⲛⲣⲣⲟ
ⲉⲓⲟⲩⲱⲱⲃ ⲉⲡ ⲣⲉⲙⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ
ⲉⲣⲟⲩⲛ ⲉⲧⲡⲓⲥⲧⲓⲥ ⲛⲙⲙⲁⲛ
ⲁⲛⲟⲕ ⲇⲉ ⲁⲓⲟⲩⲱⲱⲃ· ⲡⲉ-
ϫⲁⲓ ϫⲉⲛⲉⲩⲥⲟⲟⲩⲛ
ⲁⲛⲡⲉ ⲛⲥ[ⲓ ⲛ]ⲉⲩ-
ⲕⲣⲁⲧⲟⲥ

Verso

ϫⲉⲛⲉⲕⲟⲧⲱⲱⲃ ⲉⲃⲉϩⲁⲓⲟⲩ [ⲛ-]
ⲧⲥⲧⲣⲟⲇⲟⲥ· ⲣⲓⲧⲡⲉⲡⲣⲁϫⲓ[ⲥ]
ⲉⲧⲙⲙⲁⲩ· ⲁⲩⲟⲧⲱⲱⲃ ⲛⲥⲓ ⲛⲁ[ⲧ-]
ⲣⲓⲕⲓⲟⲥ ⲉⲧⲧⲁⲓⲏⲧ· ⲁⲧⲱ ⲙⲙⲁⲓ-
ⲡⲉϫⲥ ⲛⲁⲩⲗⲟⲥ ⲡⲱⲏⲣⲉ ⲡⲓⲱⲏ-
ⲁⲛⲟⲥ ⲡⲉϫⲁϥ· ϫⲉⲁⲧⲱ ϫⲉⲕⲁⲥ
ⲉⲕⲛⲁⲣⲉⲧⲡ ⲧⲟⲟⲩ ⲛ̀ ⲧⲟⲩ ⲙ-
ⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲉⲣⲟⲕ· ⲱⲁⲕ-
ⲕⲁ ⲧⲙⲡⲧⲟⲩⲁ ⲧⲏⲣⲥ ⲉⲃⲟⲗ ⲛ̄ⲛⲉⲕ-
ⲕⲗⲏⲥⲓⲁ ⲡⲉϫⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ϫⲉ
ⲟⲛ ⲛⲁϥ ⲓⲟⲩⲗⲓⲁⲛⲟⲥ· ϫⲉⲉⲥⲧⲱ
ⲛⲧⲁⲓⲥⲙⲡ ⲧⲉⲡⲣⲁϫⲓⲥ ⲉⲧⲙⲙⲁⲩ
ⲉⲕⲟⲩⲱⲱⲃ ⲉⲣⲉⲧⲡ ⲙⲙⲟⲛⲁⲥⲧⲏ-
ⲣⲓⲟⲛ ⲉⲣⲟⲕ· ⲛⲓⲙ ⲟⲛ ⲡⲉⲛⲧⲁⲣ-
ⲁⲛⲁⲕⲁϫⲉ ⲙⲙⲟⲕ ⲉⲭⲓ ⲁⲛⲁⲱ
ⲉⲓⲃⲓⲛⲟⲅⲣⲁⲫⲛ ⲛⲧⲟⲟⲧⲟⲩ
ⲛⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲧⲕϫⲉⲓ-
ⲣⲟⲧⲟⲛⲉⲓ ⲙⲙⲟⲟⲧ ⲕⲁ-
ⲧⲁ ⲥⲟⲛ ⲉⲧⲣⲉⲩⲭⲓ
ⲧⲥⲧⲣⲟⲇⲟ-
ⲥ ⲛϫⲁⲗ-
ϫⲏⲁⲟⲛ ⲫ

3 Or ⲛⲧⲁϥ], gap too large for [ⲁϥ], too small for [ⲛⲧⲉⲣϥ]. 5 Possibly [ⲡⲛ], but *cf.* 23.
10 ⲁⲛ altered from ⲁⲣ. 23 Read ⲡⲛⲁⲧ-. 34 Must be ⲛⲧⲁϥ-.

60 A

]ⲩϫⲉ· [
]ⲕⲱ . . . . [
] ⲛ̄ⲧⲟⲩⲱⲱⲃ ⲁⲛ ⲉⲧⲁ[
]ⲥ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲉⲃⲟⲗ· ⲛ[
]ⲛⲡⲉⲕⲃⲁⲗ ⲛ̄ⲟⲩⲛⲁⲙ ⲥⲕⲁⲛ[ⲁⲗⲓϫⲉ
ⲛⲟϫ]ⲟ ⲛ̄ⲥⲁⲃⲟⲗ ⲙ̄ⲙⲟⲕ· ⲣⲱⲃ ⲟⲩ[ⲟⲛⲟ ⲉⲃⲟⲗ
ⲁ]ⲛ ⲉⲧⲃⲉⲡⲃⲁⲗ ⲙ̄ⲡⲉⲛⲥⲱⲙⲁ ⲙ̄ⲙⲁ[ⲧⲉ
ⲁⲗⲗ]ⲁ ⲉⲥϯ ⲙⲁⲉⲓⲙ ⲛⲁⲛ ϫⲉⲉⲣⲱⲁⲛⲛⲉⲧⲛ[
ⲛ̄ⲣⲟⲩ]ⲟ ⲉⲣⲱⲙⲉ ⲛⲓⲙ· ⲁⲧⲱ ⲉⲧⲕⲙⲉ ⲙ̄ⲙⲟⲩ ⲛ̄ⲫ· [
]ⲛⲁⲛ ⲥⲕⲁⲛⲇⲁⲗⲓϫⲉ ⲙ̄ⲙⲟⲕ ⲉⲧⲣⲉⲩⲣ̄ ⲛⲃⲟⲗ
]ⲟⲥ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲥⲩⲛⲁⲣⲁⲃⲁ ⲛ̄ⲧⲉⲭⲉⲡⲧ-
]ⲕ†ⲥⲟ ⲉⲣⲟⲩ ⲉⲧⲃⲉⲟⲩⲟⲩⲱⲱⲃ ⲙ̄ⲙⲛ̄ⲧⲣⲱⲙⲉ
]ⲉ †ⲣ̄ ⲣⲟⲧⲉ ⲛ̄ⲛⲁⲩ ⲛⲓⲙ ϫⲉⲛⲛⲉⲓⲛ . [
]ⲉⲟⲩⲯⲩⲭⲏ ⲛ̄ⲟⲩⲱ[ⲧ
]ⲉ ⲉⲣⲟⲕ ⲉⲣ̄ ⲣⲟ[ⲧⲉ
]ⲣⲱⲙⲉ ⲛ[
]ⲉⲃⲱⲛ[

5 ? ⲉⲣⲱⲁ] (*cf.* Mk. ix 43).
9 ⲃⲉ[ⲙ̄ⲡⲉⲕ]. 10 ⲃⲁⲗ ⲛⲟⲩ]ⲛⲁⲙ.
11 ? [ⲙⲡⲛⲟⲙ]; ⲉⲛⲧⲟⲗⲏ. 12 For ⲟⲩⲟⲧⲱⲱⲃ.
13 ? ⲛⲟ[ⲩⲧⲉ. 15 ⲱⲱⲃ].

B

]ⲙⲛ̣[
]ⲛ ϫⲉⲁ[
]ⲉϯ ⲛⲉⲭⲁⲛ[
ⲛ]ⲧⲉⲓⲙⲓⲛⲉ ⲉⲛ̣[
]ⲧⲉⲧⲙⲛⲁⲣ ⲡⲁⲧ̣[
ⲛⲧ]ⲉⲧⲛ̄ⲣⲉ ⲛⲱⲁⲛ̣ⲣ̣[ⲧⲏⲩ
ϫ]ⲉⲛⲉⲧⲛⲁⲥⲕⲁⲛⲇ̣[ⲁⲗⲓϫⲉ
]ⲉⲩⲉⲙⲟⲩⲣ̣ ⲛ̄ⲟⲩⲱⲛ̣[ⲉ
]ⲉⲓ̈ ⲉⲛⲉⲛⲧⲁⲩⲥⲕⲁⲛⲇⲁⲗ̣[ⲓϫⲉ
] ? ⲛⲧⲟⲥ ⲛ̄ⲣⲉⲛⲛⲁⲣⲁ̣[
] ? ⲟⲩⲟⲩ ⲭⲉⲩⲛⲉ . . [
] . ⲟⲩⲣⲁ . . ϫⲱⲕ ϫⲉⲉⲣⲱⲁⲛ . [
] ⲕⲁⲧⲁ ⲡⲕⲟⲥⲙⲟⲥ ⲛ̄ⲧⲁ†ⲥⲟ ϫⲉⲛ[
] ⲥⲛ̄ ⲁⲣⲓⲕⲉ ⲉⲣⲟⲓ̈ · ⲉⲱϫⲉⲉⲕⲉⲓ̈ⲣⲉ ⲛ̄ⲛⲟ . .
] ? ·ϫⲓⲟⲕ, ⲁⲗⲗⲁ ⲉ̄ ⲛⲛⲟⲥ
]ϫⲱ . ⲁⲧⲱ ⲭⲛⲁϫⲛⲓⲉ ⲛⲛⲁ-
]ⲟⲩⲁⲁⲃⲛⲉ ⲛ̄ⲟⲉ ⲉⲧⲣⲣⲱⲱⲉ
]ⲛ ⲉⲱⲁϫⲉ ⲛⲥⲁⲛⲥⲁⲣ .
ⲛ]ϫⲟⲉⲓⲥ ⲅⲁⲣ ⲡⲁⲣⲁⲣⲣ-
] . ⲁⲩⲁⲡⲛ . . ⲟⲩ
]ⲉ ⲉⲃⲟⲗ . .
]ⲉⲡⲕⲉ-
] . .

32 ? ⲙⲓⲟⲕ. 36 ⲡⲁⲣⲁⲣⲣⲉⲓⲗⲉ.
38 ⲟⲩⲱⲛ] or ⲟⲩⲟⲛ].

[60] C

]. ϩλψις ετ[
]ητοτ ετετ̄ηρ̄ ροτϥ[
]. ηϩϥ̣ ητειμιτε μ̄πϣω[
]. ϫω μ̄μοc ϫεοτοϊ ητεττωοτ[η
? ετϣω γαρ μ̄πηρ̄η̄ ρικιϣαρα [
? ρϩητε μ̄ππoττε ατω η̄cεμοτ[ωτ
? ϫεμ̄ποτcοτη̄ πxοεις ατω ϥ[
μμο . . . . . ϩαμ̄πτε οτωϣ̄c ϩβολ η̄τ . [
η̄ππ . . . . . μ̄ππηοϭ μ̄ππρ̄μη[
ατω η . . . . . ϥ ηαθ̄ρ̄ριο rest illegible
η̄ϭϩ . . . . . ϥϣαϫε η̄ rest illegible
. ππομοc
ππoττε . . . επιcκ/ . . . . . γρηγοριοc ηθεολογοc
. . γαρ̀ οττεχ̣ηητε η̄τε ηιαϧολοc οτκοτϥ . . η̄τε
. . ϩxππαι ϩε τηρoτ τρεϥϩ . η̄τε μ̄ηρ rest illegible
. . οη ϫεϣαϫε ηιμ η̄αρτοη ετερεπρωμε παxο[οτ rest illegible
ϥ̣ϣ οτη η̄ϣαϫε ηετο η̄αρτοη ατω η̄ϣ rest illegible
ηετϫαρ̄ϫ̄ .[.]επκερ̄παατ η̄αϣ η̄ρωϧ̣ μ̄τοτ̣ rest illegible
] γαρ μ̄ππϧαρϧαροc ετεη̄ rest illegible
]οτ ερoϥ η̄τοοτ̣ ϩε̣ ϣατρ̄ ηειρ̄ϧη[ϩε
]η̄ϩαιμωππε ϥ̣ατω περϧητ[ε
]τ̣οοτ ηαμε εϣατcμοτ επποτ[τε
ατ]ω ετxι ϧ̣ϣ επετρ̄ϧητε ατ[
η]αποστολοc ϫεειτε [
] ? ? [
] ? ωμ[
]τητ[

48 μμοοτ ατω; τε[cψτχн. 49 ? ρμμ[ao. 50 ? ρωμε πα-.
52 inserted ? 53 ? [φαcιοc]. 54 ? και γαρ; οτκοτcτε.
57 ? ϣϥ; ? ητωοτειτ. 58 ? ϫαρμ н ρεη; ? н ϣϥ. 59 end *cf.* 61.
61 ετε].

A *verso*

ε[
ρϩητε [
ϥ̣ η προοτϣ η̣[
ετρ̄ππειρ̄ϧητε εθοο[τ
ϫεαϊϣωπε ηπεϊηααπεχε αη . . ϣαη̣[
η̣]ϥϣωπε ητα̣ϥϣωπε ηαϊ ρητοττη[ττ̄η̄
]τηοϭ η̄λτηη εητα̣cϣωπε ηαϊ [
α]ϊοτωϣ̄ εκα ητοϣ̄ τηρ̄ϥ̄ η̄cωϊ [
λτ]πεϊ · η̄θε γαρ εητα̈ειμε ϫε[
]τε ϣωπε ητη̄η̄ ετηοϭ[
] αη, ανοκ ρω ϯηαοη̄.[
]τη · ατω η̄θε μ̄η[
]ϥ οτε εμετ[
ρ]αρϥ̣ ερoϊ ι̣[
]ϣαϫε ι̣[
] ? [

72 Read ηειηα-. 76 Or ε]. 78 ? ηηο] ; [ηεϭ.

B *verso*

[60]

]ne
]xem-
]ntetn-
]aïotw eïm.
]mootr ete-
]mpoor ntaqtaï-
e]tmtretetnnay e-
e]nwïne etetnnnei-
c]wm nim pisapor nim
]otwm etaroq ϯcetwt
n]oc nourot npnt ete[
te]tnnaw cwgt pw a[
c]ar nai ntetncwg[t
]ennorre col. [
] emneyaggel[ion
]tn· ayw on x[e
]orn epwt[n
]oikoc[
]ne[

C *verso*

]mm[
]ram et[
xw m]moc xepetw[
]nhwk etamoc nt[
x]epentaytwm npetnh[
c]wtm nak qi netnhal eqral nh[lle
[ncana]qmral· ayw nak ncapeto nx[oeic
[eroor·] atetnnay nrar ncon ayw n[
c]wtm ayw on xeaïnay x[e
]on mma nim ayw epnnï[
]e emn netnoyrm mm[oi
n]exaq pentaϯ nï[
]ne ntatr noh[e
]nomoc[
]..[

88 Prob. eimϩ. 90 ? tar[o. 98 ? colcl. 108 ? h[al.

61

] mmo[
qme nim petx̣w[
nnetnaϣwne qm[
wnr eroor mneqco[orn
5 xooc xenqcoorn an [
ka rwq enegoor mnt[etnor
eqcoorn xemnoyxi co[
aqϣrn cmane tar xe[orn ren-]
loimoc naϣwne ayw r[enkmto ren-]
10 reonoc etnatwotn ex[nrenreeonoc]
renmntero ayw rennrof[ntnc nnorx]
mnrenxr̄cr̄toc nnorx ayw e[rϣanora]
xooc xeec nexc mneima n [mnai mnr-]
ei ebol ayw xeeϣxe orn ϣϩ[om en]-
15 lana nnakecwtn: ayw nai c[
cwc eteχριate eqr̄x napocto-
loc nrntor eaytamoor eroor tn-
ror emnte enegoor mntetnor e-
tmmar rwc eqcoorn xenoyrnr
20 nar anne otxe anon eeime en[ai]
enwnr eqrnn eron x[. . .]
enegwne rnoyr[r̄]
rwϩ etaretn n[r]wn
tai onte ϭe n[tanxo]eic aac
25]te enr
no]eioeiϣ nim
]rrwn eron m-
tet]nor etmmar xe-
]ete eron malλ-
30]λn enanorc
]nanorq rmne-
x]wk ebol ntnx-
e]ϧol rnoymnta-
et]ϧepai rw mn̄qtamo
35 [n ene]oor mntetnor etm-

2 Or ϧw[λ. 4 or]wnr. 15 ? e[t or c[e. 16 ? Read rwc. 21 [e. 29 malλ[on.
35 etm[mar.

[61] *Verso*

] ṁpeiωτ an
ṅ n]ataaq nai naщ
[npe]n epetepωi
]nataaq mpaeiωτ
a]ṅok mmpaeiωτ
]щσom γap etre-
]ṁpeiωτ p atcooγn
ei]ωτ etenqo an nat-
] xepeiωτ men cooγ-
[n aγ]ω ϯcooγn anok γap
[mmae]ωτ anon oγa eщxe
]ṁpaeiωτ naeiωτ o nnoσ
]ṙooγ aiщn τωpe γap nn-
anoστoλoc eσωλn nay eв-
oλ mpeiωτ oγna γap npн-

тoγ eaqeime epai qcaв̣e
xemn λaaγ ncωnτ ρнn
mpeqmto eв̣oλ ceσoλn
ae ṫnpoγ eв̣oλ aγω ce-
щaat nnaρpaq aγω on
xepai etepaρωωρ
тнpoγ ntc[oфia mnn]
cooγn npн̣[тq etρнn]
mnncωc on [
xempeiωτ n̄[akpime]
an nλay aλλa [texpicic тн-]
p̄c̄ aqtaac mпщ[нpe naщ]
npe epennoσ npe . [
ρωn epoi anok ne . [
тнpc̣

36 Or]a. 41 mn]. 43 nat[cooγn. 44 cooγn. 47 Or on naσ[ωλn e]pooγ.
50 ? For oγn oγa. 51 ? For ap caв̣e. 58 Or [тq. 63 ? ρo[oγ na]. 65 ? тнpq.

62

]qcpai ща-
]c
]ett[
]ṫno . [
]too[
]napp[
]n · n̄oγ[
]ωxepe [
]oγσinap[. . .]te
np]ooγt mnтecpime
c]ωma mnnoγc γap
]n̄ anon ρωn nentaγ-
n]koнтon etpmpeX̄c
] ρitnnnoγc aγω ρitn-
] ṫepoγ netщaxe m̄n̄-
]т mnoγpooγt mnn-
]aeam aqkaaq eaqoγ-
p ρω]ϩ epoq · tmtpeqp ρωϩ
] nkelaγ annpe ncatmntoγ-
aγ]ω nnoepa · mnteθewpia
etoγa]aв̣ · nnaγ γap etmmaγ nen-
n]pωme an etpeqσω maray
oγв̣]oнθoc katapoq aγω
te]qpime noγв̣oнθoc
nnap]aeiσoc entaщpn
]nia an mncω-
blank

Verso

щannaγ γap etp[atn]apa[в̣acic aγ-]
ρapeρ etentoλn · neγonpne mnnev-
ernγ axnnaθoc mnnaγ te ntaγnapa-
в̣a ntentoλn aγnoxoγ eв̣oλ ρmnnapa-
aeiσoc tote ntaγщne nma γap etерepa-
paв̣acic nentoλn npнtq · eммaγ nσi nщne
mnnωк̄м̄ nnaγ etммaγ ntaγϯ ρiωoγ ntmn-
tpeqmoγ eiщaxe etemtnn nщaap · nnaγ e-
тммaγne ntaaeam coγn̄ etpa teqcpime
taiσe oγnte tenpe ρωωn eф̣ oσon en-
ρmnnaraeiσoc eiщaxe enωnρ ntmntmonoχoc
etnnρнtq · aγω enσnoγaaζe epapeρ e-
nentoλn mnevaγγeλion etetaiте tei-
en oγoeie etρmnnaraeiσoc · marпщ[a-]
xe ρnnapnoγte mnnenapнγ χω[pic na-]
θoc etв̣enai γap ntapeχc oγωnρ [
tcapζ xekaac eqekton epai n[
etм]maγ mmakapion e[
] nentapaγλ[oc
] . . i cϊ[me

1, 2 on upper edge. 4 ? oγ[. 6 ? [ncia.
8 Or]щ. 9 ? [ec]ve. 19 ? oγ[oeie.
26 ? koinω]; cω[ma. 29 te for ae. 42 ? [ρn-].
46 ? ai cpime.

63

]ⲟⲩⲉ ⲁⲩⲱ
]. .ⲱⲛ
[. .]ⲡⲉⲥⲕⲁⲛⲧⲁⲗⲟⲛ ⲉⲧ[ⲉ-]
[ⲟⲩⲛ] ⲕⲓⲛⲁⲩⲛⲟⲥ ⲛ̀ⲣⲏⲧⲥ
ⲙⲡⲡⲉⲧⲉⲙⲛ ⲕⲓⲛⲁⲩⲛⲟⲥ
ⲛ̀ⲣⲏⲧⲥ· ⲁⲡⲟⲕⲥⲉ ⲧⲛⲟⲩ ⲕⲁ-
ⲧⲁ ⲟⲉ ⲉⲧⲉⲣⲉⲛⲁⲡⲟⲩⲥ ⲉⲓ ⲙⲟⲉⲓⲧ
ⲣⲓⲧⲛⲛⲉⲧⲥⲛⲍ ⲧⲙⲉⲩⲉ ⲭⲉⲟⲩⲥ-
ⲕⲁⲛⲇⲁⲗⲟⲛⲡⲉ ⲣⲱⲃ̀ ⲛⲓⲙ ⲉⲣⲉ-
ⲡⲣⲱⲙⲉ ⲡⲁⲁⲩ· ⲣⲱⲥⲧⲉ ⲉⲧⲣⲉⲩ-
ⲛⲱⲣⲭ ⲡⲉⲧⲣⲓⲧⲟⲩⲱⲩ ⲉⲃⲟⲗ ⲣⲛⲟⲩ-
[ⲣⲱ]ⲃ̀ ⲛⲧⲉ ⲧⲙⲉ· ⲕⲁⲧⲁ ⲡⲕⲁⲡⲱⲛ
[ⲛⲧⲙ]ⲡⲧⲣⲉⲫⲱⲙⲱⲉ ⲛⲟⲩⲧⲉ ⲛ̀ ⲡⲧⲟⲩ
[ⲛⲩ]ⲣⲁⲕⲧⲩ ⲉⲧⲡⲗⲁⲛⲏ ⲛ̀ ⲉⲧⲣⲉⲩⲕⲟ̄ⲧ
ⲁ[ⲛ] ⲛⲩⲏ̀ⲧ ⲟⲉ ⲡⲁⲩ ⲉⲣⲟⲩⲛ ⲉⲧⲙⲡⲧⲁⲥⲉⲃⲏⲥ
ⲛ̀ ⲡⲧⲟⲩ ⲣⲁⲡⲗⲱⲥ· ⲣⲱⲃ̀ ⲛⲓⲙ ⲉⲩⲕⲱⲗⲩ ⲙⲡ-
ⲣⲱⲙⲉ ⲉⲧⲙⲥⲱⲧⲙ ⲡⲥⲁⲧⲉⲛⲧⲟⲗⲏ ⲙⲡ-
[ⲛ]ⲟⲩⲧⲉ ⲱⲁⲣⲣⲁⲓ ⲉⲡⲕⲉⲙⲟⲩ ⲟⲩⲥⲕⲁⲛⲧⲁⲗⲟⲡ-
ⲡⲉ· ⲉⲩⲱⲡⲉⲃⲉ ⲉⲣⲱⲁⲛⲟⲩⲣⲱⲙⲉ ⲉⲓⲣⲉ ⲛ-
[ⲟ]ⲧⲣⲱⲃ̀ ⲛ̀ ⲛⲉⲭⲱ ⲛⲟⲩⲱⲁⲭⲉ ⲉⲙⲛ ⲗⲁⲧⲉ ⲙⲡⲉⲑ[ⲟⲟⲩ
[ⲁ]ⲗⲗⲁ ⲉⲧⲁⲩⲁⲑⲟⲩⲛⲉ ⲛⲣⲱⲃ̀ ⲛⲧⲁⲩⲁⲁⲩ ⲛ̀ ⲛⲧⲟⲩ ⲁⲛ[
] ⲕⲁⲧⲁ ⲛⲟⲩⲱⲙ ⲡⲛⲉⲩⲣⲁⲫⲏ ⲡⲧⲉⲟⲩⲁ ⲁⲉ ⲭⲣⲱ ⲓ[
]ⲙⲛⲣⲱⲃ̀ ⲛ̀ ⲡⲱⲁⲭⲉ ⲛⲧⲁⲩⲗⲁⲡⲧⲉⲓ ⲛ̀ ⲛⲉⲥⲕⲁⲛⲁ[ⲗⲓⲍⲉ
ⲟ[ⲩⲱⲙⲡⲉ ⲛ̀ ⲟⲩⲛⲁⲑⲟⲥ ⲉⲩⲛⲣⲏⲧⲥ ⲭⲟⲩⲁⲁⲩ ⲉⲃⲟⲗ [ⲣⲙⲛⲕⲣ-]
[ⲓ]ⲙⲁ ⲡⲡⲉⲧⲛⲁⲥⲕⲁⲛⲧⲁⲗⲓⲍⲉ ⲛⲥⲓ ⲛⲣⲱⲙⲉ ⲉⲧⲁⲉⲉⲓ[ⲣⲉ ⲙ̄ⲡ-]
[ⲣⲱ]ⲃ̀ ⲉⲧⲛⲁⲟⲩⲥ ⲛ̀ ⲉⲁⲩⲭⲟⲟⲩ ⲛⲣⲱⲥ ⲛⲕⲱⲧ ⲛⲧⲡⲓⲥⲧ[ⲓⲥ
]ⲉ ⲡⲣⲉⲛⲕⲟⲟⲩⲉ ⲕⲁⲓ ⲅⲁⲣ ⲛⲧⲉⲣⲉⲡⲉⲭⲟⲉⲓⲥ ⲭⲟⲟⲥ ⲭ[ⲉⲙⲡⲉⲧ-]
[ⲃⲏ]ⲕ ⲁⲛ ⲉⲣⲟⲩⲛ ⲉⲧⲧⲁⲣⲟ ⲡⲉⲧⲥⲱⲟⲩⲥ ⲙⲡⲣⲱⲙⲉ ⲁ[ⲗⲗⲁ ⲡⲉⲧ-]
[ⲛ]ⲏⲧ ⲉⲃⲟⲗ ⲣⲙⲧⲧⲁⲣⲟ ⲡⲉⲧⲥⲱⲟⲩⲥ ⲙⲡⲣⲱⲙⲉ ⲧⲙⲥⲓ[
[ⲭ]ⲉⲁⲩⲥⲕⲁⲛⲇⲁⲗⲓⲍⲉ ⲛⲁⲓ ⲉⲩⲁⲣⲉⲡⲭⲟⲉⲓⲥ ⲭⲟⲟⲥ ⲉⲧⲃ̀[ⲏⲏⲧⲟⲩ]
ⲭⲉⲧⲱⲥⲉ ⲛⲓⲙ ⲉⲧⲉⲙⲡⲉⲡⲁⲉⲧⲣⲙⲙⲛⲧⲉ ⲧⲟⲥⲩ ⲧ̀[ⲛⲁⲡⲟⲣⲕ]

blank

18 From here to 29 amount lost on left uncertain, possibly more than on right. 20 end, ? ⲛⲣⲏⲧⲥ]. 22 ⲛ[ⲁⲩ.
25 ⲁⲩ altered from ⲛⲁ, ⲛ above added later. 29 ? ⲥⲛ[ⲧⲟⲩ.
31 Read ⲡⲁⲉⲓⲱⲧ ⲉⲧⲣⲛ.

64

]ⲛⲟⲩⲥⲟⲗⲥ̄ⲗ ⲣⲛ̄ⲣⲉⲛⲛ̄ⲕⲁ ⲛ̄[ⲟⲩⲟⲟⲙ·] ⲁⲗⲗⲁ ⲉⲩⲣ̄ ⲭⲣ[ⲓⲁ]
]ⲟⲩⲟⲟⲙ ⲱⲁⲛⲧⲉⲡ[ⲛⲟ]ⲩⲧⲉ ⲣ̄ ⲡⲉⲩ[ⲛⲁ] ⲛ̀ⲉⲓⲃⲟⲗⲉ ⲉⲃⲟⲗ ⲣⲛ̄-
ⲭ[ⲓ ⲱⲟⲭⲛⲉ ⲛ̄ⲙⲙⲁⲩ ⲉⲣⲟⲟⲩ ⲱⲁⲛⲧⲩⲥⲟⲛⲣⲉ ⲛ̀ⲣⲏⲧⲟⲩ·
]ⲓ· ⲡⲗⲏⲡ ⲧ̄ⲡⲭⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲕ̀ ⲁⲛ ⲭⲉⲧ ⲗⲁⲁⲩ ⲡⲛ-
ⲉⲓⲧⲉ ⲛ̀ⲣⲱⲃ̀ ⲛⲥⲓⲭ
] ⲧⲉⲡⲟⲩ ⲣⲱ· ⲉⲓⲥ ⲡⲱⲁⲭⲉ ⲱⲁⲁⲧ̀ ⲉⲃⲟⲗ· ⲡⲗⲏⲡ
] ⲭⲓⲧⲉⲡⲟⲩ ⲅⲁⲣ ⲡⲕⲉⲗⲉⲩⲙ ⲕⲏ ⲣⲁⲧⲛⲟⲩⲡⲉ
[ⲛⲡⲱⲙⲏⲛ· ⲱⲙⲛⲥⲉ ⲛⲓⲙ ⲉⲧⲉⲛ̄ⲛⲁⲉⲓⲣⲉ] ⲁⲛ ⲛ̄ⲉⲧⲕⲁⲣⲡⲟⲥ ⲉⲡⲁⲛⲟⲩⲧ ⲥⲉⲡⲁⲕⲟⲟⲣⲉⲩ ⲛ̄ⲥⲉ-
[ⲛⲟⲭ̄ⲩ ⲉⲧⲥⲁⲧⲉ]ⲟⲥ ⲉⲧⲁ̄ⲭⲓ ⲱⲟⲭⲛⲉ ⲛ̄ⲙⲙⲁⲩ̀ ⲛⲁⲧⲱⲧ ⲛⲉⲩⲣⲏⲧ
ⲛⲉⲩⲣⲁ]ⲫⲏ ⲉⲩⲥⲱⲟⲙⲉ ⲙ̄ⲙⲟⲟⲩ ⲉⲧⲃ̀ⲏⲏⲧⲛ̄ ⲣⲱⲥ
ⲛ̄]ⲟⲉ ⲉⲧⲥⲛⲍ ⲭⲉⲟⲩ̀· ⲛ̄ⲟⲉ ⲉⲧⲥⲛⲍ ⲭⲉⲟⲩ̀· ⲉⲩⲥⲱ-

7 Read ⲡⲟⲩⲕⲁⲣⲡⲟⲥ. 8 ? ⲡⲁⲓⲁⲃⲟⲗ]. 10 ⲥⲱ[ⲱⲙⲉ.

[64]

]ⲥⲓ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· ⲛ̄ⲟⲉ ⲉⲛⲧⲁⲡⲉⲧⲣⲟⲥ ϫⲟⲟⲥ
ⲉⲧⲙⲟ]ⲕϩ ⲛ̄ⲛⲟⲉⲓ ⲙ̄ⲙⲟⲟⲩ, ⲛⲁⲓ̈ ⲉⲧⲉⲣⲉ̄ⲡⲁⲧⲥⲃⲱ
ⲉ]ⲧⲥⲱⲱⲙⲉ ⲙ̄ⲙⲟⲟⲩ· ⲛ̄ⲟⲉ ⲉⲧⲟⲩⲥⲱⲱⲙⲉ ⲙ̄-
ⲡⲉ]ⲩⲧⲁⲕⲟ ⲙ̄ⲙⲛ ⲙ̄ⲙⲟⲟⲩ· ⲧ̄ⲛⲥⲟⲟⲩⲛ ⲅⲁⲣ ⲟⲛ
ⲙ]ⲡ̄ⲧⲥⲁⲛⲕⲟⲧ̄ⲥ· ⲉⲓⲧⲉ ⲛ̄ⲧⲙⲱⲛⲉ ⲛ̄ⲱϫ·
]ϫⲉⲛ . . . ⲣ̄ ⲣⲁⲗ ⲉ̈ⲓⲙⲁϫⲉ ⲉⲡⲥⲟⲛ· ϫⲉ-
]ⲛⲧⲁⲣⲟⲛⲟⲩ ⲧⲏⲣⲟⲩ ⲉⲧⲟⲟⲧⲕ̄ ⲙ̄ⲙⲛ̄ⲧ-
] ⲛ̄ⲙⲙⲁⲕ ⲙⲁⲛ̄ⲧⲭⲱⲱⲣⲉ ⲉⲃⲟⲗ ⲛ̄ⲡⲉ-
]ⲁⲕⲧⲟⲩ ⲟⲛ ⲉϫⲙ̄ⲡ̄ⲧⲱⲛ, ⲉⲩⲟⲩⲱⲙ
ⲛ̄]ⲥⲟⲛ̄ⲥ̄ ⲉⲓⲥ ⲣⲏⲛⲧⲉ ⲅⲁⲣ ⲉⲕⲉⲕⲁⲁⲩ
]ⲧⲱⲧ ⲛ̄ⲣⲏⲧ ⲛ̄ⲧⲁⲩϫⲟⲕⲩ̄ ⲉⲃⲟⲗ·
ⲛϫⲁⲥⲓⲣ]ⲏⲧ̄ ⲛⲁⲥⲉⲓ ⲛ̄ⲛⲉⲩⲣⲓⲟⲟⲩⲉ ⲟⲩⲁⲁⲩ:
ⲡⲉⲧϫⲟ ⲛ̄ⲡⲉ]ⲫⲟⲟⲩ· ⲉⲩⲡⲁⲱⲣ̄ⲥ ⲛ̄ⲡⲉⲧⲃⲟⲟⲛⲉ
]ϫⲉⲉⲡⲉⲙⲡⲓⲉⲓ̄ ⲛ̄ⲧⲁⲣ̄ ⲙ̄ⲡ̄ⲧⲣⲉ ⲛⲁⲩ
[ⲛⲉⲙⲡ ⲛⲟⲃⲉ ⲉⲣⲟⲟⲩ ⲧ]ⲉⲛⲟⲩ ϫⲉ ⲙ̄ⲙⲡ̄ⲧⲟⲩ ⲗⲟⲩⲥⲉ ⲙ̄ⲙⲁ[ⲩ]
] ⲣ̄ ⲙⲡⲧⲣⲉ ⲅⲁⲣ ⲛⲁϥ ⲛ̄ⲧⲟⲩⲙⲛⲛϫⲉ
]ϫⲱⲛⲉ ⲛⲧⲛ̄ϫⲁⲁⲧⲕ̄ ⲉⲃⲟⲗ:
]ⲥⲟⲛ ⲁϥϫⲱⲛⲉ·

15 ϫⲱⲛⲉ *sic*, read ? ϫⲱⲛⲉ. 19 Perhaps ϫ]. 26 ⲙⲛⲛϫⲉ[ⲛⲥⲟⲛ].
28 Not last line.

65

+ ⲥⲉⲛⲟⲩⲁ
ⲥⲟⲩ ⲛⲟⲩⲧⲉⲕⲕⲉ-
ⲣⲱϩ ⲛ . . . ⲛⲉⲧⲛⲁ-
ϫⲱⲛⲉ ⲙ̄ⲡⲣⲱⲙⲉ ⲛⲟⲩⲟ
ⲉⲡⲉⲧⲉⲣⲉⲡⲥⲱⲧⲏⲣ ⲓⲥ ⲣⲱⲙ ⲙⲙⲟϥ
ⲡϫⲟⲉⲓⲥ ⲅⲁⲣ ϫⲟⲥⲉ ⲉϫⲛⲟⲩⲟⲛ ⲛⲓⲙ
ϥϫⲟⲥⲉ ϫⲉ ⲟⲛ ⲛⲥⲓ ⲛⲉⲩⲟⲩⲉⲣⲥⲁ-
ⲣⲛⲉ ⲉϫⲛⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲩⲱϣ ⲉ-
ⲉⲃⲟⲗ ⲛⲟⲩⲉⲓϣ ⲛⲓⲙ ⲉⲩⲡⲁⲣⲁⲩⲧⲉⲓⲗⲉ
ⲛⲛⲉⲧⲥⲱⲧⲙ ϫⲉⲏϣⲕ ⲉⲣⲟⲧⲛ ⲣⲉ-
ⲧⲛⲧⲡⲧⲁⲗⲏ ⲉⲧⲥⲛⲧ ⲛ̄ⲧⲟⲩⲙⲁⲓⲣⲉ
ⲁⲛⲧⲉ ϫⲉⲛⲁϣⲉ ⲛⲉⲧⲉⲏⲛⲕ ⲉⲣⲟⲧ-
ⲛ ⲣⲉⲧⲛⲧⲡⲧⲁⲗⲏ ⲉⲧⲟⲩⲁϣⲉ ⲁⲗ-
ⲗⲁ ⲧⲙⲟⲓⲣⲉ ⲧⲏⲣⲥⲧⲉ ϫⲉⲣⲉⲡⲕ-
ⲟⲩ ⲛⲉⲧⲛⲁ ⲉⲣⲟⲧⲛ ⲣⲉⲧⲛⲧⲡⲧⲁⲗ-
ⲏ ⲉⲧⲕⲛⲧ ⲉⲩϫⲉ ⲟⲩⲛ ⲣⲱⲙⲉ
ⲛⲣⲙⲛⲣⲛⲧ ⲟⲛⲧⲱⲥ ⲛⲉⲧⲙⲟ-
[ⲟ]ⲩⲉ ⲉⲡⲉⲣ ⲛⲧⲉⲣⲓⲏⲛ ⲉⲧⲣⲉϫ-
ⲣⲱϫ ⲙⲙⲛⲧⲥⲁⲃⲉ ⲅⲁⲣ ⲣⲓ-
ⲛⲉⲧⲡⲛⲧ ⲣⲛⲧⲉⲧⲟⲩⲁ-
ⲱⲥ ⲉⲧⲏⲉⲟⲩ ⲉⲃⲟⲗ
ϫⲉⲡⲙⲟⲩ ⲛⲉⲧⲣⲓⲣ-
ⲏ ⲙⲙⲟⲥ ⲏ ⲙⲛⲉⲥⲣⲟⲩ-
ⲏ ⲡⲱⲛ ⲉⲧⲉⲛⲧⲟϥ
ⲛⲉⲧⲣⲓⲣⲏ ⲛⲧⲉⲧ-
ⲥⲛⲧ ⲏ ⲙⲛⲉⲥ-
ⲣⲟⲩⲛ

Verso (mostly worn off) [ⲡ]ⲱⲣⲣ̄ ⲉ[ⲧⲉ-]
ⲛⲧⲟϥ ⲛⲉⲧⲣⲓ-
ⲟⲛ ⲛⲧⲉⲣ̄ ?
ⲉⲉⲡ ? ?
ⲩⲁⲉ ⲁ . . . . . ⲧⲣⲉ[ⲛⲉ-]
ⲙⲧⲟⲛ ⲧⲱⲙⲛⲧ ⲉⲡⲣⲱⲙⲉ
ⲙⲛⲛⲥⲁⲣⲝⲉ ⲛⲧⲉⲣⲓⲛ ⲉ[ⲧⲣ-]
ⲉⲡⲣⲱϫ ⲁⲩⲱ ⲙⲛⲛⲥⲁⲧⲥⲛⲏ-
ⲱⲕ ⲉⲣⲟⲧⲛ ⲣⲉⲧⲛⲧⲡⲧⲁⲗⲏ ⲉⲧⲥⲛⲧ
ⲛⲣⲉⲣ . ⲉⲧⲛⲉⲣⲓⲥⲉ ⲧⲱⲙⲛⲧ
? ⲙⲛⲛ]ⲥⲁⲡⲉⲙⲧⲟⲛ ⲛⲧⲉⲣⲓⲛ
ⲏ ⲉⲧⲟⲩⲁϣⲉ + ⲕⲁⲗⲱⲥ ⲛ-
? ⲱⲛ ⲉⲃⲟⲗ ?
15 lines more
last two are upon edge: ⲧⲟⲩⲟ ⲙⲙⲟⲥ
ⲡⲉⲛⲧⲁⲩⲟⲩⲉⲓⲙⲉ ⲁⲩⲟⲩⲉⲓⲙⲉ +

1, 2 ? Read ⲥⲉⲛⲟⲩⲉⲓⲟⲩ.
4 ? Read ⲛⲣⲟⲩⲟ.
19 ? Read ⲙⲙⲛ ⲥⲁⲃⲉ. 24 Read ⲱⲛⲣ.
30 ? ⲣⲓⲏ. 37 Prob. ⲛⲣⲟⲩⲟ ⲉⲧⲣⲉ.
38 [ⲉⲣⲟϥ. 39 *dele* ⲏ.

66 + ebolse ϯnoy ginai mmetetime m . . [. . .]
aixooc xetkakia men thpc m̄mn̄a.o.c
ewacwpe etb̄etmntatcooyn mmoy-
te n̄ ntoq ec . toy . on . g̅noycoo.y.n nxo-
oyt · tmntreqotwpm xe oyb̄enet-
ernh ewacwpe ebol gitnse etmei-
re mmon matan natmnga etre-
nxoeic arxei exwn̄ n̄qotwq nqnty
mncon xe etbar ginai emoyct ntm-
me mneihioc meire ese neime
enwg nt̄mntamnsontoc n̄tei-
soy mnt̄mntb̄hn
(edge) mnt̄anonoia n̄ mewai
xeemaxe ay etb̄etmnt-
nos ntkakia ewxetn-
nay gar

Verso awo [. . .]xn tmntrht noywt
ecare ra[tc] ginttbnoove etb̄et[e]-
mntcmht eroyn epetarxei ep . . [.]
eie oy petnnaxooq anon enwwn[e]
gmeinwpx ntei&ot nnarpnne[ne]rht
awo teimntreqt oyben . . ï . . . oy throy
mnxoeic n ntneime an ?
nan gitmnove nawaooc ?
cbw mnoynpoto . . . . . eytarooy xe
eratoy eron gmnnos nqooy nte tekpic[ic]
etmer qpove e[.]nwine mnoyt . . on
etemnoyx . . .
(edge) an entaqxooc awo netm . . . oy-
oyoeiw nim xearepe coyn nec-
xoeic awo aveiw coyn
novomq mneqxoeic
+

1 mmoov. 4 ecϯ owo cannot be read. 17 [enei]. 19 exwov cannot be read.
24 Read nnovte. 25 npotp[onh] possible. 27 ? mnovwine. 29 end ? n-.

67]oc ?
]mo[ ]oobc mmoq . .
]th : ww[. . . . .]owo neta . . i
]e n̄narp̄ne[. . . . .] . ep nnovn m .
]eko xe natmov . [. . . . g]elpic mnaw-
w]wne · napima gar throv on avape ratov
]tcarz̄ · gmntretcarz̄ xe ix̄ mnesm-
]ei eroyn λoinon n̄si nminge mna-
]ewm ebol gn[.]yi ewavcobte nan n̄reu-
]ae n̄v̄ntov xwk [. n̄]tannovte gar wen̄
] m̄̄tcarz̄ eqo[y]wm etrepewaqmoy
]n̄tkonwnia n̄tmn̄tatmov an [
]w m̄nwoxne mnnovte tnwwne
]c + tovnoc e[gn]yi n̄tmnal etet-
] exn̄tn̄tack[. . .]oov etmntxo-
ei]wave etey̆t[xn et]noi mnei-
]wm · etn̄ϯ e[. . . .]nnov-
]ty · aw m[. . . .]w
]m̄ n̄rm̄[

Verso 20 ? ? ? rennovte [
? ? noyri[
nyaro erat ? ? rte[
naraitei ? ? q ey[
alla eayne . . ? ovcar[z̄
25 awo n̄rewwn g[ice ? xoov n[
koyi nerenem ? atreikab̄[
eynay etaameleia . . . . . nq[wnte gar n̄[
ne netneire m̄mo[ov ? anonne n[
te n̄neimen ? w ebol gitoo[y
30 ai cbw ennom[oc ? k]alwc · ny[
[. .]e nxwwme]royn . tov · nxoop mn̄[
]c n̄narp̄nm ? ϯran etrn . . . [
]tnyiou tnnn ? neaci[. .]a[
m̄ntata . ? ary . . noe nnty̆n[oove
35 av xennesxoov w̄ . ova · tnco[
tnyn nww[y]yiw e . tneime m̄m[
eq[o]yn u̇e[o]n̄rewqr[
]ma . . . [
+

5 aiw[n. 7 cm[ov or [tov. 10 Read ? exwk. 13 Read etnwwne. 15 ? mntxo[eic.
26 ? mnnc]atrei-. 33 mtc], or ovciac], or read]ovnyiov. 34 ? mntatamarte.
36 enetn- or enetn-.

68

A

]ⲟⲉ ⲙ̣[
ⲧ]ⲁⲣⲡⲉ ⲡⲁⲓ[
]ⲟ̅ ⲙ̅ⲡ̅ⲙⲁⲓ[
]ⲣⲓⲁ ⲙ̅ⲡⲥⲁⲧ̣[ⲛⲁⲥ
ⲡⲉ]ⲥⲛ̣ⲧ̣ ⲉⲡⲉⲓⲏ[
]ⲟⲟⲩ ⲣⲓⲧ̅ⲙ̅[
ⲡⲁⲓ]ⲁⲃⲟⲗⲟⲥ ⲁⲛ[
]ⲏⲉ ⲉⲣⲁⲓ ⲉ[
]ⲙⲁⲓ̈ⲧ̈ ⲧⲱⲛ[
ⲡⲁⲓ]ⲁⲃⲟⲗⲟⲥ ⲁⲧⲱ[
? ?

B

]ⲉⲍⲟⲩⲥⲓⲁ ⲉⲑⲛⲁⲩ ⲡ̅ⲧⲉⲓ̈-
]ⲟⲛ̅ ⲙⲁⲩⲙⲙⲱⲡⲉ ⲁⲉ ⲟⲛ
]ⲟⲩⲱⲣⲙ̅ ⲟⲩⲃⲉⲡⲉⲇⲟⲩⲱⲙ
]ⲁⲧⲱ ⲙⲁⲩⲙⲙⲱⲡⲉ

15]ⲟⲙ̅ ⲁⲧⲱ ⲙⲁⲩⲙⲙⲟⲣⲙ̅ⲣ
]ⲡ̅ⲑⲣⲏⲛⲏ ⲥⲁⲣⲱϥ ⲉⲃⲟⲗ
]ⲙ̅ⲙⲟϥ ⲛ̅ⲣⲏⲧϥ ⲉⲁⲛⲉⲓⲙⲉ
]ⲉⲧⲣⲙ̅ⲡⲧⲉⲓⲉⲡⲉⲓⲟⲧⲙⲓⲁ
]ⲙ̅ ⲁⲛ ⲡⲁⲟⲉⲓⲥ ⲁⲉ ⲛ̅ⲧⲟϥ
20]ⲉⲧⲣⲉϥⲁⲣⲭⲉⲓ ϩⲥⲟⲟⲩⲛ ⲛ̅-
ⲉ]ⲧⲙ̅ⲙⲁ ⲉⲧⲣⲉϥⲛ̅ⲧⲏϥ ⲉⲧ-
]ⲛ ⲉⲧⲙ̅ⲧⲣⲉⲧⲉⲡⲥⲧⲟⲛ-
]ⲕⲉ ⲙ̅ⲙⲟⲛ ⲭⲉⲁⲛⲥⲡⲟⲩⲁⲍⲉ
]ⲉⲓⲛⲉ ⲏ ⲣⲱ ⲁⲛⲕⲁ ⲧⲉⲓ̈ⲉⲡⲉⲓ̈ⲟⲩ-
25 [ⲙⲓⲁ] ⲧⲏⲣϥ ⲉⲥⲙ̅ⲙⲟⲛⲉ ⲉⲡ̅ⲧⲉⲡⲯⲩⲭⲏ
[ⲟⲩ]ⲙ̅ⲙⲟⲛⲉ ⲥⲁⲣⲡⲉ ⲡⲁⲓ ⲛ̅ⲧⲉⲡⲯⲩⲭⲏ
ⲉⲩⲣⲟⲟⲩ ⲁⲧⲱ ⲟⲩⲇⲉ ⲉⲃⲟⲗⲡⲉ
ⲉⲙ̅ⲡⲉⲧⲧⲛⲁⲟⲩϥ +
blank

22 [ⲁⲛⲥⲓⲥ ⲥⲛ ⲁⲣⲓ]. 23 Or]ⲭⲉ. 25 ? ⲧⲏⲣⲥ; prob. intended for ⲉⲙ̅ⲙⲟⲛⲉ 28 For ⲡⲡⲉⲧ-.

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ⲣⲙ̅ⲙⲁⲕⲁⲣⲓⲥⲙⲟⲥ + ⲉⲙ̅ⲭⲉⲡⲉⲓⲣⲁⲓ ⲟⲩⲛ ⲭⲉⲡⲁⲛ[ⲧ
ⲧⲉ ⲛⲕⲉⲗⲁⲁⲧ ⲁⲛ ⲡⲉⲧⲙ̅ⲡⲣⲟⲧⲣⲉⲡⲉ ⲙ̅ⲙⲟⲕ ⲉⲣⲣ̅[
ⲣⲉⲕⲛ̅ⲛⲟⲩⲧⲉ ⲣⲙ̅ⲡⲧⲣⲉⲕⲁⲓ ⲡⲉⲫⲉⲓⲡⲉ ⲣⲓⲧⲙ̅[
ⲟⲩⲧⲉ ⲉⲧⲉⲡⲡⲁⲛⲉ + ⲟⲙⲟⲓ/ ⲁⲧⲱ . . . ⲧⲣ̣[
ⲙ̅ⲡⲧⲉⲓⲙⲓⲛⲉ ⲉⲧⲉⲡⲡⲁⲛⲉ ⲭⲉⲉⲥⲣⲙ̣[
]ⲛⲉϫⲣⲓⲁⲛⲉ ⲙ̅ⲡⲥⲱⲙⲁ ⲉⲙ̅ⲭⲉⲧ[
]ⲉⲛⲁ ⲛ̅ⲙⲁⲧⲉ ⲙ̅ⲡⲉⲓⲙⲁⲕⲁⲣⲓⲥ[ⲙⲟⲥ
]ⲙⲙⲟϥ ⲉⲣ ⲡⲉⲧⲛⲁⲟⲩϥ ⲁⲗ̣[ⲗⲁ
ⲙ̣]ⲉⲧⲉ ⲭⲉⲡⲁⲧⲉⲡⲣⲟⲁⲓⲣⲉⲥⲓⲥⲡⲉ ⲓ̣[
]ⲉⲙⲡ ⲥⲟⲙ ⲁⲉ ⲙⲙⲟϥ ⲉⲉⲡ̣[
]. . ⲣϥ ⲉⲡⲉⲛⲧⲁⲩϫⲉⲕ ⲧⲉⲡ̣[ⲧⲟⲗⲙ
ⲉ]ⲧⲙⲙⲁⲩ ⲁⲡϫⲟⲟⲥ ⲭⲉⲉⲣⲉ[
]ⲣⲉ ⲉⲩⲙⲉⲧⲉ ⲉⲃⲟⲗ ⲉ[
]. ⲉⲣⲙ̅ⲁⲡⲟⲩⲁ ⲙ̣[
]ⲡⲉⲧⲉⲛϥ[
]. ⲉ[

2 ? ⲉⲣⲟ[ⲩⲛ ⲉ. 3 ? ⲣ ⲛⲟⲩⲧⲉ. 4 ⲡⲛ]ⲟⲩⲧⲉ.

70

[
ⲉⲡⲡⲟ[
ⲁⲛ ⲉⲣ ⲣⲉⲛⲣ̅ⲏ[ⲛⲧⲉ
ⲉⲣⲙ̅ⲁⲡⲟⲩⲁ ⲭⲉⲏ [
ⲣⲱⲥ ⲉⲃⲟⲗ ⲙⲡⲛⲟⲃⲉ ⲁⲥ[
. ⲉⲙⲟⲕⲣⲉ ⲙⲁⲣⲉⲩⲥⲱⲧⲙ ⲉⲡⲁⲓⲏ
. . ⲥⲉ ⲟⲛⲧⲟⲥ ϯⲛⲁϩⲟⲟⲥ ⲭⲉⲉⲙⲭⲉ-
. . ⲁⲓⲛⲉ ⲛⲁⲓ ⲣⲛⲧⲙⲛ ⲭⲉϯⲟ ⲡⲣⲛⲕ-
ⲉ ⲣⲙⲡⲉⲣⲏⲛⲉ ⲙⲙⲡⲉⲧⲥⲉⲃⲛⲉ ⲍ/
ⲣⲟⲙⲟⲓ/ ⲙⲛ ⲛⲁⲥⲛ̣ ⲁⲛ ⲭⲉⲣⲙ̅ⲁⲛⲧⲙⲉⲉⲣⲉ
ⲙⲡⲟⲩⲛⲏ̈ ⲡⲟⲣⲛⲉⲧⲉ ⲉⲧⲉⲣⲟⲕⲣⲉ ⲣⲙ̣-
ⲟⲩⲁⲱⲣⲧ ⲍ/ ⲣⲟⲙⲟⲓ/ ⲙⲙⲁⲥⲧⲓⲍ ⲅⲁⲣ

[ⲙⲛ]ⲛⲕⲉⲁⲛⲁⲛⲧⲉ ⲙⲡⲥⲱⲙⲁ ⲛⲧⲉ-
? ⲉⲧⲛⲏⲫⲉ ⲉⲣⲟⲧⲛ ⲉⲛⲛ̣[
? ⲁ̣ⲥ ⲅⲁⲣ ⲧⲏⲣⲟⲩ ⲛⲟ[
. . ⲙⲓⲙ ⲉⲩ[ⲁⲣ]ⲉ ⲣⲁⲧⲟⲩ ⲛⲁⲥⲉⲃⲏ[ⲥ
? ⲡⲉⲣⲙⲟⲧ ⲉⲧⲣⲉⲡⲣⲱⲙ[ⲉ
? ⲉⲧⲙ . ⲭⲁⲣⲙ ⲡ[
? ⲁ̣ ⲉⲛⲧⲟⲗⲙ ⲙⲙⲁⲩ[
? ⲛⲁⲧⲁⲓⲟⲩ ⲍ/ ⲡⲉ[
? ⲁⲱⲉⲣⲟⲛ ⲣⲛⲟⲩⲥⲙⲟ[
ⲛⲥⲟⲩⲧ ⲉⲩⲕⲱⲧⲉ ⲉⲧⲛⲟⲗⲓⲥ[

4 ? ⲣⲱⲥ. 5 Or ⲛⲁⲓ. 6 For ⲟⲛⲧⲱⲥ. 16 Or ⲥⲙⲟⲧ. 17 Prob. erasure before ⲭ.
20 For ⲉⲣⲟⲧⲛ, or read ⲱⲥ; [ⲧ or [ⲭ.

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ⲁⲩⲱ [..] ⲁⲕⲣⲉ ⲉⲡⲡⲟⲩⲧⲉ ⲉⲩⲥⲧⲟⲭⲱ-
ⲣⲉⲓ ⲉⲧⲣⲉⲛⲁⲓ ⲱⲱⲡⲉ ⲉⲩⲣⲁⲱⲉ ⲉⲣ-
ⲣⲁⲓ ⲉϧⲙⲡⲣⲟⲥⲉ ⲉϧⲟⲗ ϫⲉⲁϥⲛⲁⲩ
ⲉⲡⲉϥϫⲱⲱⲣⲉ ⲛ̄ⲣⲉϥⲙⲓⲱⲉ ⲉⲧ-
ϫⲣⲁⲉⲓⲧ ⲉⲡⲉⲧϯ ⲟⲩϧⲙⲧ ⲛⲥⲁⲧⲁ-
ⲛⲁⲥ ⲣⲣⲉⲡⲥⲓⲙ[
ϫⲟⲥⲉ ⲡⲟⲩϫⲉ ⲛ̄ⲛⲁⲓ ⲧ[....]
ⲛⲱⲁϫⲉ ⲙ̄ⲙ̄ⲧⲣⲉϥⲱ[...]
ⲡⲟⲉ ⲣⲣⲉⲛⲥⲟⲧⲉ ⲧⲁⲣ[ⲉⲛ-]
ϫⲁϫⲉ ϫⲟⲟⲥ ⲛⲁⲕ ⲣⲱⲕ
ϫⲉⲛⲉⲕⲥⲟⲧⲉ ⲧⲏⲙ
ⲡⲉⲧⲉⲟⲩⲛ̀ ⲥⲟⲙ ⲙ̄-
ⲙⲟϥ ⲉⲙⲡⲣⲏⲧ
ⲛ̄ⲛϫⲁϫⲉ ⲙ̄-
ⲡⲣⲣⲟ

Verso

ⲱⲡ ⲉⲙⲟⲧ ⲛ̄ⲧⲙⲡⲛⲟⲩⲧⲉ ...
ⲉⲧⲧⲱⲣⲥ ⲙ̄ⲙⲟⲕ ⲁⲩⲱ ⲉⲧ-
ⲥⲟⲩⲧⲉ ⲙ̄ⲙⲟⲕ ⲉⲣⲟⲩⲛ
ⲉⲣⲉⲛⲁⲣⲉⲧⲏ ⲉⲧϫⲟⲥⲉ
ⲧⲙⲡⲧⲣⲉϥϥⲏ ⲉⲙⲟⲧ ⲥⲥⲟⲩⲛ ⲉ-
ⲣⲟⲩⲉ ⲧⲙ̄ⲡⲧⲛⲁ ⲉⲣⲟⲩⲛ ⲉⲛⲉⲏⲕⲉ· ⲁⲩⲱ
ⲡⲉⲓⲱⲁϫⲉ ⲁⲡⲣⲗⲗⲟⲓ ⲛ̄ⲧⲉ ⲕⲏ-
ⲙⲉ ⲟⲛ̄ⲕ ⲉⲛⲏⲱⲟⲣⲡ ⲛ̄ⲕⲁ-
ⲧⲟⲣⲑⲱⲙⲁ ⲉⲣⲡⲉ-
ⲧⲱⲁϫⲉ + +
+

1 [ⲟⲛ] or [ϫⲉ]. 7 ? ⲉⲧ]ϫⲟⲥⲉ. 8 ? ⲱ[ⲱⲧ]. 16 ? ⲛⲁⲓ.

72

A

ⲛⲣ ⲛ̄ⲙⲙⲁ ⲉⲙⲡⲧⲏⲟ
.ⲟⲥ ⲉⲥ ⲛ̄ϫⲱ .... ⲛ̄ⲧⲁⲁϥ
? ⲉⲕⲟⲙⲕⲟ ⲙⲙⲟⲕ
? ⲓⲍⲉ ⲙⲡⲁϫⲟⲉⲓⲥ ϫⲉⲕⲛ-
? ⲛⲉⲕⲗⲟⲩⲥⲙⲟⲥ ⲉⲧⲣⲟⲣⲱ ⲉϫ[
ⲙⲁⲣⲉⲡⲉⲑⲏⲏⲓⲟ ⲣ̄ ⲱⲏⲣ ⲣⲱϧ ⲛ[
ⲉⲕⲥⲱⲱϥ ⲙ̄ⲙⲟⲕ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟⲕ.
... ⲁⲧⲉⲡⲉ ⲡⲉⲑⲏⲏⲓⲟ· ⲁⲥⲱⲛⲓ[ⲍⲉ]
ⲉⲣⲏⲥ ϫⲉⲡⲛⲉⲕϯ ⲣⲓⲥⲉ ⲛⲁⲓ· ⲙⲁⲣⲉ-
[ⲛⲉⲥ]ⲛⲏⲧ ⲣ ⲧⲁⲥⲁⲡⲏ ⲡⲥⲉⲧⲁⲩⲉ ⲡⲗⲉⲍ-
[ⲓⲥ] ⲣⲛⲟⲩⲥⲡⲟⲩⲁⲛ ⲁⲩⲱ ⲛ̄ⲧⲟⲕ ⲣⲱ[ⲱⲕ]
ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ ⲛ̄ⲧⲱϧⲓⲧⲟⲩ ⲣ̄ⲛⲟⲩⲥⲡⲟⲩⲁ[ⲛ]
[ⲙ̄ⲛ]ⲟⲩⲣⲟⲧⲉ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲧⲁⲣⲟⲩ-
ⲣⲟⲉⲓⲥ ⲉⲣⲟⲕ : ⲉⲕⲣⲓⲥⲉ ⲧⲁⲣ ⲉⲕϯ
ⲥⲁ ⲉⲡⲉⲕⲧⲁϊⲟ, ⲧⲛⲁϯ ⲣⲛⲧ ⲛⲁⲕ
ⲉⲕϯ ⲥⲱⲙⲟⲩ ⲛⲁⲕ ⲟⲛ ⲕⲛⲁϯ ⲟⲥⲉ ⲁⲛ
ⲉⲕⲑⲏⲏⲓⲛⲧ ⲁⲛ

B

ⲉⲱⲟⲡⲉ ⲥⲉⲑⲗⲓⲃⲉ ⲙ̄ⲙⲟ[ⲕ
ⲫ ⲟⲩⲛⲁ ⲉⲧⲕⲛⲁ.[
ⲁⲩⲱ ⲟⲩⲁⲥⲁⲡⲏ [
ⲡⲛⲟⲩⲧⲉ · ⲛ̄ⲧⲥ[
ⲥⲟⲗϫⲕ ⲉⲧⲙ̄[
ⲣⲉⲃϩⲟⲙⲁⲥ ⲱⲁ[
ⲡⲛⲟⲩⲧⲉ ⲛ[
ⲛⲉⲙⲱⲛ ⲣⲧ[ⲛⲏ
ⲧⲟⲛ ⲛⲁ[ⲕ
ⲛⲉⲕⲙ[
ⲟⲛ[

5 Prob. ⲛⲉⲕ-; [ⲱⲕ. 6 [ⲙⲙⲁⲕ. 15 end, ? add ⲁⲛ. 17 ⲩ ⲁⲛ on edge. 18 inserted later. 26 ⲙ]ⲧⲟⲛ.

73

ⲫ ⲉⲧⲃⲉⲟⲩ ⲛ̄ⲗ̀ ?
ⲟⲩⲁⲱ ⲙ̄ⲙⲓⲛⲉⲛⲉ ⲡⲣⲁⲱ[ⲉ
ⲱⲱⲡⲉ ⲣⲛⲧⲉⲯⲩⲭⲏ ⲙⲡⲉ[
ⲱⲁⲣ ⲉⲙⲣⲁⲗ ⲙⲡⲛⲟⲩⲧⲉ·
ⲙⲁⲣⲛⲙⲉⲣⲉ ⲧⲙⲡⲧⲙⲁⲓⲣⲓⲥⲉ [
ⲉⲥⲉⲣⲁⲣⲉϥ ⲉⲣⲟⲛ ⲉϧⲟⲗ ⲣⲛⲧⲙⲛ[ⲧ-]
]ⲙⲛⲧ ⲉⲥⲱⲁⲛⲧⲱⲙⲛⲧ ⲉⲣⲟⲛ ⲉⲛ[
[ⲣ]ⲙⲛⲉⲓⲙⲁ· ⲙⲁⲣⲛⲙⲉⲣⲉ ⲡⲉⲑⲏⲏⲓⲟ
ⲉⲛⲧⲱⲟⲩⲛ ⲣⲁⲛⲥⲱⲱϥ .... ⲛⲣ[
ⲥⲟⲱⲛ ⲏ ⲛⲥⲛⲉⲥⲛⲟⲥⲏ ϫⲉⲕⲁⲥ ⲉϥ.[
ⲉϧⲟⲗ ⲣⲛⲧⲙⲛⲧϫⲁⲥⲓⲣⲏⲧ ⲧⲁⲓ [
ⲙ̄ⲙⲟⲛ ⲉⲧⲣⲉⲥⲧⲱⲙⲛⲧ ⲉⲣⲟⲛ [
ⲓⲥ ⲛⲉⲭⲥ

2 Apparently not space for ⲉⲧⲛⲁ-]. 5 ? [ϫⲉ-]. 7 Not space for [ⲙⲁⲓⲣⲟ]; [ⲱⲟⲟⲛ].
8 Or nothing before ⲙⲛ. 9 ? [ⲱⲙⲉ]. 10 ⲛⲥⲉ cannot be read.

74

]..ϯ ari mneere m̄ntor ncmot mnkw nc[wq
]coope nnent wnm etwanre e p̄n̄rice·or[
]otwnr ebol ewwankaac n̄cwq· atw [
] ? cnn ri n̄notkolacic ec[
] warepnkw n̄cwq wwne nat [
a]retn n̄ϯ ebw nnetmet[anoei
] n̄si nentaqswn̄ n̄tka[
]. epkw n̄cwq· pkw [n̄cwq
]ϯooc . n[
]ak n̄oro[
]np[

2 Prob. coope. 9 n]aooc, ? ct]noc?

75

ww an eron etw-
m̄nt erar nrwme
empatnxno na[n]
noezic otre
wwe an etrep-
[x]ne cynnoeia
[n]an eron e-
rar xekac [. .]
e

1 For www.
8 Perhaps nothing lost.

76

[. .]nw[. . . . . .]
etxnk nw[. . . .]
nwonte n̄xn . [. . .]
epmarec amor .[.]
ϯ nbeke m̄pam nay
n̄wwaat c ? ?
ϯ nekrnt eroyn ϯ
karpoc erepnh
rwtn nwlo ekpar e
eroy ri n̄epm̄nt rm-
nnoc m̄nacxa
[m̄na]tkotwm·
]m̄nr[

3 interlined. 9 ? nothing after ϯ.

77

nerme nro]or etoraaϩ nnnc-
[tia tew]morne nreϩro[mac
]e mneϩor me[xir
kata nrmn]knme + tnnaarxecw[ai
etor]aaϩ n̄nnnictia etep[
]e rnotnne ecr anay
]aw xincotmntψ[ic

4 From + onwards, a different hand.

78

+ ebol rmnϩioc napa reliac mnto-
or mnwotnnϩ + etbenai nerrime
nnar nim atw nexw mmoc nor-
on nim etnatwmnt eroy xewλnλ
exwi ntennoute sm nawine ai-
xnoty tar anok norcon xenrλλo
n̄aw n̄re kenioτmei emor n-
[n]ar nim rwc ekkw an mnma
[m]netyi rooτw raron atw
[etrm]me mmon kata tennoure
[aqo]twwϩ nai xe ϯkw mmoy
[nay t]wnor nacon alλa eir ro-
[te] xe nnenxaxe fwonet-
e eroi nynt errai eoveie
nneysorsc etbenai
tar neyϯ mmoy enrice
[m]nnwλn[λ . .]e .

Verso

rove[. . . . . .]e mnenxoeic eq-
xw m[. . . . . .] xekac mnetn-
ϩwk e[ ]wce etbenetr-
kaeit etob[e etaikaiocy]nh . warene[n-]
eiote xooc e[. . . . nerk]o etrnnimaka-
ricmoc xeeqwa[xe xe ene]rko mnoeik m̄[nnei-]
ϩe mnmoor· kata [. . . . .] nrme nr[oor]
renλovcimon rw[. . n]nackhcic [. . .]
ma atw cewfelei [n]n̄m̄rλλ [mn-]
orre ebol xentoor neqatr [rm-]
me mncwma ncetmkaay er [n-]
ϩol n̄ntoq n̄tenictnhn e[t-]
prenei nnetenioτmei ei[.]
rnotbioc eqxoce etent .[.]
one ϯ

12 Or [nai. 17 ? nothing lost after [λ; ? eneroro. 18 [eqr nmeer] if space permits. 19 Or ntetn.
20 e after c added later. 21 After n ? a stop. 22 e[tbe too short for gap, ? neirk].
25 ? rw[or; [mncw-]. 31 end ta, or tm, not tbbo.

79

ⲫ ⲡⲧⲉⲣⲉϥⲣ̄ ⲡⲉⲡⲙⲉ-
ⲉⲧⲉ ⲣⲓⲧⲛ̄ⲛⲉϥⲥⲟⲁⲓ ⲉⲧ-
ⲧⲁⲉⲓⲛⲧ ⲛ̄ⲥⲓ ⲡⲉⲡⲙⲉ-
ⲣⲓⲧ ⲛ̄ⲉⲓⲱⲧ ⲑⲉⲟⲫⲓ-
ⲗⲟⲥ ⲁⲧⲣⲁϣⲉ ⲛ̄ⲁⲧ-
ⲣⲱⲥⲏ̄ ⲧⲁϩⲟⲛ ⲣⲓ-
ⲧⲛ̄ⲛⲉϥϣⲩⲗⲏⲗ ⲉⲧⲟⲩ-
ⲁⲁϩ ⲛⲁⲓ ⲉⲧⲛ̄ϣⲙ[. .]

80

]..ⲛⲁⲣⲣ̄ⲙ-
]ⲛ̣ⲥⲟⲩⲧⲱⲛ ⲛⲁⲁⲓ ⲥⲙⲟⲩ
[. .]. ⲁ ⲙ̄ⲙ̄[ⲧⲙ]ⲛⲧⲣ̄ⲙⲙⲁⲟ ⲉⲧⲣ̄ⲡⲛⲉϥⲛⲓ
[ⲁ]ⲕⲱⲥⲧⲁⲛ̣[ⲧⲓⲙ]ⲟⲥ ⲛ̄ⲣⲣⲟ ⲛ̄ⲁⲓⲕⲁⲓⲟⲥ
ⲡⲓⲥⲧⲉⲩⲉ ⲉⲡⲡⲟ[ⲩⲧⲉ] ⲣ̄ⲡⲛⲉϥⲣⲏⲧ ⲧⲏⲣϥ
ⲁⲡⲡⲟⲩⲧⲉ ⲣ ⲣ[ⲙⲙⲉ] ⲙ̄ⲙⲟϥ ⲛ̄ⲛⲉϥ-
ⲣⲟⲟⲩ ⲧⲏⲣⲟⲩ [ⲁⲩⲛⲁ]ⲭⲙⲉϥ ⲉⲙⲡⲟ[ⲗⲉ-]
ⲙⲟⲥ ⲛ̄ⲧⲁⲁⲓ[. . . .]ϧⲡⲡⲟⲗⲉ[ⲙⲟⲥ]
ⲛ̄ⲛ̄ⲣⲉⲑⲛⲟⲥ [. . . .]ⲥ̣ⲱⲟⲩⲛ
ⲉⲧⲃⲉⲧⲉϥⲡⲓⲥⲧⲓⲥ ⲉⲣⲟⲩⲛ ⲉⲡⲡⲟⲩⲧⲉ

ⲁϥⲑⲃⲏⲟ ⲛ̄ⲛⲉϥϧⲁϧⲉ ϩⲁⲣⲁⲧ[
ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉⲙⲡⲉⲣⲥⲟⲥ ☩ ⲥⲟ̣ⲧⲉ ⲉⲣⲟϥ
ⲁⲡⲡⲟⲩⲧⲉ ⲧⲙⲡⲟⲟⲩ ⲟⲩⲕⲗⲟⲟⲗⲉ ⲁⲥⲣⲁⲓ-
ⲡⲣ . ⲥⲥⲉ ⲙ̄ⲙⲟϥ ⲉⲃⲟⲗ ϩⲓⲧⲉⲩⲙⲛⲧⲉ
ⲙⲛ̣ⲛⲉϥⲣⲧⲟ ⲁⲩⲱ ⲛⲛⲉϧⲁⲣϧⲁⲣⲟⲥ
ⲉⲧⲙ̄ⲙⲁⲩ ϩⲓⲡⲟⲧⲁⲥⲥⲉ ⲛⲁϥ ⲁⲩⲱ
ⲁⲩⲧⲓ ϫⲱⲣⲟⲛ ⲛⲁϥ ⲙ̄ⲡⲉϥⲟⲩⲟⲉⲓⲱϥ
ⲧⲏⲣϥ ⲁⲩⲱ ⲙ̄ⲡⲟⲩⲱϩ ⲉⲧⲟⲟⲧⲟⲩ ⲣ̄
ⲡⲟⲗⲧⲙⲟⲥ ⲙⲡⲉⲩⲟⲉⲓⲥ ⲧⲏⲣϥ

8 [ⲙⲱⲛ ⲙ]ⲛⲛ, but *cf.* ⲙⲡⲟⲗ in 7. 11 Read ⲑϧⲏⲟ. 13 Read ? ϩⲁⲣⲡⲁⲥⲥⲉ.
15 Prob. ⲁⲛϧ-. 18 For ⲉⲣ. 19 Read ⲟⲩⲟⲉⲓⲱϥ.

81

ⲉϧⲟⲗ
[ϩ]ⲙⲡⲓⲟ-
[ⲥ] ⲙⲡⲛⲟ-
ϭ ⲁⲛⲁ ⲥⲉ-
ⲧⲏⲣⲟⲥ
ϩⲉⲧⲛⲛⲁⲓ ⲟⲩⲛ ⲁϥⲱϣ ⲛⲛⲓⲕⲉⲗⲟ-
ⲟⲩⲟⲥ ⲛⲧⲁϧⲁⲥⲓⲗⲓⲟⲥ ⲙⲛⲣⲏⲧⲟⲣⲓⲟⲥ
ϫⲟⲟⲩ ⲣⲓϫⲛⲛⲉⲧⲟⲣⲟⲡⲟⲥ ⲁϥⲱϣ ϫⲉ ⲟ-
]ⲧⲁⲩⲟⲩ ⲉⲧϧⲉⲡϧⲁⲡⲧⲓⲥⲙⲁ ⲁⲧⲱ
]ⲥ ⲉϥⲣⲓⲙⲉ ⲉⲡⲉⲧⲉⲙⲡⲟⲧⲙⲡⲱϣ ⲙⲡⲉ-
]ⲥⲕⲉⲡⲧⲉⲓ ⲁⲧⲱ ⲁⲕⲱⲥⲕ ⲉⲧⲕⲁ-
]ⲧⲉⲕⲙⲡⲧⲕⲟⲩⲓ ⲁⲧⲱ ⲙⲡⲕⲉⲧⲡ-
] ⲙⲙⲟⲕ ⲡⲟⲩⲟⲉⲓⲱϥ ⲛⲓⲙ ⲙⲡⲕⲉⲓ
]ϫⲓ ⲛϫⲛⲓⲧ ⲁⲧⲱ ⲉⲕⲟ ⲛⲕⲁⲧⲁⲥⲕⲟ-
ϫⲣ̄]ⲥⲧⲓⲁⲛⲟⲥ ⲟⲩⲛ ⲛⲁϥ ⲡⲟⲩⲟⲉⲓⲱϥ
] ϫⲉⲛⲧⲕⲡⲱⲓ ⲥⲛⲟⲩϥ ⲙⲉⲛ ⲛⲉⲕ-
ⲧ]ⲉⲛⲟⲩ ⲟⲛ ⲉⲕϭⲱⲱⲧ ⲛⲥⲁⲡⲉ-
]ⲛⲉ ⲡⲣⲉⲡⲉⲣⲛⲧ ⲉⲧⲟ ⲛϫ[
]ⲉ ⲛⲁϫⲡⲉ ⲟⲩ ⲉⲡⲙ[
]ⲟⲩⲧⲉ[

1—5 On right of these, the stump of a jar-handle. 4 ϭ looks more like c.
9 Not space for [ⲛ ⲛⲛⲉⲛⲧⲁⲩ], possibly some of it omitted by error. 10 ϧ[ⲁⲡⲧⲓⲥⲙⲁ.
11 ⲕⲁ[ⲑⲁⲣⲉⲓ. 12 ϫⲓⲛ]. 14 ⲕⲁⲧⲁⲥⲕⲟ[ⲡⲟⲥ 18 Or ⲛⲛ[. 19 ⲉⲣⲉⲣⲁⲥⲧ].

82 Fibres → ↑

ра]ппе ϩіλλарі[
є]ϧоλ ϩ̄ппепр[
]єатп̄котк ϩ[
]т єϧоλ ϩіт̄мп[
]ϩепмаїп п̄щп[нрє
]пє· аѳсм̄п пт[
]кόсмеї м̄моч . [
]м̄моѳп̄ѳ п̄аϧ[
]маѳ п̄тѳом м̄[
]єас[

Verso

є]тпϩнтч [
]хєащмх[
щ]а тепоѳ а[
к]ата ѳє єптаїх[
] єт̄ммаѳ єаѳ[
]смп̄тч м̄м[
]м ☩ єооѳ п̄[

1 [а, or [ωп. 3 Or а[. 7 After ч a stop. 8 ?[аѳнш. 9 м].
12 Or х . є; ?[ωч or [ωс. 14 ?[оос.

83 Fibres ↑ →

] пщорп̄ ϩпϣероіа т̣[по]λіс ппкомнаіа хєкас [
]пп[о]ϣє̀ п̄тер[оѵ]сωт̄м ае [а]т̣сω[оѵ]ϩ̀ [є]ϩ̣[оѵп
]а̣ппаϩ̀ а[

1 Altered from ппкω-. 2 Or п[ι]ϣє; [а]п less likely. 3 1st letter а, а or λ.

IV. LEGAL AND FINANCIAL TEXTS

84 ⲫ ⲥⲉϩⲛⲟⲥ ⲛⲉⲓⲉⲗⲁϫ/ ⲙ̄ⲡⲣⲉⲥⲃ/
ⲙ̄ⲡⲧⲟⲡⲟⲥ ⲡⲁⲡⲁ ⲓ̈ⲱⲁⲛⲛⲏⲥ ⲙ̄ⲡⲭⲁⲓ̈ⲉ
ⲉ̈ⲥⲣⲁⲓ̈ ⲙ̄ⲫⲟⲓⲃⲁⲙⲱⲛ ⲙ̄ⲡⲗⲱⲥ ⲡⲙⲁⲛ-
ⲕⲁⲙⲟⲩⲗ ϫⲉⲣⲙ̄ⲡⲟⲩⲱⲱⲩ ⲙ̄ⲡⲛⲟⲩⲧⲉ ϯⲟ ⲡ-
ⲣⲉⲧⲟⲓⲙⲟⲥ ⲉϯ ⲡⲣⲁϯⲟⲩ ⲙ̄ⲡⲥⲉⲡⲛⲏⲙⲁ ⲙ̄ⲡⲕⲁ-
ⲙⲟⲩⲗ ⲛⲁⲕ ⲁⲩⲱ ϫⲉⲡⲛⲉⲓ̈ϥⲓⲧϥ ⲡⲧⲟⲟⲩⲕ
ⲱⲁⲡⲧⲕⲣ̄ ⲧⲉⲕⲣⲟⲙⲡⲉ ⲉⲥϫⲓⲕ ⲉ̄ⲙⲡⲧⲣⲉⲕ-
ⲣⲁⲣⲉϥ ⲉⲧⲉⲕⲣⲟⲙⲟⲗⲟⲅⲓⲁ ⲉⲡⲧⲁⲕⲥⲁ-
ⲥ̄ⲥ̄ ⲛⲁⲓ̈, ⲁⲩⲱ ϫⲉⲡⲛⲉⲓ̈ϫⲓ ⲕⲁⲧⲏⲅⲟⲣⲓⲁ
ⲉⲣⲟⲧⲛ ⲉⲣⲟⲕ ⲉⲓⲙⲏⲧⲓ ⲡⲧⲁⲓ̈ⲛ ⲙⲁⲣⲧⲩⲣⲟⲥ
ⲉⲩⲙ̄ⲣⲟⲩ ⲉⲣⲟⲕ· ⲁⲩⲱ ⲡⲧⲁϯ ⲧⲣⲟⲫⲏ
ⲧⲏⲣⲥ̄ ⲙ̄ⲡⲕⲁⲙⲟⲩⲗ ⲛⲁⲕ ⲙ̄ⲡⲛⲉϥ-
ⲣⲱⲗⲛ ⲉ̄ⲙⲡⲁⲙⲉⲣⲟⲥ ⲡⲛⲉⲡⲛⲙⲁ
ⲉⲓ̈ⲱⲁⲛϫⲟⲟⲩⲕ ⲡⲟⲩⲣⲱⲃ ⲛⲁⲟⲩ-
ⲥⲟⲛ ⲛ ⲛⲁⲟⲩⲕⲟⲥⲙⲓⲕⲟⲛ ⲡⲥⲉⲧⲙ-
ϯ ⲣⲛⲙⲉ ⲛⲁⲕ· ϯⲛⲁⲥⲧⲩϫⲱⲣⲉⲓ ⲛⲁⲕ
ⲡⲧⲃⲱⲕ ⲡⲉⲕⲕⲟⲧ ⲣⲱⲱⲕ ⲡⲣⲟⲥ
ⲧⲁⲡⲁⲗⲟⲥⲓⲁ ⲙ̄ⲡⲕⲟⲧ ⲉⲧⲙ̄ⲙⲁⲩ·
ⲁⲩⲱ ⲡⲧⲁϯ ⲡⲉⲥⲙⲟⲩ ⲙ̄ⲡⲧⲟⲡⲟⲥ
ⲛⲁⲕ ⲉ̄ⲡⲡⲱⲁ ⲡⲣⲟⲥ ⲡⲉⲧⲙ̄ⲙⲁⲩ
ⲉⲓ̈ⲱⲁⲛⲛⲟⲩⲕ ⲉⲃⲟⲗ ⲉⲓⲡⲕⲁ-
ⲙⲟⲩⲗ ⲁϫⲏⲧⲣⲉⲕⲡⲁⲣⲁⲃⲁ
ⲡⲧⲉⲕⲣⲟⲙⲟⲗⲟⲅⲓⲁ ⲉⲓⲕⲁ-
ⲧⲁⲫⲣⲟⲡⲓⲥⲓⲥ ⲡⲧⲉ
ⲡⲕⲁⲙⲟⲩⲗ· ϯⲟ ⲡⲣⲉ-
ⲧⲟⲓⲙⲟⲥ ⲉϯ
ⲧⲕⲁⲧⲁⲗⲓⲕⲉ
ⲉⲧⲟⲩⲛⲁⲡⲟ-
ⲭ̄ⲥ̄ ⲉⲭⲱⲓ̈
ⲙⲁⲣⲕⲟⲥ
ⲡⲉⲓ̈-

Verso

ⲉⲗⲁϫ/ ⲙ̄-
ⲡⲣⲉⲥⲃ/ ⲙ̄-
ⲡⲧⲟⲡⲟⲥ ⲙ̄ⲫⲁ-
ⲥⲓⲟⲥ ⲙⲁⲣⲕⲟⲥ ⲡⲉⲧ-
ⲁⲩⲅⲉⲗⲓⲥⲧⲏⲥ ⲉⲓⲡⲧⲟ-
ⲟⲩ ⲛ̄ⲭⲏⲙⲉ ⲁⲩⲁⲓⲧⲉⲓ
ⲙ̄ⲙⲟⲓ̈ ⲁ̈ⲓⲥⲣⲁⲓ̈ ⲧⲉⲓ̈ⲣⲟ-
ⲙⲟⲗⲟⲅⲓⲁ ⲡⲧⲁⲥⲓⲁ
ⲛ̄ⲥⲟⲩϫⲟⲩⲧⲁⲥⲉ ⲛⲁⲟⲟⲩⲧ
ⲛ̄ⲡⲁⲣⲣ̄ⲡⲁⲃⲣⲁⲣⲁⲙ ⲛ̄ⲃⲓ-
ⲕⲧⲱⲣ ⲡⲗⲁⲱ/ ⲛ̄ⲭⲏⲙⲉ
ϯⲟ ⲙⲙⲁⲣⲧⲩⲣⲟⲥ +
ⲣⲏ ⲫ ⲣⲏⲗⲓⲁⲥ ⲡⲛⲉⲗ[illegible]
ⲙⲡⲣⲉⲥⲃ// ⲙⲁⲣⲧⲩⲣⲟⲩ
[illegible]
ⲥⲉⲩⲛⲟⲥ ⲡⲡⲫ ⲛ̄-
ⲁⲡⲁ ⲓ̈ⲱⲣⲁⲛ ?
ϯⲥⲧⲟⲓϫⲉⲓ ⲉⲧⲉⲓ̈ⲣⲟ-
ⲙⲟⲗⲟⲅⲓⲁ +
blank

11 For ττροφη. 44 2nd hand. ⲣⲏ is a false start. 46 3rd hand.

84A

]ⲁⲥⲧ[
] ⲙ̄ⲡⲃⲟⲗ [
]ⲣⲱⲙⲉ ⲉⲣⲟ.[
]ⲁⲧ ⲕⲁⲧⲁ ⲡⲣ[
]ⲁϯ ⲟⲣⲟⲗⲟⲕ/ [
]ⲱⲁⲕⲣⲟⲙⲡⲉ ⲙ̄ⲛ̣[

]ⲛⲟⲩⲙ̄ⲡⲧ ⲛ̄ⲥⲟⲩⲟ [
]ⲧ̣ⲟⲟⲩ ⲟⲩⲕⲁⲥ ⲛ̄ⲣⲉ[
[.]ⲥ ⲡⲡⲉϥ ⲉⲧⲡⲉ : ⲉⲓ
ⲉⲣⲟⲩⲛ̄ ⲉⲣ̄ ⲣⲱⲃ ⲟⲩϯⲡ-
ⲗⲉ ⲡⲡⲉⲣⲡ ⲙ̄ⲙⲏⲡⲉ
? ⲥ̄ ⲡⲛⲧⲛ̄

4 ?[ⲟⲥⲱⲡⲟⲛ. 5 ⲛ]; for ? ⲟⲩⲣⲟⲗⲟⲕ/. 6 ⲕ=ⲕⲉ. 8 ? ⲫ]; ? nothing after ⲉ.
9 For ⲉⲧⲉⲧⲛⲉⲉⲓ. 9, 10 ? no brackets. 12 Several letters erased (?).

85

ⲓ ⲁⲛⲟⲛ ⲣⲁⲣⲱⲛ ⲙⲡⲛⲉⲇⲉⲱⲛ ⲡ̄ⲱⲛⲣⲉ
ⲙ̄ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲁⲩⲗⲟⲥ ⲙ̄ⲡⲭⲁⲧⲁⲡⲏ ⲣⲁⲡⲡⲟⲙⲟⲥ ⲡ̄ⲉⲣⲙⲟⲛⲏ
ⲉⲡⲥⲣⲁⲓ ⲙ̄ⲡⲧⲓⲙⲓⲱⲧ/ ⲁⲡⲁ ⲡⲉⲧⲣⲱⲛⲓⲟⲥ ⲡⲙⲟⲛⲟⲭ/
ⲙⲡⲧⲟⲟⲩ ⲡ̄ϧⲛⲙⲉ ϫⲉⲉⲡⲓⲁⲛ ⲁⲡⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟⲕ
ⲁⲕⲣ̄ ⲣⲓⲧⲛⲣⲏ ⲁⲕⲁⲓ ⲥⲛⲁⲩ ⲡ̄ⲣⲟⲗⲟⲕ/ ⲛⲁⲛ ⲉⲧⲙⲭⲣⲓⲁ ⲛⲁⲛⲁⲥⲛⲁⲓⲟ[ⲛ]
ⲁⲛⲟⲛ ⲣⲱⲛ ⲧⲛ̄ⲟ ⲫⲧⲧⲉⲙⲟⲥ ⲡⲧⲛϩⲟ ⲥⲓ[ⲧ]ⲉ ⲡ̄ⲥⲉϯⲱⲣ
ⲕⲁⲣ ⲛⲁⲕ ⲙ̄ⲙⲁⲣⲉ ⲣⲙⲡϩⲟ ⲉ̄ⲣⲣⲁⲓ ⲡ̄ϯⲣⲟⲙⲡⲉ ⲧⲁⲓ ⲓ̅ⲃ̅/
ⲡⲧⲛⲁⲁⲩ ⲡⲉⲓⲟⲡⲉ ⲟⲩⲃⲉⲓⲉ ⲛⲁⲕ ⲡⲧⲓϯ ⲡⲉⲧⲙⲟⲟⲩ
ⲉⲣⲟⲟⲩ ⲛⲁⲕ ⲁϫⲡⲗⲁⲁⲩ ⲡⲁⲙⲫⲓⲃⲟⲗⲓⲁ ⲁⲡⲥⲙⲡ ϯⲁⲥ-
ⲡⲧⲟⲕ ⲣⲱⲕ ⲛⲧⲁⲁⲥ ⲛⲓⲙⲁⲛ ⲡⲣⲟⲥ ⲡⲧⲟⲙⲟ̣ⲡ̣ⲟⲛ . ⲏ̣ ⲙⲡⲓⲱⲣ
ⲫⲁⲗⲓⲁ ⲉⲥⲟⲣϫ ⲁⲧⲱ ⲉⲥⲥⲙⲥⲟⲙ ⲣⲙⲙⲁ ⲛⲓⲙ̀ ⲉⲧⲛⲁⲙⲫⲁ-
ⲡⲓϩⲉ ⲙ̄ⲙⲟⲥ ⲡ̄ⲣⲛⲧⲏ ⲁⲛ ⲣⲁⲣⲱⲛ ⲙⲡⲉⲇⲉⲱⲛ ⲧⲡ-
ⲥⲧⲟⲓϫ/ ⲉϯⲁⲥⲫⲁⲗⲓⲁ ⲙ̄ⲡⲣⲱϩ̄ ⲛⲓⲙ ⲉⲩⲥⲛⲍ ⲉⲣⲟⲥ
ⲱⲥ ⲡⲣⲟⲕ/ ⲁⲛⲟⲕ ⲓ̈ⲱⲛⲁⲑⲁⲙ ⲡⲉⲗⲁϫ/ ⲙ̄ⲙⲟⲛϫ̄
ⲁ̈ⲓⲥⲣⲁⲓ ⲡⲣⲟⲥ ⲧⲉⲧⲁⲓⲧⲉⲥⲓⲥ ϯⲧ̄ⲟ ⲙⲙⲏⲧⲣⲉ
ⲉⲧⲣⲁⲫ/ ⲙⲛⲓ/ ⲁⲟⲧⲣ ⲓ̅ⲁ̅ ⲓⲛⲁⲓⲕ [ⲓ]ⲃ̅

4 επιαн on erasure.
6 For ο πρετοιμος ; for ιωρε πκαρ. 7 May be ⲏ̅ only (so too in 16).
10 Added later ; possibly ⲛⲟⲙⲟ ⲛⲟⲩⲟⲉⲓ. 12 For ⲁⲛⲟⲛ.

86

ⲁⲛⲟⲕ ⲓ̈ⲱⲁⲛⲛⲏⲥ [
ⲉⲧⲥⲣⲁⲓ ⲛ̈ⲓⲥⲁⲕ ϫⲉⲛⲓⲁⲛ [
ⲁⲛϣⲁⲟⲩⲣⲁⲓ ⲛ̈ⲓⲥ̣ⲁ̣ⲩ[
ⲕⲱⲧ ϫⲉⲛⲓⲁⲛ ⲁⲛ̣ϫⲱ ⲡ[
ⲉⲣⲟⲓ̈ ⲟⲩⲣⲁϣⲁⲧ ⲉⲣⲟⲕ ⲁ[
ⲉⲧⲉⲣⲙⲓ ⲡⲉⲣⲧⲁⲏ [
.ⲁⲥⲣⲁⲓ ⲁⲕⲟⲧⲙⲏⲧ ⲙ̣[

ⲉⲙⲟⲩ ⲧⲉⲏⲣⲓⲥⲱϣ[ⲉ
ⲁⲧⲱ ⲡⲙⲏⲧ ⲡⲉⲣⲧⲁⲏ ⲛⲧ̣[
ⲡⲁⲙⲉⲣⲟⲥ ⲡⲟⲓ ⲭⲱⲣⲓ[ⲥ
ⲁⲡⲡⲟⲕ ⲓ̈ⲱⲁⲛⲛⲏⲥ ⲙ̣̄[
ⲁⲟⲧⲣ ⲩ ⲓⲛⲁⲓⲕ/ ⲑ//
blank

3 ? For ⲣⲟⲓ.

87 Fibres →

ⲓ ⲁⲛⲟⲕ ⲕⲁⲗⲁϣⲓⲣⲉ ⲡ̄ⲡⲣⲉⲥⲃ̄ⲧⲉⲣⲟⲥ ⲙ̄ⲡⲣⲁⲩⲓⲟⲥ ⲁⲡⲁ ⲑⲉⲱⲣⲩⲓⲟⲥ ⲡϣⲛⲣⲉ ⲡ̄ⲁⲡⲁ ⲁⲓⲟⲥ
ⲡⲣ̄ⲙ̄ⲧⲟⲩⲥⲓⲁ ⲙ̄ⲡⲁϣⲙⲉ ⲣⲙ̄ⲡⲡⲟⲙⲟⲥ ⲡⲕⲃ̄ⲧ ⲙⲡⲟⲙⲟⲭⲟⲥ ⲡϣⲛⲣⲉ ⲟⲛ ⲕⲁ-
ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲙ̄ⲡⲣⲟⲥⲓⲱⲧⲁⲧⲟⲥ ⲙ̄ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲙ̄ⲡⲣⲉⲥⲃ̄ⲧⲉⲣⲟⲥ ⲁⲡⲁ ⲓ̈ⲱⲥⲛϥ
ⲡⲁⲡⲁⲭⲱⲣⲓⲧⲏⲥ ⲛⲁⲓ̈ ⲉⲧⲟⲩⲛⲍ ⲣⲓⲧⲟⲟⲩ ⲡ̄ϧⲛⲙⲉ ⲣⲙ̄ⲡⲡⲟⲙⲟⲥ ⲡⲉⲣⲙⲟⲛⲏ
ⲉⲩϯ ϣⲁⲃⲟⲗ ⲡ̄ⲟⲩⲡⲟⲩⲣⲁⲫⲏ ⲙ̄ⲡⲉⲧⲥⲣⲁⲓ ⲙ̄ⲡⲣⲉⲡⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧⲛⲁⲙⲡϣⲁ ⲙ̄-
ⲡⲓⲥⲧⲉⲩⲉ ⲛⲁⲩ ⲛⲁⲓ̈ ⲉⲧⲛⲁⲥⲣⲁⲓ ⲣⲁⲣⲟⲓ̈ ⲙ̄ⲡⲓⲧⲏ ⲕⲁⲧⲁ ⲧⲁⲉⲡⲓⲧⲣⲟⲡⲏ ⲧⲱⲓ̈
ⲉⲓ̈ⲥⲣⲁⲓ ⲡⲧⲉⲓ̈ⲣⲉ ⲡⲁⲡⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲡⲉⲩⲗⲁⲃⲉⲥⲧⲁⲧⲟⲥ ⲙ̄ⲙⲟⲛⲟⲭⲟⲥ ⲡϣⲛⲣⲉ
ⲡⲁⲛⲁⲣⲉⲁⲥ ⲛⲁⲓ̈ ⲉⲧⲙⲡ ⲉⲧⲣⲟⲗⲓⲥ ⲉⲣⲙⲟⲛⲏ ⲉⲫⲟ ⲙ̄ⲙⲟⲛⲟⲭⲟⲥ ⲣⲓⲧⲟⲟⲩ ⲡ̄ϧⲛⲙⲉ
ⲡⲧⲟⲟⲩ ⲣⲱ ⲉⲧⲟⲩⲛⲍ ⲣⲓⲱⲱϥ ⲣⲙ̄ⲡⲡⲟⲙⲟⲥ ⲡⲟⲩⲱⲧ ⲡ̄ⲧⲉ ⲧⲣⲟⲗⲓⲥ ⲉⲣⲙⲟⲛⲏ·
[ⲉ]ⲓ̈[. . . . .] ⲛ̣ⲧⲉ ⲧⲉⲓⲁⲓⲁⲟⲛⲕⲛⲧⲉ ⲉⲓ̈ⲣⲟⲙⲟ-

Verso blank.

3 Note accent on *ὁσιώτατος*. Following ⲙ̄ by error. 5 ⲛⲉⲧ—ⲣⲉ altered; ⲛ was ⲙ.
10 ⲛⲧⲉ, at any rate not ⲉⲧⲉ ; ⲣⲟⲙⲟ[ⲗⲟⲩⲉⲓ . .

88

Ⲫ ⲁⲥⲱⲱⲡⲉ ⲁⲡⲭⲓ ⲫⲁⲓ ⲙⲡ-
ⲡⲉⲡⲉⲣⲛⲟ ⲁⲡⲡⲱⲗⲥ̄ ⲙ̄ⲡⲡⲉⲡⲉ-
ⲣⲛⲟ ⲙⲁ ⲡⲁⲡⲁ ⲫⲏⲗⲓⲁⲥ ⲡⲕⲁⲗⲁⲡⲏⲥⲉ
ⲁⲫⲡⲟⲗⲥ̄ⲡ ⲙ̄ⲡⲡⲉⲡⲉⲣⲛⲟ ⲫ̄ⲣⲣⲱⲏ
ⲛⲓⲙ ⲉⲩⲫ̄ⲡⲧⲉⲡⲙⲛⲧⲉ ⲁⲓⲉⲓ ⲉⲃⲟⲗ
ⲫⲓⲧⲟⲟⲧⲕ ⲙⲁⲡⲧⲁⲓ ⲕⲉⲗⲁⲁⲧ ⲙ̄ⲡⲣⲁ-
ⲥⲙⲁ ⲡ̄ⲙⲙⲁⲕ ⲉⲓⲱⲁⲛⲧⲟⲗⲙⲁ ⲡⲟⲧⲉ ⲕⲁⲓⲣⲟⲥ
ⲡ̄ⲧⲁⲉⲓ ⲉⲃⲟⲗ ⲉⲣⲟⲕ [ⲫ]ⲁⲗⲁⲁⲧ ⲙ̄ⲡⲣⲁⲥⲙⲁ ⲉⲓⲡⲁ☥
ⲥⲟⲟⲩ ⲡ̄ⲟⲩⲩⲓⲁ ⲛ̄[ⲛⲟⲩ]ⲝ ⲡ̄ⲕⲁⲧⲁⲁⲓⲕⲏ ⲙ̄ⲡⲛⲥⲱⲥ
[.ⲁ]ⲉ ⲡ̄ⲧⲁⲣⲱⲛ̣ [ⲉⲡⲉⲓⲉⲩ]ⲭⲣⲁⲫⲟⲛ ⲁⲛⲟⲕ ⲓ̈ⲁⲕⲱⲃ ⲁⲓ-
[ⲥⲣⲁⲓ ⲡ̄ⲧⲁ]ⲥⲓⲁ ☥ⲥⲧⲟⲓⲭⲉ ⲉⲣⲟⲩ
[ⲁⲛⲟⲕ] ⲑⲉⲟⲁⲱⲣⲟⲥ ⲡⲉⲩⲥⲟⲛ

3 ⲁⲡⲁ above. 7 Prob. ⲕⲁⲓⲣⲱ.
10 Beginning altered. 12 Blank after this.

89

ⲱ]ⲛⲣⲉ
]ⲧⲉⲫⲥⲱⲡⲉ
]ⲉⲩ-
]ⲛⲧ
]ⲕⲱⲙⲛ
ⲡⲟⲩⲱⲧ ⲛ̣[ ].ⲁ̣..
ⲱⲉ ⲉⲡⲣⲟⲙ[ⲟ̣ⲗⲟⲩⲉⲓ ⲍⲉ.]ⲁ̣ⲧⲉⲡ-
ⲣⲟⲙⲡⲉ ⲛ̄ⲃ̣[ⲱ]ⲕ ⲣⲟⲓ ⲉⲫ[ⲟⲩ] ⲛ̄ⲕⲁ-
ⲣⲁⲕⲱ ⲧⲁⲣ[ⲟⲛ] ⲁⲡⲃ̣ⲱⲕ ⲫⲟⲩ
ⲁⲛⲫⲓ ⲛⲥⲟⲩ̣[ⲟ ⲙ]ⲡ̄ⲡⲛⲣ̄ⲡ [ⲙ̄]ⲡ̄ⲧ☥
ⲛⲏⲧⲛ̄ ⲁⲥⲁⲟⲍⲉⲓ ⲉⲧⲣⲉ[ⲙ]ⲥⲙ̄ⲡ
ⲡⲉⲧⲣⲁⲫⲟⲛ ⲛⲏⲧⲛ̄ ⲍ[ⲉⲣⲙ̄]ⲡⲟⲩ-
ⲱⲱ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲉⲣⲱⲁⲡⲡⲉⲧⲡⲟⲣ-
ⲁⲓⲟⲛ ⲧⲁⲣⲱⲧⲛ̄ ⲡⲧⲟ ⲥⲟⲫ[ⲓⲁ]
ⲙ̄ⲡⲕⲧⲣⲁ ⲧⲉⲡⲥⲱⲡⲉ ⲛ̄[ⲧⲉ]ⲧⲛ̄-
[ⲃ̣]ⲱⲕ ⲫⲟⲩ ⲉⲕⲁⲣⲁⲕⲱ [ⲡⲧⲉⲧⲡⲟ]
ⲡⲭⲟⲉⲓⲥ ⲡⲧⲉⲧⲡⲉⲓ ⲛ[ⲥⲟⲩⲟ
ⲙ̄ⲡⲡⲏⲣⲡ̄ ⲙⲁⲣⲁ̣[
ⲭⲉⲡⲡⲉⲡⲭⲓ ⲥⲟⲩⲟ [
ⲫⲛⲧⲉⲧⲡⲣⲟⲙⲡ[ⲉ

4 ⲥⲛ], or ⲛⲉⲩⲉⲣ]. 5 ? ⲧⲉⲓ]. 6 Or ⲛ[; perhaps ⲣⲁⲱⲉ. 7 Or ⲱⲟ]ⲙⲧⲉ, ⲥ]ⲛⲧⲉ less likely.
17 Room for more at end. 18 [ⲧⲧⲏⲧⲧⲛ].

92

Ⲫ ⲫⲙⲡⲣⲁⲛ ⲙⲡⲉⲓⲱⲧ
ⲙ̄ⲡⲡⲱⲏⲣⲉ ⲙ̄ⲡⲡⲉⲡⲛⲁ ⲉⲧⲟⲩ-
ⲁⲁⲃ̣: ⲁⲛⲟⲕ ⲫⲗⲗⲟ ⲛ̣ⲉⲗⲁⲭ/
ⲙ̄[. . . .]ⲟⲥ ⲉⲧⲟⲩⲛⲫ̄ ⲫⲙⲡⲙⲁ ⲡⲱⲱⲡⲉ
. . . ⲛ̣ⲁⲡⲁ ⲉⲡⲉⲫⲁⲡⲟⲥ ⲉⲧⲥⲣⲁⲓ ⲓ̈ⲱ-
ⲫⲁⲛⲓⲥ ⲙ̄ⲡⲁⲃⲣⲁⲫⲁⲙ ⲛⲉⲡⲣⲁⲕⲙⲁⲧⲉⲩ-
ⲧⲓⲥ ⲡ̄ⲣⲙ̄ⲡ . . . . . ⲓⲟⲛ ⲝⲉⲉⲡⲉⲓⲁⲛ
ⲁⲓⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ⲙⲱⲧⲛ̄ ⲁⲧⲉⲧⲛ̄☥
ⲥⲁⲱⲫ ⲛ̄[. . .]ⲛⲱⲧⲉⲓⲡⲟⲥ ?
ⲡⲟⲩⲃ̣ ⲛⲁⲓ [
ⲫⲙⲡⲟⲩ[
☥ⲱ̄ ⲛ̄[
ⲫⲁⲛ[
ⲣⲟⲙ[
ⲁⲩ[
ⲫ[

93

Ⲫ ⲁⲛⲟⲕ ⲓ̈ⲥⲁⲕ ⲡⲱⲏⲣⲉ
ⲙ̄ⲡⲁⲡⲡⲟⲩⲧⲉ ⲛⲁⲓ ⲉⲧⲟⲩⲏⲫ
ⲫⲛ̄ⲧⲕⲱⲙⲛ ⲛ̄ⲁⲡⲁ ⲡⲁⲡⲡⲟⲩ-
ⲧⲉ ⲉⲓ̈ⲥⲫⲁⲓ ⲙ̄ⲙⲱⲧⲥⲛⲥ
ⲡⲱⲏⲣⲉ ⲛ̄ⲥⲛⲟ ⲝⲉⲉⲡⲉⲓⲁⲛ ⲁⲕ-
ⲙⲟⲟⲱⲉ ⲫⲁⲧⲁⲣⲛ ⲉⲁ[ⲕ
ⲡⲟⲣⲟⲟ/
ⲫⲟⲗⲟⲕ/ ⲛⲁⲓ ⲙ̄ⲡⲟ[
ⲧⲉⲡⲟⲩ ⲧⲉⲟ̄ ⲛ̄ⲣⲉⲧ[ⲟⲓⲙⲟⲥ ⲛ-]
ⲧⲁⲧⲁⲁⲩ ⲛⲁⲕ [ⲫⲙⲡⲝⲱⲗⲉ]
ⲉⲧⲛⲏⲩ ⲛ̄ⲧⲣⲟⲙ[ⲡⲉ
ⲧⲉⲕⲁⲧⲏ ⲫ[ⲙⲡⲟⲩⲱⲱ]
ⲙ̄ⲡⲛⲟⲩ[ⲧⲉ

7 Prob. =ⲟⲣⲑⲟⲛ.

94

Ⲫ ⲁⲛⲟⲕ
ⲣⲏⲗⲓⲁⲥ ⲙ̄ⲡⲓⲥⲁⲕ
ⲁⲡⲙⲁⲣⲕ̄ ⲡ̄ⲡⲕⲁ
ⲛⲓⲙ ⲉⲧⲡ̄ⲧⲏⲕ̄ⲕ̄ ⲉⲣⲟⲡ
ⲡ̄ⲧⲟⲕ ⲣⲱⲱⲕ ⲁⲕⲙⲁⲣ̄ⲡ
ⲡ̄ⲡⲕⲁ ⲉⲕⲡ̄ⲧⲟⲟⲧⲕ̄ ⲉ-
ⲙⲏ ⲉⲭⲟⲧⲧⲁ[. . . . .]
ⲡ̄ⲡⲉⲓⲱ ⲙ̄.[. . . . .]
ⲡ̄ⲥⲗⲱ: Ⲫ ⲁⲛ[ⲟⲕ . .]

6 end, perhaps ⲉⲓ-.
7 [ⲭⲧⲉ, or [ⲥⲉ.
8 Prob. not ⲙⲛ[, as stroke over ⲙ only.

95

Ⲫ ⲁⲛⲟⲕ ⲡⲁⲩⲗⲟⲥ
ⲙ̄ⲡⲁ.ⲏ ⲉⲧⲥⲣⲁⲓ ⲡ̈ⲓⲱⲁⲛⲛⲏⲥ
ⲙ̄ⲡⲉⲑⲱ ⲡ̄ⲣ̄ⲙⲙⲁⲟⲩ ⲭⲉⲉⲡⲉⲓⲁⲛ
ⲁ̈ⲓⲟⲩⲱⲣ ⲛⲉⲡⲉⲭⲉⲣⲟⲛ ⲣⲁⲧⲉⲕ
ⲣⲁⲫⲟⲗⲟⲕⲟⲧⲥⲉ ⲁⲕⲕⲉⲗⲟⲟⲩ
ⲉⲡⲁ̈ⲓⲧ ⲉⲥⲁⲣⲁⲥ ⲉⲩⲯⲁⲛⲑⲓⲧⲟⲩ
[. . .] ⲉⲣⲟⲧⲛ ⲙ̄ⲡⲁ̈ⲓⲙ̄ⲡⲁ̈ⲓⲧ ⲉⲥⲁⲣⲁ
] ⲛⲉⲙⲁⲕ ⲉⲡⲉⲣⲉ
]ⲉⲃⲟⲗ ⲉ.ⲧⲛ ⲙⲡⲛ
] ⲛⲥⲟⲩⲃⲓⲧⲟⲩ ⲭⲁⲕ ☩-
] ⲉⲧⲉⲡⲉⲛⲉ ⲟⲩⲧⲩⲗⲟ-
]ⲉⲟⲉⲡ. . . .
] ? ?

5 For ⲥⲁⲗⲟⲟⲩ. 7 ? [ⲁⲉ], or [ⲟⲩⲛ]; *sic.*
9 ? ⲉⲣⲟⲧⲛ. 10 Prob. ⲛⲁⲕ. 11 For ⲛⲁⲙⲉ.

96

Ⲫ ⲧⲁⲁⲥ ⲡ̄-
ⲡⲁⲣⲁⲙ ⲙ̄ⲡ-
ⲟⲩⲁⲛⲁⲣⲉ ⲣⲓⲧⲡ-
ⲥⲁⲭⲁⲣⲓⲁⲥ ⲙ̄ⲡⲥⲟⲩ-
ⲗⲱⲙⲱⲛ ⲙ̄ⲡⲁⲡⲁ ⲁⲓ-
ⲟⲥ ⲭⲉⲉⲥ ⲡⲗⲟⲩⲟⲥ ⲡ̄-
ⲡⲛⲟⲩⲧⲉ ⲡ̄ⲧⲟⲟⲧⲕ
ⲡ̄ⲣⲁⲡⲓⲟⲛ ⲛⲉⲓⲉ̈
ⲉⲣⲏⲥ ⲡ̄ⲥⲟⲩⲱⲉ ⲉⲣⲟⲧⲛ
ⲙⲁ ⲡ̄ⲡⲁⲡⲁⲥ ⲡ̄ⲥⲟⲩ-
ⲡⲱⲗⲥ ⲙ̄ⲡⲡⲉⲩⲉ-
ⲣⲏⲩ ⲡ̄ⲧⲡⲕⲱ ⲡ̄-
ⲉⲣⲡ̄ ⲡ̄ⲥⲉⲃⲉⲁⲗⲟⲥ
ⲉⲃⲟⲗ ⲛⲁⲩ ⲙⲉⲁⲕ-
ⲡⲱⲗⲥ ⲛ̄ⲧⲃⲱⲕ
ⲛⲁⲕ ⲙⲉⲧⲁ ⲕⲁ-
ⲗⲟⲩ ⲟⲩⲭⲁⲓ̈
ⲣⲡⲡⲭⲟⲉⲓⲥ

97

ⲗ̈ⲗⲟⲩ ⲡ̄ⲡⲣⲉⲥⲃ̄/ ⲭⲉⲉⲥ ⲡⲗⲟⲩⲟⲥ ⲡⲧⲟⲧⲕ
ⲡ̄ⲕⲉⲓ ⲛ̄ⲧⲥⲱⲙ̄ⲧ ⲉⲙ̄ⲡⲉⲕⲏⲓ̈ ⲛ̄ⲥ̄ⲧ ⲥ
ⲉⲣⲟⲕ ⲭⲉⲩⲁⲓ̈ⲥⲡⲧⲕ̄ ⲉⲙ̄ⲡⲧⲙⲉ ⲛ̄ⲥ̄ⲧ
ⲧⲟⲩ ⲡ̄ⲣⲟⲗⲟⲕ/ ⲣⲁ[ⲡⲉ]ⲏ[ⲙ]ⲉⲣⲟⲥ ⲡ̄ⲧⲉⲡⲱⲉ
ⲓ̈ⲱⲁⲛⲛⲏⲥ ⲙ̄ⲡⲧⲁⲗ ☩ ⲡⲥⲉⲧⲟⲩ ⲡ̄ⲣⲟⲗ/
ⲡⲥⲉⲧⲟⲩ ⲡ̄ⲣⲟⲗⲟⲕ/ ⲡⲧⲉ-
ⲣⲱⲙⲉ ⲙ̄ⲡⲁⲗⲟⲩⲥⲁ ⲧⲁⲟⲩ
ⲣⲁⲡⲭⲱⲕ ⲙ̄ⲙⲡ̄ⲧⲉ ⲡ̄ⲣⲟⲗⲟⲕ
ⲡⲗⲟⲩⲟⲥⲡⲉ ⲡⲁ̈ⲓ̈
blank

2 ? ⲧⲥⲟ

98

☩ ⲙⲏⲡⲟ-
ⲧⲉ ⲡⲥⲙⲁⲕⲣⲉ ⲛⲥ-
ⲭⲟⲟⲩ ⲭⲉⲉⲥ ⲡⲭⲁⲣ-
ⲧⲏⲥ ⲙⲙⲁⲩ ⲙ ⲛⲥⲭⲟⲟⲩ
ⲭⲉⲩⲁⲓⲧⲁⲩ ⲁⲛⲟⲕ ⲣⲁⲣⲟ-
ⲩ ⲙ ⲛⲥⲭⲟⲟⲩ ⲭⲉⲁⲓⲭⲁⲣⲓⲍⲉ
ⲛⲗⲁⲩⲉ ⲣⲙⲡⲁⲥⲭⲟⲧ ⲣⲁⲣⲟⲕ
ⲙⲡⲧⲉ ⲗⲁⲩⲉ ⲛⲉⲍⲟⲩⲥⲓⲁ ⲣⲁⲣⲟ-
ⲓ ⲭⲉⲛⲧⲁⲡⲡⲟⲩⲧⲉⲧ ⲡⲁⲣⲛⲧ
ⲉⲧⲣⲉⲧⲁⲡⲣⲟⲫⲟⲣⲁ ⲙⲡⲧ-
ⲁⲙⲡⲧⲛⲁ ⲱⲱⲡⲉ ⲣⲙⲡ-
ⲁⲙⲁ ⲡⲙⲁ ⲡⲛⲁⲉⲓⲟⲧⲉ ⲉ-
ⲧⲟⲩⲁⲁⲃ ⲣⲉⲧⲟⲟⲧⲕ ⲙ-
ⲡⲁⲱⲛⲣⲉ ⲕⲁⲧⲁ
ⲡⲡⲟⲩⲧⲉ

Verso blank
ⲙⲏⲡⲟ-
[ⲧ]ⲉ ⲛⲥⲕⲱ
ⲡⲗⲟⲓⲥⲉ ⲭⲉ-
ⲁⲓ☩ ⲗⲁⲁⲩ ⲡⲣⲱ-
ⲙⲉ ⲣⲙⲡⲁⲥⲭⲟⲧ ⲙ ⲛⲥ-
ⲕⲁ ⲗⲟⲓⲥⲉ ⲭⲉⲛⲧⲁⲓ☩
ⲣⲡⲡⲁⲥⲭⲟⲧ ⲣⲁⲣⲟⲕ ⲉⲥ ⲣⲉ-
ⲧⲉ ☩ⲱⲣⲕ ⲣⲙⲡⲁⲛⲁⲱ ⲡⲟⲩ-
ⲱⲧ ⲭⲉⲙⲡⲉⲥ☩ ⲗⲁⲩⲉ ⲡⲣⲡ-
ⲁⲩ ⲣⲁⲣⲟⲓ ⲣⲙⲡⲉⲥⲭⲟⲧ ⲟⲩⲁⲉ
ⲙⲡⲉⲓⲭⲟⲟⲩ ⲛⲁⲥ ⲉⲡⲏⲣⲉ ⲭⲉ-
☩ ⲗⲁⲁⲩ ⲡⲣⲱⲙⲉ ⲣⲙⲡⲁ-
ⲉⲥⲱⲟⲧ ⲙ ⲉⲭⲁⲣⲓⲍⲉ
ⲛⲗⲁⲩⲉ ⲡⲣⲱ-
ⲙⲉ
blank

2 Or ⲙⲁⲕⲣⲉ. 9 For ⲡⲡⲟⲩⲧⲉ ⲧⲉⲧ. 10 For ⲡⲣⲟⲥⲫⲟⲣⲁ. 21 Or ⲕⲡ.
25 For ⲡⲉⲥⲥⲭⲟⲧ. 27 end, ⲁ ? an error. 28 For ⲥⲭⲟⲧ.

99

+ c . ραβετ . . . ce
c . ταϣχπο τανο
? ε . ππαπ-
? μν θιμε πβικ-
[τ]ωρ πβελατε μποιμε
] . χλιειεε ετανα-
]ν τεωπε πανδρεας
]εqχπο θεττοτν παπ . .
] . ερος + ταραρωπ λαλ-
ϣ]ποτσηϥ καδοντ τανειωτ
? τατανε qι τϣποτσηϥ
? οτσηϥ ον τενατλος
? ? ωτ π̄τκανν . .
? θι]με πανραραμ ντμαννν eq-
? πανραραμ ncενενε +
? κερ ννειωτ νακωϩ ν̄ερεμιας
? νετερητ νετν ?
? ανπ ναι νεωρτιος ?
? + ταδατειδ . . ετοτωϩ eq
? ωτ μνατλος ναατειδ ?
? ρε εμωτενε . . ηρ qι τε . ?
blank

1 ? ελιcaβετ. 3 ? θιμε π-.
4 Or μπ-. 9 From + different ink.
10 For πτ, ? ηc, or καπν ντα- (unlikely).
12 Or απ. 13 Or nothing after η.
20 Or θι]με μνατλος.
21 ? πχηρ; ? τc.

100

]ϩπο
]cνντ
] . ι ντaqχπο
] ϣννκαροτρ
] ? ναττιϣε μν-
ϣπ
] ? καροτρ ταχοι
] ? . . . eqχπο
] ? ρae εχπο τματ
] ? ροτκ qιτc +
] ? ιν qι τεωπε
] ? eqχπο οτϣeερε
] ε qιτc eqθπο ϫa-
] τeqcωπε θιμε
] ττε + ναθερ-
] . . ροττ μννκ-
] . τ ννετερητ
]νκaλε τεω-
ϣ]eερε επ-
qχ]πο παπ-
blank

1 Prob. χπο. 3 τ].
6 νκαροτρ; read ταϣχποι (*cf.* 99, 2).
9 Or κοτκ (=νκοτκ). 12 Prob. χπο.
14 ναθερ[μοττιος, or -τε. 17 ? cω[πε.

101

A

[+ κω να]ν εβολ χεμννσν
[χαρτηc ρa]θη μεν ν̄ρωϩ ννμ
]νιχνος ννοτρητ[e]
χοe]ιc̄ νειωτ ετοταaϩ
] . enceραϊ ν̄[. .]

B

] χε†ο μμ[a-]
[ρτροc χ]eaϣeπετωμ
[. . . . † n]ϣομοτ εβολ να-
[. . . .]νama ντεϊωπαc
[. . .]eιτaρoοτ ϣαπρα ν̄-
ερμε ν̄ανπλa ετ[. . .]
qιτοτ anok ϩ̄[. . . .]
†ο μμαρτυρος [χεa]-
ριος ει aqχοος μ̄[. .]
ϣηρε χeaϊ† ν̄ϣομ[οτ]
εβολ nακοτρτa μ̄[nn-]
cωc aτει enρητ ν̄τρ[ομ-]
πε aτχι ϣομτε nανπλ[a]
nηρ̄ ραnϣομοτ aϥ[.]
coοτ anok nαραμ [n-]
ριος †ο μμαρ[τυρος]
eχnnειϣa[χε
μπενχο . [

3 Prob. [τnοτωϣτ μ]. 4 [μπεn.
8 ? [ει aq†. 9 Rather]n or]τ.
10 τa altered. 11 Prob. nothing before ρ.
12 ϩικτωρ possible. 14 ? μ[πa-].
15 More like o[than ϣ[. 16 Or ca.
18 χι altered. 19 ? [qι].
22 ? ριβολ]. 23 χοe[ιc̄.

102

+ паіта[тє-]
ϩω пнї та[
паѣі тає а[. . . п]ϩір тє-
мосє ϣарнс̣ оп апкωϩ п̄тн̣т
стєϫіа оп аϩр[а]ї апϩір ѣєλи таϩраї
мєпѣєкє ⳋє паїтатєрω тає тапϩнт
єqпаѣ мптаqте п̄ϣап пѣ̣ω папаπϩ
тарнс

---

1 For пєтпатаϩо (*cf.* 6).
3 єq]па ; for тоє ; for ⳋнмосіоп.
4 Or птпа. 5 Prob. єϫра.
6 For мєптоіпє. 7 Or ѣωп апаπϩ.

103

] ϵτοϒ[ααϩ
] κ̣ατα cmot n[ιm
] ιcaak πειϵλαχ/ πω[
]ναιποϒτε ncon ετm[
]χαρτηc ṇτaccaï naḳ [
]ιoc proc πεqταϊο: [
]aει ntaπροcκτηεϊ .[
n]προcκτηει naq m̄nap[an
]ιṇ χεma noϒωϱ nim επρ.[
ϭτ]ωϱ n̄ρητ̄ϥ ϥnaϭn nnipacmo[c
]ϵoϒωϱ ριτοϒωϥ aλλa πρωme naτạλo
].ṃoc tiroϒ etmaшe nqkanωniζe m̄moϭ ạn
].ϭτ ρητοϒ nqcon̄ϥ ϵxωq· ϵmaϥ . . . ϥϵ n̄-
]. . . ṃaητnϥ πϵqnipacmoc . . το ϵτοϒααϩ
]. oc ϵτϵmakϭn κωϱ ϥ̣ . . τ ṇ . . . mocτe n
]nonoc n̄ ϵnïn̄oγλ[n] . . . . . ш̄ac .
]tnn̄kολλικον ϵ . . a . aγϵ ϵγτạ .
]con . ṇ . [. . . . . .
]ϥ ш̄ạ[. . .]nϵ . . . . . .
]ω̣[. . . . .]nipa . . . . .

Verso]a nχooc na[
]noϭ prωme[
] mmaϒ eqρmnϭa[n
]ne enenεqpa[ζic
ш̄n]ш̄ m̄nnaρnλιac n[
]nε̄aptictnc m̄nna[
] aλλa naρρn̄prωme ϫe ϵic[
]oϒ n̄n̄prωme eqnn̄ ntotϥ nn̄r[ωme
ϥ]ap ntλoïϭe mma n̄oϒωϱ ϵτqoϒnϱ ṇ-
[ρητ]ϥ ϵτρm̄nϭan· oγϵn τopoc m̄maϒ on eq[ρm-]
[nχι]ϭe eqκocmει n̄naρρn̄prωme epcaχo .[
nρητ̄ϥ ϵnϵϵnϵεqpaζic ϵτοϒτω[ϥ m̄nnoϒ-]
τe ш̄nш̄ m̄nnan̄ϫτmotnc ϵτρ̄n .[
naρρn̄prωme rω̣ ϵknaϭṇ [
.n̄prωme· eqταïnϒ ntotϥ [
n̄ρnλιac mn̄nc̣ạ[. . .]ị̈ω̣ρ[annnc nε̄aptictnc
. . τϵτe naï .ṇ[

---

3 πω[npε unlikely. 5 ? ϭn]; naṇ[ϵκ.
7 ϯn]aει, or τ]aει. 9 ϵnρω[me oτωϱ, or naoτωϱ.
11 eq]ϵ. 12 mnpa]cmoc. 15 κωϱ ρητ, or ρητϥ.
16 ϕ]θonoc. 17 ρι]τn; ϵτnapaνϵ.
20 nipacmoc, or nipaζe. 21 na[ι ? 23 *Cf.* 30.
24 *Cf.* 32. 31 ? o[τωϱ]. 37 nicτeτe.

104 Fibres ↓ →

]ογλις τamo ⲙmoⲛ ⲭeⲙⲡ-
]c eⲃoλ ⲭeⲡeτeγo ⲡⲣⲙ-
] eτⲃeⲡaï ⲡeϫaq ⲣⲙ-
ⲁⲡo]cτoλoc ϫeⲣaⲣ ⲡcoⲛ ⲩⲙ-
ⲭι]ⲧq ⲛⲥoⲛⲥ maγaaq [. . .]
]τ . . taⲣe ⲣω
]aïnⲣ e-
]ⲏe aeïⲣⲣ tak

Verso ⲣ ⲡⲭaγmoeιτ eτⲡaⲛo[γq

1 ?? ⲡκωστaντινογⲡ]. 2 ⲣⲙ[ⲣaλ. 4 Or ⲙa-. 6 Perhaps]taï.
8 1st ⲁ inserted later.

105

ⲣ ⲛameγe ⲛⲧⲙⲙλ[ⲏλ eϫωι ⲣmnqι eⲣⲣ-]
aï ⲡneⲕⲥιϫ eτoγa[aⲃ ⲡτeⲡnoγτe ⲛa]
ⲛaï ⲡtaⲣ neqoγⲙⲙ [
ⲕe ⲅaⲣ eιⲙma ⲛιⲙ ⲡτ[
τoλⲏ anoⲕ neⲕⲣmⲣaλ . [
aγω on eⲣⲙaⲡⲡoγτe ϯ ⲟe . [
ⲛaq ⲛⲧⲣ oγⲛa ⲛⲏmneι eⲙa[
ⲉⲛⲧⲏ aⲕⲣaï ⲛaι ϫeeιωτ [
aⲡ aⲡaⲣⲏτ ⲣιⲥe aλλa eⲕⲙa[ⲙⲣaï]
ⲛaï ϫepaⲙⲏⲣe ⲏ ⲡaⲣmⲣaλ ⲙa[ⲣepa-]
ⲣⲏτ ⲙtoⲛ anoⲕ ⲡⲱⲕ ⲅaⲣ ⲙⲡ[
ⲡeι epⲏτ ⲙaⲛtepⲙa oγει . . [.]
eⲣⲙaⲡⲡoγτe ϯ ⲟe naï ⲡtepeⲕⲙλⲏλ
taⲣoει ϯnaει epⲏτ ⲡtaⲡⲣoc-

ⲕγneι ⲡtekⲙⲡⲧⲭoeιc aei[. .]
oγaⲙⲏ ⲡetⲡω eϫωï aⲣι [taγa-]
ⲡⲏ ⲙλⲏλ eϫωï ⲡtepⲡoγτe [ϯ]
ⲟe naï ⲡtaⲣaⲣeⲣ eⲣoo ϒ
ⲙmoⲛ ϯⲙaaτ emaτe
oγϫaï ⲣⲙⲡⲭoeιc
ⲣ ta[a]c ⲙⲙameⲣιτ ⲡ-
[ει]ⲱτ aγω [ⲡⲭ]oeιc ⲡⲣ-
eⲣⲙⲉⲙⲙe noγτe etⲙⲙa ⲡ-
taειω ⲛιⲙ apa ïcaκ
papaχωⲣⲏτⲏc ⲣιⲧⲡ-
ïωcⲏϕ [ⲡ]eκⲙⲏⲣe
aγω ⲡ[ⲣⲙ]ⲣaλ ⲡeλaχ/
ⲡⲣeⲣⲣ noⲃe

8 et]ⲃⲏτκ. 11 ? [eιtaⲣo]. 12 ? oγeⲙe. 15 ? [ϫι].

106 Fibres ↓ →

[+ ⲡ]aχoeιc neiω̄ etoγaaⲃ etⲙⲡⲙa ⲛ . . e . . . . . a . . . . . [aγ]ω ⲙⲡⲛeγmatoⲫop[oc e]ⲡiⲫanioc
ⲛⲧⲣmⲣaλ
ⲣ ⲙⲡⲣoⲫoimiωn ϯⲡroskγneι aγω ϯaⲥⲡaζe ⲡⲙⲓχnoc ⲛⲛoγⲣaⲧe ⲡtekⲙⲡtmaïnoγτe ⲡeιωτ
[etoγaa]ⲃ aγω ϯⲡaⲣakaλei aτⲣekⲣ ⲛameγe ⲣⲛⲛⲃει eⲣⲣaï ⲛⲛeⲕⲥιϫ ⲧⲥ etⲙⲙⲏ ⲛⲛaⲣⲣⲡ-
ⲛⲛoγτe ⲛⲧⲣϯ ⲟe naï ⲡtaⲙooⲙe ⲣⲛⲛeτeⲣ anaq ⲛⲛⲧⲙⲧω eⲃoλ ⲛⲧⲣ . . . . . .
[. . Ψ]ⲩχⲏ eτⲣⲣei ⲏ etⲙⲏ eⲣⲣaï ⲛⲛⲧⲙⲥιϫ ⲧⲥ etⲣaⲣoτe ϫeoⲩⲣoτe ⲙⲛoγⲥtωτ-
[ⲛe ⲣe eⲣⲣai eⲡ]ⲥιϫ ⲧⲥ ⲛⲛⲛoγτe etωⲛⲣ maλiⲥta eⲣⲣⲙⲉⲣ noⲃe ⲡtaⲙiⲛe aγω ⲛⲧⲁaaτ
[. . . . .]ⲣa . ⁻ to ϔⲛoⲡoϫoιon ⲡⲛetⲡo[ⲩⲣ]ate ⲛtepaⲣaⲙe ϫωⲕ eⲃoλ ϫe . [. . . .]
[. . . . .] ⲣιϫⲛⲡⲣωⲃ . ⲙmoo τaïτe ⲟe eϯepeιⲟei enaτ epetⲛⲣo
]maïnoγτe ⲛeιωτ aγω ϯroskγneι ⲛⲛaeιωτ ncoⲛ +

1 The traces do not point to ⲛtaειo ⲛιⲙ; not space for ⲁⲡa e]ⲡiⲫanioc. 4 aγω added above.
5 end, ? cωⲙa ⲛⲛa. 6 Or epeqei. 8 beg., [ⲙⲡⲙⲙa.
9 Prob. ⲣωⲃe (for ⲣωⲃⲛe, ⲣoⲛⲃe) ; for epiⲟτⲙei.

107

+ ⲁⲛⲟⲕ ⲡⲓⲉⲗⲁϫ/
ⲗⲓⲕⲧⲱⲣ ⲉⲩⲥⲣⲁⲓ̈
ⲓ̈ⲱⲣⲁⲛⲛⲓⲥ ⲙ̄ⲡⲉⲛⲱϫ ⲙ̄ⲛⲁⲡⲁⲣⲉⲁⲥ
ⲡⲉⲛⲁⲉⲓ̈ⲁⲧⲉ ⲣ̄ⲙⲡϫⲟⲉⲓⲥ ⲕⲁⲧⲁ
ⲑⲉ ⲁⲡⲉⲛⲉⲓⲧ· ⲓ̈ⲥⲁⲕ· ⲱⲩ̄· ⲉⲣⲣⲁ-
ⲓ̈ ⲭⲉⲛⲁⲩⲙⲣⲉ ⲙ̄ⲡⲛⲉⲧⲉⲣⲉⲧ
ⲙⲁ ⲡ̄ⲕⲁⲡⲉⲧⲟⲥ ⲟⲩⲱⲙⲡⲉ
ⲧⲉⲣⲱⲙⲉ ⲕⲱⲱⲧ ⲡⲉⲧⲡ̄-
ⲣⲱⲏ ⲉⲓⲥ ⲡⲉⲧⲡ̄ⲥⲡⲏⲧ ⲁ̈ⲓⲭⲟ-
ⲟⲩⲥⲟⲩ ⲡⲏⲧⲡ̄ ⲟⲩⲭⲁⲓ̈
ⲣ̄ⲙⲡϫⲟⲉⲓⲥ

4 ⲛⲉ perhaps erased.
7 1st ⲛ corrected. 8 ⲧⲉ ? for ⲛⲧⲉ.

108

Fibres ↓→

ⲧ ⲣⲁⲑⲉ ⲙⲉⲛ ⲛⲣⲱⲏ ⲛ[ⲓⲙ
ⲧⲉⲩⲣⲁⲫⲏ ⲅⲁⲣ ϫⲱ ⲙⲙⲟ[ⲥ
ϫⲉⲡⲣⲣⲓⲟⲟⲩⲉ ⲛⲥⲓⲟⲛ [
ⲁⲩⲱ ⲡⲉⲥⲡⲏ̣ⲗⲉ ⲧⲏⲣⲟⲩ ⲥⲉⲧⲁⲓ̣[
ⲥⲉⲃⲓ ⲡⲙⲙⲟⲩ ⲡⲛⲉϫⲙⲁ̈ⲗⲟ[ⲧⲟⲥ
ⲱⲣⲁ ⲙⲙⲟⲩ ⲛⲉⲧⲃⲏⲗ ϫⲟⲧⲣ ⲱ̣[
]ⲥ̣ⲉ̣ ⲡⲏⲧⲡ .[

Verso

] ⲙ̄ⲡⲓⲱⲣⲁⲛⲛⲓⲥ ⲣⲓⲧⲛⲉⲡⲉⲫⲁ-
ⲛⲓⲟⲥ ⲙⲡⲧⲟⲟⲩ ⲡϫⲉⲙⲉ
+

4 ? ⲧⲁⲕ[ⲏⲧ (ἠφανισμέναι); ⲉⲉ added above.
5 *leg.* ⲙⲙⲟⲩ ⲛ-.
9 Perhaps ϫⲉⲙⲁ (*cf. CO.* 312).

109

? ?
A]ⲁⲓ̈ ⲟⲩⲥⲣⲓⲙⲉ ⲉⲥ[
]ⲣⲁⲙ ⲡⲉⲥⲣⲁⲓ̈ .[
]ⲛ̄ ⲉⲣⲟϥ ⲁⲡⲥⲁ[ⲣ
]ⲃⲱⲕ ⲉⲣⲟⲩⲛ ⲉ[
] ⲙⲙⲟⲥ ⲣⲓⲟⲛ [
]ⲧⲥⲟⲟⲩⲛ̣[

Verso

] ⲡⲩⲙⲙⲟ ⲙ[
]ⲉⲣ ⲙⲁⲛⲧⲁⲓ̈ ⲁ̣[
]ⲉⲓⲥ ⲏ ⲁⲥⲓⲁ ϫ[ⲣⲓⲁⲥ
ⲉ]ⲧⲟⲩⲁⲁⲃ ⲙ̄[
]ⲛⲁⲥ[

3 or ⲥⲁ[ⲧⲁⲛⲁⲥ. 8 ⲉⲛ]ⲉⲣ.
9 ⲟⲩⲭⲁⲓ ⲣⲙⲡϫⲟ]. 11 ? ⲁ]ⲛⲁ.

B]ⲛ̄ *Verso*: text washed
]ⲥⲧⲗⲟⲥ out.
].ⲛ̣ ⲣⲁⲧⲟⲓⲕⲟⲩ-
[ⲙⲉⲛⲓ ⲛ̄ⲧⲟ]ⲕⲡⲉ ⲡⲉⲛⲉⲟⲟⲩ ⲁⲩⲱ
] ⲡⲉⲡⲱⲟⲩⲱⲟⲩ ⲧⲁⲙⲡ̄ⲉⲗⲁϫ/
[.....]ⲙⲡⲉϫ̄ⲥ ⲙ̄ⲙⲉ ⲣⲁⲣⲟⲕ ϫⲉⲡ̄ⲧⲟϥ
[...]ⲉⲓⲙ ⲡⲉⲧⲱⲟⲩⲉ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲡ̄ⲡⲉⲯⲩ-
[χⲟ]ⲟⲩⲉ ⲡⲃⲟⲛⲃⲟⲥ ⲡ̄ⲡⲉⲧⲣⲛⲩ ⲡⲉⲥⲕⲉⲡⲁⲥ-
ⲧⲏⲥ ⲉⲧⲣ̄ ⲡⲁⲣⲣⲉ ⲉⲱⲟⲩⲡⲉ ⲛⲓⲙ ⲣⲓⲗⲟϫⲗⲉϫ
ⲛⲓⲙ ⲛ̄ⲧⲙ̄ϫⲁⲣⲓⲍⲉ ⲛⲁⲕ ⲛ̄ⲟⲩⲧⲁⲗⲥⲟ ⲙ̄ⲡⲟⲩⲙ̄-
ⲧⲟⲛ ⲛ̄ⲧⲉⲡϫⲟⲉⲓⲥ ⲁⲁⲩ ⲛ̄ⲙⲱⲁ ⲛⲧⲁ-
ⲛⲁⲩ ⲉⲣⲱⲧⲛ̄ ⲛ̄ⲕⲟⲩⲥⲟⲛ ϫⲉⲁⲡⲉ-
ⲟⲩⲟⲉⲓⲱ ⲙ̄ⲡⲁϧⲱⲗ ⲉϧⲟⲗ
ⲣⲱⲛ ⲉⲣⲟⲩⲛ· ⲟⲩϫⲁⲓ
ⲣ̄ⲙⲡϫⲟⲉⲓⲥ

14 ⲧⲱ]ⲟⲩⲛ. 16 [ⲛⲧⲟⲕⲡⲉ]. 17 [ⲛⲁⲥⲟⲛⲥ].
18 [ⲡⲉ ⲛⲥⲁ]ⲉⲓⲙ, if space permits.

110

ⲙ[
ⲛ̄ⲉ[ⲗⲁⲭ
ⲉ̈ⲓ̈ⲱ[ⲓⲛⲉ ⲁⲧⲱ]
ⲉ̈ⲓ̈ⲁⲥⲡ[ⲁⲍⲉ ⲛ̄ⲛⲁⲙⲉ-]
ⲣⲁⲧⲉ ⲛ̄ⲉ[ⲓⲟⲧⲉ ⲉ-]
ⲧⲟⲩⲁⲁⲕ· ⲁ[ⲩⲱ ⲙ̄ⲙⲁⲓ-]
ⲛⲟⲩⲧⲉ· ⲛ̄ⲣⲱⲙⲉ
ⲛⲁⲙⲉ, ⲉⲧⲧⲁⲉⲓⲛ[ⲩ] ⲉ̄ⲡⲁⲣⲉⲧⲓ
ⲙⲓⲙ ⲉⲛⲁⲛⲟⲩϥ ⲙ̄ⲡ[ⲉ]ⲱϣ ⲙⲓⲙ
ⲉⲛⲁⲛⲟⲩϥ· ϯⲱⲓⲛⲉ [ⲉ]ⲣⲱⲧⲛ̄
ⲉⲙⲁⲧⲉ ⲉ̄ⲙⲡϫⲱⲕ ⲧⲏⲣϥ ⲛ̄-
ⲧⲁⲯⲩⲭⲏ ⲙ̄ⲡ̄ⲥⲱⲥ ⲟⲛ
ϯⲛⲱⲉⲧ ⲙ̄ⲙⲟⲉⲓ̈ ϯⲟⲩⲱⲧ ⲙ̄ⲡⲉⲓ-
ϫⲛⲟⲥ ⲛ̄ⲛⲉⲧⲛ̄ⲟⲩⲉⲣⲏⲧⲉ

ⲉⲧⲟⲩⲁⲁⲕ ⲛ̄ⲣⲱⲙⲉ
ⲛⲁⲙⲉ, ⲛ̄ⲱⲟⲩⲁⲱⲟⲩ:
ⲁⲛⲁ ⲓ̈ⲥⲁⲁⲕ ⲙ̄ⲛⲁⲡⲁ
ⲣⲏⲗⲓⲁⲥ· ⲉⲩⲥⲏⲟ ⲛ̄ⲧⲓ-
ⲣⲉ ⲉ̄ⲡⲧⲉⲥⲣⲁⲫⲏ ⲛ̄ⲡⲉ-
ⲩⲉ ⲛ̄ⲧⲉ ⲛⲛⲟⲩⲧⲉ ϫⲉⲙ̄ⲡ-
ⲱⲩⲟⲙ ⲛ̄ⲟⲩⲛⲟⲗⲉⲓⲥ
ⲉⲣⲱⲛ ⲉⲥⲕⲉ ⲉⲣⲁⲓ̈
ⲉϫⲛ̄ⲟⲩⲧⲟⲟⲩ ⲛ̄ⲧⲱ-
ⲧⲓⲡⲉ ⲛⲁⲙⲉ ⲣⲁ-
ⲥ̄ϩⲛⲟⲩⲉ ⲛⲓⲙ
ⲉⲛⲁⲛⲟⲩϥ· ⲁϥ-
ⲙⲟⲟⲩⲉ ⲉⲡⲟⲩⲉ
[ⲟⲩ]ϫⲁⲓ̈

9 Read ⲛⲁⲛⲟⲩⲥ. 13 For ⲟⲩⲱⲱⲧ.

111 Fibres ↓→ A

+ ⲣ̄ⲙⲡⲧⲣⲉⲡⲱⲙⲣⲉ ⲛ̄ⲣⲏⲗⲉⲓ ⲡⲟⲣ[ⲛⲉⲩⲉ ... ⲛ]ⲣⲟ ⲙ̄ⲡⲛⲏ ⲙ̄[ⲛ]ϫⲟⲉⲓⲥ ⲁⲡ̄ⲧⲉ
ⲥⲩⲩⲭⲱⲣⲉⲓ ⲉⲧⲣⲉⲩⲧⲓ ⲛ̄ⲧⲕⲓⲱⲱⲧⲟⲥ [... ⲉⲣⲟ]ⲩⲛ ⲉⲡⲛⲏ ⲛ̄ⲧ[ⲁⲩⲱ]ⲛ ⲡⲕⲁⲣ
ⲁⲩⲱ ⲉϥ
ⲛ̄ⲛⲣⲉϥⲣⲙⲙⲉ ⲉⲓϫⲱⲗⲟⲡ ⲟⲩⲱ[ⲣⲙ ⲟ]ⲛ ⲉϥⲟⲧⲟⲩ ⲉⲃ[ⲟⲗ ⲉⲧⲃ]ⲉⲡⲉⲩⲡⲟ[ⲩⲉ]
ⲁⲗⲗⲁ ⲟⲩⲙⲏⲛⲉ ⲛ̄ⲛⲓⲥⲣⲁⲛⲗⲓⲧⲏⲥ ⲁⲩⲣⲉ ⲉ̄ⲡⲧⲣ[ⲁⲡⲣⲟ ⲡⲧⲥⲏ]ⲉ ⲉⲧⲃⲉⲙ̄ⲡ[ⲁ]-
5 ⲣⲁⲡⲧⲱⲙⲁ ⲛ̄ⲡⲛⲉⲧⲙ̄ⲙⲁⲩ ⲁⲩⲱ ⲧⲕⲓⲱⲱⲧⲟⲥ ⲙ̄ⲡⲛⲟⲩⲧ[ⲉ]ⲣⲱⲱⲥ ⲉ̄ⲙⲡⲧⲣⲁ-
[.....] ⲣⲓⲧⲟⲃⲉ ⲛ̄ⲛⲉⲧⲙ̄ⲙⲁⲩ ⲁⲡⲛⲟⲩⲧⲉ ⲉϫⲱⲣⲓ[ⲍⲉ]ⲕⲁⲣ ⲉⲧⲉⲧ ⲧⲉϥ-
ⲧ ⲁⲩⲱ ⲉ[ⲉ]ⲧⲛⲁϣⲱⲟⲩ ⲙ̄ⲡ-
ⲛⲁⲧ]ⲁⲥⲥⲉ [ⲙ̄ⲙ]ⲟϥ [ ]ⲧ ⲉⲣⲁⲓ̈ ⲉⲧⲱⲓ̈
ⲛⲟⲉ
]ⲓⲟ ⲙⲙⲟⲓ̈ ⲁⲗⲗⲁ ⲉⲁϥ[
10]ⲉ ⲙ̄ⲡⲉⲓϣⲱⲕ [ⲣ]ⲛ̄ⲉⲣⲓⲟⲟⲩⲉ ⲛ̄ⲧⲙ[
ⲁ]ⲛⲟⲙⲓⲁ ⲉⲧⲛⲁⲣⲟ[ⲙ]ⲓⲁ ⲁⲩⲱ ⲙ̄[
ⲉⲣⲟⲩ]ⲛ ⲉⲡⲛⲏ ⲛ̄ⲁⲁⲩⲱ[ⲛ
]ⲓ ϣⲁⲛ[

B

]. ⲛϣⲁ[
15 ⲛⲟ]ⲥ ⲛⲛⲁ ⲙ̄ⲛϥ[
]ⲛⲁⲙⲉⲧⲁⲛⲟⲓ̈ ⲟ[

C

]ⲛⲛⲟⲩⲧ[ⲉ
]ⲁⲩⲟⲣϫⲉⲓ ⲣⲓⲉ[ⲛ
]ⲫⲱⲥ ⲛⲁⲓ̈ ⲉⲓⲥ[
20 ⲛ]ⲉⲥⲛⲏⲩ ⲧⲏⲣ[ⲩ
] ⲛ̄ⲣⲟⲩⲟ ϫⲉ ⲁⲛⲁ[
blank

A *verso*

]ⲛⲁϫⲟⲉⲓⲥ ⲛ̄ⲥ[ⲉⲧⲟⲩⲁⲁ]ⲕ ⲁⲩⲱ ⲙ̄(*ornament*)ⲡⲛⲓⲕⲟⲥ ⲣ̄ⲛⲟⲩⲙⲉ ⲁⲛⲁ ⲉⲡⲓⲫⲁⲛⲉⲓ-
ⲟⲥ ⲙ[ⲡⲧⲟⲟⲩ ⲛ̄ϫⲏ]ⲙⲉ ⲛⲉⲥⲛⲧⲛⲧⲉ ⲛⲉⲧⲉⲣⲙⲣⲁⲗ [.....

8—13 is a fragt. joined to A. 19 ? ⲉⲓⲥ[ⲣⲁⲓⲥⲟⲩ. A *vo.* or ⲛⲉ[ⲓⲱⲧ.

113

A ⲧ ϩⲁⲱⲛ ⲙⲉⲛ ⲙ̄ⲡⲁϣⲁϫⲉ ⲛ̄ⲉⲗⲁϫ/
ⲉⲓ̈ⲥϩⲁⲓ̈ ⲉⲓ̈ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛ̄ⲛⲁⲉⲓⲟⲧⲉ
ⲉⲧⲟⲩⲁⲁϩ̄ ⲁⲩⲱ ⲉⲓ̈ⲁⲥⲡⲁϩⲉ ⲙ̄ⲡⲉⲣⲗⲟⲥ
ⲛ̄ⲧⲉⲧⲛ̄ⲙ̄ⲡⲣⲉϥϣⲙ̄ϣⲉ ⲡⲟⲩⲧⲉ·
ⲙ̄ⲡⲉⲧⲛ̄ϩⲁⲩⲓⲟⲥⲩⲛⲏ ⲙ̄ⲡⲛⲉⲧⲛ̄-
ⲁⲅⲅⲉⲗⲟⲥ ⲙ̄ⲡⲛ̄ⲥⲱⲥ ⲟⲛ ⲧⲟⲩϣⲧ
ⲙ̄ⲡⲉⲓϫⲡⲟⲥ ⲛ̄ⲛⲉⲧⲛ̄ⲟⲩⲉⲣⲏⲧⲉ·
ⲉⲧⲧⲁⲉⲓⲛⲩ ⲁⲩⲱ ⲉⲧⲟⲩⲁⲁϩ ϩ̄ⲙ-
ⲡϩⲟⲉⲓⲥ χⲁⲓⲣⲉⲧⲏ ⲉⲡⲉⲓⲁ[ⲏ]
ⲟⲩⲛ̀ⲧⲁ̀ⲓ̈ [. . . . .]ⲛⲁϩ

B]ⲁ̣ⲉⲣⲟⲥ [
]ⲟ̣ⲗⲟⲥ ϥⲟ ⲛ̄[
ⲛ]ⲁⲉⲓⲱⲧ [
]ⲁⲉ[

D]ⲛ̄ϩⲟ̣[..]

C [ⲡⲁⲉ]ⲓⲱⲧ ⲁ[ⲣⲓ ⲧ]ⲁⲥⲁⲡⲏ
[ⲉ]ϣⲱⲡⲉ ⲟⲩⲛ̀[.] . ⲙ̣ⲙⲁⲡ
ⲡϣⲟⲙⲛ̄[ⲧ] ⲙ̄ⲙⲏⲣ
ⲛ̣̄[ⲛⲟ]ⲧϩ̣ . [.]ⲛ̣ⲁⲩⲓ-
ⲟⲛ ⲛ̄ϩ̄ⲙ̄[ⲁ
ϫⲉⲙⲡ[ⲧ
ⲟⲩϩⲁⲓ̈ [
ⲧⲁⲁⲥ [
ⲥⲡⲏⲧ [
blank

B 12 ? ⲁⲡⲟⲥⲧ]ⲟ̣ⲗⲟⲥ, or ⲁⲓⲁϩ].

114

ⲧ ⲧⲁⲁⲥ ⲙ̄ⲡⲁⲉⲓⲱⲧ
ⲉⲧⲟⲩⲁⲁϩ ⲕⲁⲧⲁ ⲥⲙⲟⲧ
ⲡⲓⲙ ⲡⲁⲓ̈ⲧ ϩⲗⲗⲟ ϩⲓⲧⲙ̄ⲡⲕⲱ̣ⲗ
ⲡⲉⲕϣⲩⲣⲉ ϫⲉⲁⲓ̈ⲣ̄ ⲡⲟⲃⲉ
ⲉⲧⲙ̄ⲡⲉ· ⲙ̄ⲡⲉⲕⲙ̄ⲧⲟ ⲉⲃⲟⲗ
[ⲕⲱ ⲛ]ⲁ̣ⲓ̈ ⲉⲃⲟⲗ ⲁ̄ϥⲭⲟⲟⲥ ⲛ̄-
[ⲥⲓ .... ⲭ]ⲉ̣ⲙⲡ̄ⲣ̄ⲗⲱⲃϣ̄ ⲉⲡⲉⲕ-
]ⲣ̄ ⲡⲟⲃⲉ ⲉⲣⲟⲕ ⲁⲗⲗⲁ ⲗⲱ-
]ϫⲓⲁⲃⲟⲗⲟⲥ ⲧⲉⲛⲟⲩ ϫⲉ[..]
]ⲥⲉⲡ ⲡⲉⲣⲱⲙⲉ ⲉ[
]ⲕⲁⲧⲁⲗⲟⲩⲕⲟⲥ ϥ[
]ⲛⲟⲩⲧⲉ ⲭ[
]ⲉⲧⲡ[

---

7 ⲭ]ⲉ. 8 ⲗⲱ[ϐϣ ⲛⲧⲟϥ ⲉⲡ]. 10 Or]ⲡ; ⲡⲉ for ⲡⲉⲓ. 11 Not ⲗⲟⲩⲕⲁⲥ.

123

ⲧ ⲡⲁϫⲓⲥⲟⲟⲩⲧ ⲉⲧⲟⲩ-
ⲁⲁϩ ⲡⲣⲉϥϣⲙ̄ϣⲉ ⲡⲟⲩ-
ⲧⲉ ⲉⲧⲫⲟⲣⲉⲓ ⲙ̄ⲡⲉχ̄ⲥ ϩ̄ⲡⲟⲩ-
[ⲙ]ⲉ ⲁⲡⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲙ̄ⲡⲁⲡⲁ
[ⲯⲁ]ⲛ ⲡⲉⲧⲣⲟⲥ ⲡⲉⲗⲁϫ/ ϯ[
]ⲧⲛ ⲙ̄ⲡⲉⲡ[
]ϩⲛⲧⲧⲛⲩ[ⲧⲛ
]ⲓ̈ⲡⲟⲩ̣[

---

5 ? [ϣⲛⲉ.

127

ⲧ ϣⲟⲣⲡ ⲙⲉⲛ ⲙ̄ⲡϣⲁϫⲉ
ⲡⲧⲁⲙⲡ̄ⲧⲉⲗⲁϫ/ ϯⲁⲥⲡⲁϩⲉ
ⲙ̄ⲡϩⲩⲡⲟⲡⲟⲓⲟⲛ ⲛ̄ⲡⲉⲕⲟⲩⲣⲏⲧⲉ
ⲉⲡⲉⲓⲁⲛ ⲛ̄ⲧⲉⲣⲉⲓⲭⲓ ⲛⲉⲥϩⲁⲓ̈ ⲛ̄ⲧⲉⲕ-
ⲙ̄ⲡⲧⲉⲓⲱⲧ ⲁ̈ⲓⲙⲟⲩϩ̄ ⲉⲃⲟⲗ ⲛ̄ϩⲁϣⲉ ⲉⲙⲁⲧⲉ
ⲉ[. . . . . ⲥϩⲁⲓ] ⲛⲁ̈ⲓ ϩ̄ⲡⲛⲉⲕⲥϩⲁⲓ̈ ϫⲉ-

---

6 ? ⲉ[ⲙⲁⲧⲉ.

131 Fibres ↓→

ⲫ ⲡⲓⲥⲧⲉⲩⲉ ⲛⲁⲓ ⲛⲁⲙⲉⲣⲓⲧ ⲛ̄ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁϩ ϫⲉⲉⲣⲛⲁⲓ ⲉⲡⲉⲉⲙⲁⲓⲥ̄ⲡ̄ ⲉⲧⲕⲁⲓⲣⲓⲁ ⲛ̄ⲧⲁ-
ⲥⲣⲁⲓ ⲛ̄ⲛⲁⲩ ⲛⲓⲙ ⲉⲓⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛ̄ⲧⲉⲕⲙ̄ⲛ̄ⲧⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁϩ, ⲟⲩⲛ̄ⲧⲁⲓ ⲟⲩⲛⲟⲩ ⲅⲁⲣ
ⲙ̄ⲡⲓⲥⲧⲓⲥ ⲉⲣⲟⲟⲩⲛ ⲉⲣⲟⲕ ⲁⲓⲕⲁⲓⲱⲥ· ⲁⲗⲗⲁ ⲙⲁⲩⲥⲙⲉ· ⲁⲩⲱ ⲟⲛ ⲛⲉⲑⲗⲓⲯⲓⲥ ⲉⲧⲕⲱⲧⲉ ⲉⲡⲕⲟⲥ-
ⲙⲟⲥ ⲧⲉⲡⲟⲩ ⲙ̄ⲡⲛⲟⲩ ⲉⲧⲣⲓϩⲱⲛ ⲥϧⲉϩⲟⲛ ⲁⲩⲁⲁⲩ ⲛ̄[ⲕ]ⲱⲱⲥ· ϯⲧⲁⲙⲟ [ⲛ̄ⲧⲉ]ⲕ[ⲙ̄ⲛ̄ⲧ]-
ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁϩ ϫⲉⲡⲧⲉⲣⲉⲡⲑⲉⲟⲫ�othersλⲉⲥⲧⲁⲧⲟⲥ ⲡⲁⲓⲁⲕⲟⲛⲟⲥ ⲙ̄ⲡⲉⲛϩⲟⲉⲓⲥ ⲛⲉⲓⲱⲧ ⲉⲧⲟⲩⲁ[ⲁϩ]
ⲡⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲡⲉⲛⲧⲁⲩⲉⲛ ⲡⲕⲏⲣⲩⲅⲙⲁ ⲉⲓ ⲉⲣⲏⲧ ⲁⲩϯ ⲟⲩⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓ ⲉⲧⲁ-
ⲡⲉⲡⲉⲓⲱⲧ ϫⲟⲉⲓⲥ ⲉⲧⲟⲩⲁⲁϩⲧⲉ ⲡⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ϫⲉϧⲟⲟⲥ ⲛⲁⲕ, ⲧⲁⲓ ⲧⲉⲡⲟⲩ ⲉⲕⲁⲥ̄ⲡ̄ⲧ̄ⲥ̄
ⲙ̄ⲫⲟⲩⲛ ⲡⲧⲉⲓⲉⲡⲓⲥⲧⲟⲗⲏ ⲙⲉ ⲉⲧⲥⲟ ⲙ̄ⲙⲟⲥ· ⲧⲁϫⲁ ⲅⲁⲣ ⲡⲧⲁⲩⲉⲣ ⲡⲱⲏ̄ⲙ̄ ⲉϧⲟⲟⲥ ⲛⲁⲕ
ⲛ̄ⲧⲉⲣⲉⲩⲉⲓ ⲉⲣⲏⲥ· ⲛⲁⲓ ⲉⲓⲥⲣⲁⲓ ⲙ̄ⲙⲟⲟⲩ ϯⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲟⲩ ⲧⲉⲡⲟⲩ ⲁⲩⲱ ϯⲁⲥⲡⲁⲍⲉ
ⲛ̄ⲧⲉⲕⲙ̄ⲛ̄ⲧⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁϩ ⲉⲓⲁⲓⲧⲉⲓ ⲙ̄ⲙⲟⲕ ⲉⲣ̄ ⲛⲁⲙⲉⲉⲩⲉ ⲉⲡⲡⲉⲕϣⲗⲏⲗ ⲫ

Verso

ⲫ ⲧⲁⲁⲥ ⲙ̄ⲡⲁⲙⲉⲣⲓⲧ ⲛ̄ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁϩ ⲁⲩⲱ (ornament) ⲙ̄ⲙⲁⲓⲡⲟⲩⲧⲉ ⲛⲁⲙⲉ ⲉⲧⲙ̄ⲡϣⲁ ⲛ̄ⲧⲁⲉⲓⲟ ⲛⲓⲙ
ⲁⲡⲁ ⲉⲡⲓⲫⲁⲛⲉⲓⲟⲥ ⲡⲁ[ⲡⲁ]ⲭⲱⲣⲓⲧⲏⲥ· (ornament) ⲣⲓⲧⲙ̄ⲕⲱⲛⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲡⲉϯⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲫ

133 Fibres ↓→

A

ⲑⲉ]ⲟⲫⲓⲗⲉⲓⲁ ⲛ̄ϩⲟⲉⲓⲥ ⲛ̄ⲥⲟⲛ ϫⲉⲡ̄ⲙⲡⲟⲧⲱ[ϣ]
ⲙⲟ]ⲛⲁⲥⲧ[ⲏⲣⲓ]ⲟⲛ ⲉⲙ̄ⲡⲟⲟⲩ ⲛ̄ⲣⲟⲟⲩ ⲉⲧⲉⲥ[ⲟⲩ
ⲉⲧⲭ̄ⲁⲣⲓⲥⲧ[ⲉⲓ] ⲛ̄ⲧⲟⲟⲧⲟⲩ ⲙ̄ⲡⲡⲟⲩⲧⲉ ⲁⲧⲉⲩ[

ⲧ̄ⲡⲛ̄ⲁⲣⲭ̄ⲙ̄ ⲧⲏⲣⲡ̄ ⲣⲓⲧ̄ⲡⲡⲉⲧ̄ⲡϣⲗⲏⲗ ⲉⲧⲟⲩⲁⲁϩ· ⲉⲡⲉⲓⲁⲓ [
ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲕⲉⲗⲉⲩⲉ ⲛⲁⲓ ⲉⲧⲣⲉⲡⲥⲱⲟⲩϩ ⲣⲓⲟⲩⲥⲟⲩ ⲉ[
ⲁⲡⲟⲩ ⲁⲩⲱ ⲡⲣⲟⲥⲱⲧⲁⲧⲟⲥ ⲛ̄ⲥⲟⲩ ⲁ[ⲛⲁ] ⲓ̈ⲱϧⲁⲛⲛⲏⲥ ⲡⲉⲛ[
ⲉⲧⲟⲩⲁⲁϩ ⲡⲁⲣⲭⲓⲙⲁⲛⲇⲣⲓⲧⲏⲥ ⲛ̄ⲧⲡ̄ⲧⲡ̄ⲟⲟⲩ ⲛ̄ⲥ[
ⲛ̄ⲧⲡ̄ⲕⲣⲓⲛⲉ ⲙ̄ⲡⲉⲧϩⲱϥ̄ ⲡⲣⲟⲥ ⲧⲥⲟⲙ ⲛ̄ⲡ̄ⲕⲁⲁⲱⲛ [
[.̄]ⲱ.[..]ⲁ̣ⲙⲱⲛⲏ̄ⲩ ⲟⲩⲛ̄ ϫⲉⲟ̣ⲩ[

B ⲡⲉⲛ]ϩⲟⲉⲓⲥ ⲛ̄[ⲉⲓⲱⲧ
]ⲉ̣ⲧⲟ[
C]ⲛ̣ⲏⲥ[
ⲛ]ⲧ̄ⲣⲟⲙⲟ[ⲟⲥ
]ⲛ̄ⲕⲏⲉ̄ⲧ̄ [
]ⲧⲉⲣⲉ̣[

Verso

B 10 [+ ⲧⲁⲁⲥ] ⲙ̄ⲡⲑⲉⲟⲫⲓ[ⲗⲉⲥⲧⲁⲧⲟⲥ

A]ⲙ̄ⲙⲉⲣⲓⲧ ⲁⲩ̣ⲱ ⲙ̄ (ornament) ⲡⲡⲓⲕⲟⲥ ⲉⲧⲫⲟⲣⲉⲓ ⲙ̄ⲡⲉϫ̄ⲥ ⲉ̣ⲡⲟⲩⲙⲉ̣ ⲁⲡⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ
ⲡⲁⲡⲁⲭⲱ]ⲣⲏⲧ/ + ⲣⲓⲧⲙ̄ⲡⲓ̈ⲱϧⲁⲛⲛⲏⲥ ⲙ̄ⲡⲡⲉⲥⲃⲏⲧⲉⲣⲟⲥ ⲡⲉⲓⲉⲗⲁⲭ/
ⲉ̣ⲙⲡϩⲟⲉⲓⲥ ϫⲁⲓⲣ/ +

---

6 Or πρ[εσβυτερος. 7 C Letters above this (? ιωαννης) are added between lines.

134 Fibres ↓→

ⲫ ⲉⲓⲥ ⲛⲁ[ⲡⲧⲓ]ⲅⲣⲁⲫⲟⲛ ⲡⲧⲉⲡⲓⲥⲧⲟⲗⲏ ⲙ̄ⲡⲉⲛϫ̄[ⲟⲉⲓⲥ ⲛⲉⲓⲱⲧ
ⲛⲉⲡⲓⲥⲕ/ ⲁⲛⲥⲙ̄ⲡⲧⲩ ⲁⲛⲧⲓⲙ̄ⲡⲟⲟⲧⲩ ⲡⲧⲉⲧ̄ⲡⲁ[ⲩⲱⲥⲧⲙⲏ
ϫⲟⲟⲧⲩ ⲛⲁⲩ ⲁⲩⲱ ⲡⲧⲉⲧ̄ⲡϩⲛⲟⲩ ⲛⲁϩⲟⲉⲓⲥ ⲛ̄[
ⲉⲓⲙⲉ [ⲉⲡ]ⲉⲥⲕⲟⲡⲟⲥ ⲛ̄ⲡ̄ⲣ̄ⲙ̄ϩ̣ⲏⲙⲉ ⲉⲙⲱⲟⲡⲉ ⲫ[
ⲡⲧⲁⲛⲕⲟⲧ̄ⲕ ⲡⲧⲁⲓⲙⲱⲣⲡ̄ ⲉⲧⲡⲟⲗⲓⲥ ⲡⲧⲉⲧⲙⲏ [
ⲟⲛ ⲫⲟⲧⲱⲙ̄ ⲧⲣⲁⲉⲓ ⲁⲛ ⲉⲣⲁⲓ ⲛⲁⲓ ϫⲉⲙⲙⲁⲓⲣ̄ ⲁⲡⲁ[
ⲁⲉ ⲡⲧⲉⲧ̄ⲡⲣⲁⲙⲱⲥⲧⲙⲏ ⲉⲙⲁⲧⲉ ⲙ̄ⲡⲛⲁϩⲟⲉⲓⲥ ⲛ̣[

Verso

ⲉⲓⲱ]ⲧ ⲉⲧⲟⲩⲁ(space)ⲫ ⲙ̄ⲡⲡⲓⲕⲟⲥ + ⲡⲉϥⲙⲏⲣⲉ ⲡⲉⲗ/ⲁ

---

3 ? ⲛ[ⲉⲓⲱⲧ. 4 ? ⲫ[ⲟⲧⲱⲙ̄. 5, 6 ? ⲉⲙⲱⲟⲡⲉ] ⲟⲛ.
6 [ⲧⲟⲟⲧ, or ⲁⲛⲟ[. 7 ? ⲛ[ⲉⲓⲱⲧ.

135 Fibres ↓ →

A
+ ετϩεπεπτατετ̄πμπ̄τ̄ϫο[εις
̄πεκληρικος τηροϲ, ετϩ̣[
ϩαπτιζε εροοϲ εαϊ̄ρ̄ μ[
ατω πετϩ̣ωλ̀ ηηστια εϩ̣ολ̀ [
ϱαϑη μ̄πα[τε]ϯ̄πϲϱ[αϊ
]ερ[

B
] ατ̄πτοϲ ϱ[
]πϱωϩ̣ ̄πη̣[
]ατϥ εροϊ ϱ[

C
]ϲ
]ανε
]ϣιρε
]ρα
] ερος
]ϥ̣ϫ̣ ϩαϫ̄ε̄ π[
]ωκ ̄πτλιτ[οϲρϲια
]πϱ̣ [
]η̣ωπ ϱ̄πτεϊρομπε
]π† καπωπ παϊ
]καλαπηϫιος οπ πϱ̣
]τε ευωϣ ̄πρητ̄ϲ
]ωϣ αϊϫαϫϥ ϱιϩ̣ολ̀

Verso of B, C. Continuation of the text, but scarcely a word legible.

---

2 [ε, or [ωκ, or [ηκ. 11 ? αϥ]ϫελος. 13 ? ϫ]. 15 ll. 15—20 are possibly continuations of 9—14. 16 ? λαϣ]. 17 ? καλα]. 20 κα]πωπ, or ο]ϥωπ. 21 ? τετ]. 22 Or ο ππρε. 23 ? ει]. 24 Not last line.

136 Fibres ↓ →

I. A
ανκομες ϲραϊ̈ παν [ν]ϲαϥ [
[ϱ]ο̣οϲ τηροϲ ετε̄πτιε[..]ϲκ̣[
[ν]αρχαιον εϑο̣[
[̄π]̄προσφορ[α
]ϩ̣[.]το̣λ̀[

B
]ϯρ[.....]ϲ προϲ
]ϯοϲει ... ϫϫ̣ι̣ πϲεεπε
]ω ανϩ̣[ω]κ εκωϲ ̄μποοϲ
]ϥπαραϫϫελε̣ [
]εφωϩ̣ αριϲ [

II. A

ϯρε̣ αϲερε̣ϯ μπεπταϥϣ[
ϥιτ̄ϲ · απεϲραϊ̈ ει ϱαϑ[ν π . . . . ν]ϱο[ϲ
ϥιτ̣ϲ ϱμπποϭ ̄μπαϲχα · ερ̣ατ̄ϲ ̄πτ[ε]κμπτ̣[
ϣακ† κατασταϲις παϥ προϲ πεϥπϣα · ει̣[
+ παμερι̣τ̣ πϣηρε πκτρ/ λοϫκιανος + πεϲ[ϫπθιος

margin
]ε †ηατατϫε ϣα[ϫε
]τατοϥ · αλλα ηρ̣[...]ϩ̣ρ̣[....]
]̄πϲαμ̄πτρεϥρι λα ̄πϥϱωϰ̄ϲ τεϥ-
]ϥ ϱιϩ̣ολ̀ ̄πηεϲειοτε ̄μ̄πραϱ ̄μ̄μ̄π-
]̄τ̄ϲει ϣαπϩ̣ωλ̀ εϩ̣ολ̀ ̄μπερμε
προϑ]ϵϲμια απαϊ̈
]. ποτ̣ωϣ̣

---

4 ? αϥ]ω. 11 ? ϣ[ωπε; ϣαπ]τϲ or μπα]τϲ. 14 For μπϣα.

140

† χ̅μ̅ν̅ + ϥϩ

ⲁⲓⲭⲓ ⲛ̅ⲥⲣⲁⲓ ⲛ̅ⲧⲉⲕ-
ⲁⲛⲓⲱⲥⲧⲙⲏ · ⲁⲓⲉⲓⲙⲉ ⲉ-
ⲡⲉⲕⲟⲩⲁⲓ ⲉⲃⲟⲗ ⲛ̅ⲣⲏⲧⲟⲩ ⲁⲓ[ⲣⲁ-]
ϣⲉ ⲉⲙⲁⲧⲉ · ⲕⲁⲧⲁ ϑⲉ ⲟⲩⲛ̀ ⲉⲛ̀[ⲧⲁⲧⲉⲛ̅-]
ⲉⲩⲗⲁⲃⲓⲁ ⲥⲣⲁⲓ ⲛⲁⲓ ⲉⲧⲃⲉⲡϣⲏⲣⲉ̀ [ⲕⲟⲩ]ⲓ̀ ⲭⲉ-
ⲕⲁⲥ ⲉⲓⲉⲥⲣⲁⲓ ⲛⲁϥ : ⲣⲓⲟⲩⲭⲱⲱⲙⲉ ⲉⲃⲟⲗ ⲉ̅ⲛ̅-
ⲧⲉⲥⲣⲁⲫⲏ : ⲛ̅ϯⲙⲉⲉⲩⲉ ⲁ[ⲛ] ⲭⲉⲁⲓⲥⲣⲁⲓ ⲛⲁϥ
ⲣⲓⲃⲟⲗ ⲛ̅ⲧⲉⲥⲣⲁⲫⲏ · ⲭ[ⲓ]ⲛⲧⲁϥⲉⲓ ⲣⲁⲣ̅ⲧ̅ⲛ̅-
ⲧⲁⲙⲡ̅ⲧ̅ⲉⲗⲁⲭⲓⲥⲧ[ⲟⲥ ·] ⲉⲓⲙⲏ ⲉⲥⲛⲁⲩ ⲛ̅ϩⲟⲟⲩ :
ⲡⲗⲉⲟⲛ ⲉⲗⲁ . [ ] ⲛ̅ⲡⲉⲥⲟⲗ ϣⲱⲡⲉ
ⲙ̅ⲡⲉⲓⲕ̅ⲛ̅ [ ]ⲛ̀ ⲡⲣⲟⲥ ⲧⲟ ⲡⲁⲣⲟⲛ ⲉⲓⲙⲏ
ⲉⲧⲭⲱ[ⲱⲙⲉ]ⲣⲁⲓⲟⲥ ⲡⲉⲡⲉⲓⲱⲧ sic ⲉⲧⲟϩⲁⲁⲩ
ⲁ̀[ⲡⲁ ⲡⲁⲣⲭⲓⲉ]ⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̅ⲣⲁⲕⲟⲧⲉ · ⲉⲩⲭⲉⲣⲙⲏ-
[ⲛⲉⲩⲉ ⲛ ⲡⲉⲡ]ⲣⲟⲫⲏⲧⲏⲥ ⲉⲛⲧⲁⲩⲥⲣⲁⲓ ⲛ̅ⲧⲥ̅ⲡⲧⲉ
[ⲛ ⲛ]ⲁⲱⲱⲙⲉ ⲉⲧⲙⲙⲁⲩ · ⲭⲉⲙ̅ⲡⲉⲓⲕ̅ⲛ̅ ⲭⲱ-
[ⲱⲙⲉ]ⲟⲩ̀ ⲕⲁⲧⲁ ϑⲉ ⲉⲛⲧⲁϥ̅ⲣ̅ ϣⲣ̅ⲛ̅ ⲭⲟⲟⲥ
]ⲛⲉ . ⲡⲉⲛ . . ⲙ ⲭⲉϣⲁⲣⲉⲥⲥⲁⲓ ⲛ̅ⲣⲱⲙⲉ
] . ⲥⲣⲁⲫⲏ · ⲁⲩⲱ ⲟⲛ ⲭⲉ̀ⲕⲁⲱ ⲙ̅ⲙⲟⲥ ⲭⲉⲁⲛ̅ⲟⲩ-
]ⲥⲟⲓⲙⲟⲛⲡⲉ ⲡⲉⲭ̅ⲥ · ϯⲙⲉⲉ[ⲩⲉ .]ⲛ̀ ⲉⲁⲓⲭⲟⲟⲥ
] ⲉⲓⲙⲏ̀ ⲉⲥⲛⲁⲩ ⲛ̅ⲧⲣⲉ ⲉⲛⲧⲁⲕⲥⲣⲁⲓ ⲭⲉⲙⲛⲧⲟⲧⲉ
ⲁ]ⲛ̅ⲧⲟⲥⲛⲁⲩ ⲅⲁⲣ ⲛⲁⲙⲉ · ⲉⲡⲉⲓⲁⲛ ⲡⲁⲗⲓⲛ ⲟⲛ ⲁⲕ̀-
]ⲉⲭⲉ ⲉⲕⲩⲣⲓⲕⲟⲥ ⲡⲭⲟⲉⲓⲥ ⲥⲟⲩⲛ ⲭⲉⲭⲓⲛⲣⲉⲟⲟⲩ ⲉⲡ-
ⲛ̅]ϯⲗⲟ ⲁⲛ ⲉⲓⲁⲡⲁⲩⲥⲉⲓⲗⲉ ⲛⲁϥ · ⲁⲩⲱ ⲉⲓⲧⲥⲱ ⲛ̅ⲓⲁ-
[ⲕⲱⲱ̀]ⲉⲧⲱⲫⲉⲗⲉⲓ ⲛⲁϥ : ⲕⲁⲧⲁ ⲡⲛⲟⲩⲧⲉ · ⲡⲁⲣⲁϣⲉ
]ⲛⲧⲉⲧⲉⲕⲑⲉⲟⲥⲉⲃⲓⲁ ⲕⲉⲗⲉⲩⲉ ⲛⲁⲓ ⲛ̅ⲟⲩⲣⲱⲙⲉ̀ ⲉⲛⲧⲁ-
ⲛ̀]ⲁⲱⲕⲛⲉⲓ : ⲁⲕⲥⲱⲧⲙ̅ ϣⲁⲡⲉⲓⲙⲁ ⲱ ⲡⲥⲟⲩ : ⲕⲱ
[ⲛⲁⲓ ⲉⲃ̀]ⲟⲗ ⲭⲉⲁⲛ̅ⲟⲩⲁⲙⲉⲣⲓⲙⲛⲟⲥ ϯⲣ̅ ⲙ̅ⲡϣⲁ ⲁⲛ̀ ⲛ̅ⲧⲁ-
[. .]ⲧⲁⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙ̅ⲡⲉⲓⲭⲛⲟⲥ [ⲛ̅ⲛⲟⲩ]ⲉⲣⲛⲧⲉ ⲛ̅ⲧⲉⲧⲛ̅-
[ⲁ]ⲥⲱⲟⲩⲛⲏ · ⲕⲱ ⲛⲁⲓ ⲉⲃⲟⲗ ⲭⲉ[ⲉⲓⲟ ⲛ̀]ⲫⲗⲁⲣⲟⲥ
ⲁⲓⲥⲣⲁⲓ ⲅⲁⲣ ⲛϣⲁⲭⲉ ⲉⲡⲁⲙ[ⲉ]ⲧⲣⲟⲛ ⲁⲛⲛⲉ
ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ ⲛ̅ⲧⲉⲧⲛ̅ⲣ̅ ⲡⲁⲙⲉⲉⲩⲉ ⲉ̅ⲛ̅ⲛⲉ-
ⲧⲛ̅ϣⲩⲗⲏ ⲉⲧⲟⲩⲁⲁϩ̀ ⲛ̅ⲧⲉⲡⲛⲟⲩⲧⲉ ⲁⲁⲧ
ⲛ̀ⲙ̅ⲛϣⲁ · ⲛ̅ⲧⲁⲣ ⲡⲉⲕⲟⲩⲱϣⲓ̀ ⲙ̅ⲙⲟⲛ
ⲁⲛ̅ⲧⲟⲩⲁⲙⲉⲗⲏⲥ : †ⲡⲣⲟⲥⲕⲩⲛⲉⲓ
ⲛ̅ⲧⲉⲧⲛ̅ⲉⲩⲗⲁⲃⲓⲁ · ⲣⲓⲛ̅ⲛⲁ-
ⲥⲣⲁⲓ ⲛ̅ⲉⲗⲁⲭⲓⲥⲧⲟⲥ ϣⲁⲛⲛⲁⲩ
ⲉⲧⲉⲣⲉⲡⲛⲟⲩⲧⲉ ⲛⲁⲥⲧⲩ-
[χ]ⲱⲣⲉⲓ ⲛⲁⲓ ⲛ̅ⲧⲁ-
[ⲡ]ⲣⲟⲥⲕⲩⲛⲉⲓ ⲙⲛ-
ⲧ̅ⲡ ⲕⲁⲧⲁ ⲡⲣⲟ-
ⲥⲱⲡⲟⲛ :

---

11 ? ⲉⲗⲁⲧ[ⲧⲟⲛ ⲭⲉⲕⲁⲥ, or ⲭⲉ]. 12 [ⲭⲱⲱⲙⲉ, or ⲟⲩⲭⲱⲱⲙⲉ . . .].
13 ? ⲙⲡⲉⲓⲣⲙⲛ]. 15 Or ⲉⲛⲧⲁⲩ-. 16 ? ⲣⲓⲛ]; ⲕⲛ=ⲥⲛ.
19 ⲧ]ⲉⲩⲣⲁⲫⲏ. 20 ⲟ]ⲛ. 23 ⲁⲛ], or ⲕⲁⲧ]. 29 ? [ⲉⲓ ⲛ].

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ⲙ̄ⲡ]ⲉⲓⲥ̄ⲏ̄ ⲭⲁⲣ-
] ⲉⲩⲱⲡⲉ ⲡⲉⲓ-
]ⲥⲣⲁⲓ ⲉⲧⲟⲩⲁ-
]ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁ-
ⲧⲁ]ⲙⲡ̄ⲧⲉⲗⲁⲭ/
ⲡⲉ]ⲧ̄ⲡⲟⲩⲭⲁⲓ ⲣⲓⲧⲟⲟ-
]ⲁ ⲣⲁⲛ ⲉⲙⲁⲧⲉ ⲉⲙⲁ-
]ⲉⲓ ⲉⲥⲟⲧⲙⲉⲩ ⲡⲛⲁⲩ
]ⲁⲥ ⲁⲉ ⲡⲁⲙⲉ ⲁⲩⲣⲟ-
]. ⲙⲟⲩ· ⲭⲉⲁⲩⲧⲁⲩⲉ
] . . ⲱ ⲟⲛ, ⲁⲩⲧⲁⲩⲉ ⲣⲉⲛ-
[ⲱⲁⲭⲉ ⲉⲩⲡ]ⲣⲉⲡⲉⲓ ⲁⲛ ⲭⲉⲁⲩⲭⲟⲟⲩ
[ⲧⲉⲧⲡⲙ̄ⲡⲧⲉ]ⲱⲧ ⲥⲟⲟⲩⲛ ⲭⲉⲙⲡⲓⲧⲁⲩⲉ
]ⲛⲁⲱⲁⲭⲉ ⲉⲓⲡⲁϫⲟⲟⲥ ⲭⲉ-
ⲙ̄ⲡ]ⲓⲧ̄ⲧ ⲁⲫⲟⲣⲙⲏ ⲛⲁⲩ ⲉⲧⲣⲉⲩ-
[ⲧⲁⲩⲉ ⲱⲁ]ⲭⲉ ⲉⲩⲥⲙⲟⲡ̄ⲧ ⲁⲛ ⲁⲗⲗⲁ ⲉⲡ-
]ⲙⲙⲁⲧⲉ ⲉⲧⲁⲧⲟⲩ ⲙ̄ⲡⲡⲉⲩⲉ-
[ⲣⲏⲩ ⲡ̄ⲧⲉⲧ]ⲉⲓⲣⲏⲛⲏ ⲱⲱⲡⲉ ⲣ̄ⲡⲧⲉⲩⲙⲛⲧⲉ
[ⲟⲩ ⲙⲟⲛⲟⲛ]ⲭⲉⲙⲡ̄ⲧⲛⲓⲟⲉ ⲉⲧⲣⲉⲧⲱⲉⲓ ⲧⲣⲏⲏⲛ
[ⲛⲁⲩ ⲁⲗⲗ]ⲁ ⲕⲁⲓ ⲁⲧⲣ̄ ⲡⲕⲉⲟⲩⲉⲡ̄ⲩ ⲟⲩⲛⲟⲥ ⲙ̄-
[ⲙⲛⲧⲁ]ⲧⲱⲟⲡⲉ ⲉⲃⲟⲗ, ⲉⲁⲩⲧⲁⲩⲉ ⲣⲉⲡⲱⲁⲭⲉ
[ⲉⲧⲡⲣ]ⲉⲡⲉⲓ ⲁⲛ, ⲡⲣⲟⲥ ⲧⲥⲩⲙⲃⲟⲩⲗⲓⲁ ⲉⲧⲣⲟⲟⲩ
[ⲙ̄ⲡ]ⲉⲧⲁⲓ ⲱⲟⲭⲛⲉ ⲛⲁⲩ· ⲁⲧⲱ ⲟⲛ ⲡⲁⲙⲉ
[ⲛ̄]ⲧⲁⲓⲕⲁⲁⲩ ⲁⲛ ⲣⲓⲃⲟⲗ ⲣⲱⲥ ⲭⲉⲁⲩⲧⲁⲩⲉ ⲱⲁⲭⲉ
ⲡ̄ⲥⲱⲓ· ⲁⲗⲗⲁ ⲱⲟⲣⲡ̄ ⲙⲉⲛ ⲭⲉⲁⲩⲧⲉⲱ ⲡⲣⲉⲥ-
ⲃⲩⲧⲉⲣⲟⲥ ⲛⲁⲩ ⲙⲁⲣⲁⲁⲩ, ⲁⲧⲱ ⲟⲛ ⲭⲉⲁⲩⲡⲉⲭ
ⲧⲛⲟⲥ ⲡ̄ⲉⲛⲧⲟⲗⲏ ⲡ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ

Verso (in other direction)

+ ⲛ̄ⲥⲁⲃⲟⲗ ⲙ̄ⲙⲟⲩ ⲉⲧⲉⲧⲁⲩⲁⲡⲛⲧⲉ ⲉⲣⲟⲩⲛ
ⲉⲡⲉⲧⲣⲓⲧⲟⲩⲱⲩ· ⲁⲧⲱ ⲟⲛ ⲭⲉⲡⲉⲧⲉⲱⲱⲉ-
ⲡⲉ ⲉⲧⲣⲉⲩⲣⲁⲣⲉⲩ ⲉⲣⲱⲩ ⲭⲉⲡⲡⲉⲩⲧⲁⲩⲉ
ⲱⲁⲭⲉ ⲡ̄ⲧⲉⲣⲉⲡⲕⲟⲟⲩⲉ ⲥⲕⲁⲡⲁⲁϫⲉ·
[ⲉ]ⲧⲏⲉⲭⲉⲙⲡ̄ ⲟⲉ ⲁⲉ ⲡ̄ⲥⲣⲁⲓ ⲣⲁⲩ ⲛⲥⲟⲟⲩⲛ
[ⲉⲧⲙ]ⲁⲛⲓⲁ ⲙ̄ⲡⲉⲩⲣⲉⲡⲟⲥ· ⲉⲧⲏⲉⲧⲕⲉ-
[ⲗⲉⲩⲥⲓ]ⲥ ⲟⲩⲛ ⲡ̄ⲧⲉⲧⲛ̄ⲙⲡ̄ⲧⲉⲱⲧ ⲉⲧⲟ.
ⲉⲓⲥ] ⲣⲏⲧⲉ ⲧ̄ⲛⲕⲱ ⲙ̄ⲙⲟⲩ ⲉⲣⲟⲩⲛ, ⲉ-
ⲥⲩ]ⲛⲁⲩⲉ· ⲁⲗⲗⲁ ⲛ̄ⲧⲉⲥⲱⲱⲡⲉ
ⲉⲧⲣⲉ]ⲛ̄ⲕⲗⲏⲣⲓⲕⲟⲥ ⲏⲱⲕ ⲉⲣⲟⲩⲛ
ⲉⲥⲩ]ⲛⲁⲩⲉ ⲛ̄ⲣⲏⲧ̄ⲧ ⲁⲭ̄ⲡⲧⲣⲁⲧⲟⲱⲩ
ⲟⲩ]ⲁⲉ ⲉⲧⲣⲉⲩⲣ̄ ⲉⲓⲣⲏⲛⲏ ⲙ̄ⲡ-
]ⲡⲣⲉⲥⲏ/ ⲛ̄ⲥⲉⲧⲱⲧ ⲙ̄ⲡⲡⲉⲩ-
]. ⲧⲉⲧⲛ̄ⲙⲡ̄ⲧⲉⲱⲧ ⲛ̄ⲧⲉⲧⲛ-
]ⲁⲡ

traces of 11 more lines totally faded

1 ϫⲁⲣ[ⲧⲏⲥ. 3 ⲡⲉⲧⲛ]ⲥⲣⲁⲓ ⲉⲧⲟⲩⲁ[ⲁⲏ. 4 ⲉⲧⲟⲩⲁ[ⲁⲏ. 7 ⲣⲙⲛ]ⲁⲣⲁⲛ, or ⲕⲁⲧ]ⲁ ⲣⲁⲛ; ⲉⲙⲁ[ⲧⲉ. 9 [ⲛⲓⲙ. 11 ? ⲁⲧⲱ. 14, 15 ? ⲭⲉ[ⲟⲩ. 19 Or ⲁⲉ. 21 ⲱⲓⲡⲉ probably. 31 For ⲥⲕⲁⲡⲁⲁⲗⲓϫⲉ. 34 ? ⲉⲧⲟⲩ[ⲁⲁⲏ. 36 [ⲧⲣⲉⲩ-. 40 ⲡⲉⲩ[ⲉⲣⲏⲩ.

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Fibres ↓ →

+ ⲛⲱⲟⲣⲡ̄ ⲙⲉⲛ ⲛ̄ⲣⲱⲏ ⲛⲓⲙ̄ ⲧⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲁⲧⲱ ⲧⲁⲥⲡ[ⲁϫⲉ ⲛ̄ⲧⲉⲕ]ⲙⲛ̄ⲧ[
ⲛ̄ϩⲟⲉⲓⲥ ⲛ̄ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲏ ⲁⲧⲱ ⲧⲁⲓ[ⲧ]ⲉⲓ ⲙ̄ⲙⲟⲥ ⲉⲧⲣⲉ[
ⲱⲗⲏⲗ ⲉⲧⲟⲩⲁⲁⲏ ⲭⲉⲕⲁⲁⲥ ⲉⲣⲉⲡⲉⲭ̄ⲥ ⲡⲙⲁⲓⲣⲱⲙⲉ [
ⲣ̄ⲙⲫⲱⲏ ⲧⲡ̄ⲣⲏⲧ̄ⲧ ⲙⲉⲧⲁ ⲕⲁⲗⲟⲩ ⲙ̄ⲡⲡⲡⲥⲱⲥ ⲧⲧ[ⲁ]ⲙ̣[ⲟ
ⲭⲉⲉⲡ[ⲉ]ⲓⲧⲛ ⲁⲩⲧⲁⲙⲟⲓ ⲭⲉⲡⲱⲛⲣⲉ ⲛⲁⲡⲁⲣ[ⲉⲁⲥ] ⲛ̄ⲕⲁⲗⲁⲥ[ⲓⲣⲉ
[. . . . . .]ⲉⲓ ⲛ̄ⲧⲉⲕⲙ̄ⲡⲧⲉⲱⲧ ⲉⲧⲟⲩⲁⲁⲏ ⲭⲉⲕⲁⲁⲥ ⲉⲕⲛ[ⲁ ?]ⲥ ⲛⲁⲩ ⲛⲥⲟⲩⲉⲓ[
[. . . . . .]ⲁⲗⲉⲓ ⲙⲉⲛ [. . . . . .]ⲕⲥ ⲛⲁⲩ ⲉⲩⲁⲡⲉⲓ ⲛ̄ ⲉⲭ[?]ⲥⲉ ⲧⲡⲁⲣⲟⲉⲓⲥ ⲗⲟ[
[. . . . . ⲡⲉ]ⲕⲧⲟⲡⲟⲥ ⲉⲧⲟⲩⲁⲁⲏ ⲁⲭ̄ⲡⲗⲁⲁⲩ ⲡⲁⲓⲁⲥⲧⲣⲟⲫⲏ ⲁⲧⲱ[
ⲁⲓⲣⲧⲛⲟⲩⲣⲁⲫⲉ ⲉⲫⲉⲡⲓⲥⲧⲟⲗⲏ ⲧⲁϫⲉⲓ ⲗⲟⲩⲟ̄ *ⲉⲩ̄ⲣ̄/ ⲙ̄/ παχων η ⲓⲛⲇ/* ⲍ + ⲧ[
ⲉⲧⲩⲭⲏ ⲙⲟⲓ ⲧ̣[ⲟⲛ] ⲡⲁⲣⲟⲛ ⲗⲟⲩⲟⲛ ⲱⲥ [ⲡⲣⲟⲕ/

Verso

ⲉⲧⲟⲩ]ⲁⲁⲏ ⲁⲧⲱ ⲉⲧⲫⲟⲣⲉⲓ ⲙ̄ⲡⲉⲭ̄ⲥ ⲣ̄ⲡⲟⲩⲙⲉ ⲁⲡⲁ
] ⲉⲡⲓⲫⲁⲛⲉⲓⲟⲥ ⲡⲁⲡⲁⲭⲱⲣ/ + [ⲛ]ⲟⲛⲛⲟⲥ
ⲡ . [. .]ⲧⲟⲩⲛⲁ +

1 Not much missing; perhaps [ⲙⲁⲓⲛⲟⲩⲧⲉ]. 4 For ⲉⲧⲛⲣⲏⲧⲧ. 6 Gaps in this and 7 of uncertain length; ? ⲡⲁⲣⲁⲕⲁⲗ]ⲉⲓ, *cf.* 7. 7 Or ⲥⲡⲁⲩ; ? for ⲉⲩⲛⲁⲉⲓ; ? ⲗⲟ[ⲓⲡⲟⲛ. 10 Different hand. 13 ?? ⲡⲓ[ⲟ]ⲧⲁⲣⲓⲟⲥ, or ⲡⲣ[ⲙ]ⲧⲟⲩⲛⲁ, or ⲡⲣ[ⲙ]ⲧⲟⲩⲥⲓⲁ.

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ⲁ̣ⲟ̣[
ⲧⲉⲩ̣[
ⲧⲉⲩ̣[. . . .] . ⲉⲧⲉ-
ⲡⲓⲉⲗⲁ̣[. . .]ⲣⲟⲥ ⲉⲧⲉ-
ⲫⲁⲛⲟ[ⲥ .]ⲧⲁⲡⲉⲛⲭⲟ-
ⲉⲓⲥ ⲧⲏⲣ[ⲡ] ⲛⲁⲓ ⲛⲧⲁⲡⲥⲟ-
ⲫⲟⲥ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲁϥⲗⲟⲥ
ϫⲟⲟⲥ ⲉⲧϧⲛⲧⲉ ϫⲉⲁϥⲡⲱ-
ⲣⲧ ⲙⲙⲟⲩ ⲉϧⲟⲗ ⲁϥϫⲓ ⲡⲟⲩⲙⲟⲣ-
ⲫⲏ ⲡⲣⲙ̣ⲣⲁⲗ ⲁϥⲱⲱⲡⲉ ⲛⲥⲙⲟⲧ
ⲡⲣⲱⲙⲉ ⲁϥⲱ ⲣⲙⲡⲉⲥϫⲏⲙⲁ ⲁⲩⲣⲉ
ⲉⲣⲟⲩ ⲣⲱⲥ ⲣⲱⲙⲉ ⲁ̣ⲫⲟⲩⲱⲟⲩ ⲁϥⲱⲱ-
ⲡⲉ ⲡⲥⲧⲙⲏⲧ ⲱⲁⲣⲣⲁⲓ ⲉⲡⲙⲁϥ ⲉⲱϫⲉ
ⲁⲡⲉⲛϫⲟⲉⲓⲥ ⲁⲩⲱ ⲡϫⲟⲉⲓⲥ ⲡⲟⲩⲟⲛ
ⲙⲓⲙ ⲟϧⲟⲩⲟ ⲣⲁⲣⲟⲛ ⲁⲡⲟⲛ ⲡⲣⲱⲙⲉ
ⲉⲧϧⲉⲡⲉⲡⲟⲩϫⲁⲓ ⲡⲉⲧⲉⲱⲱⲉⲡⲉ ⲉ-
ⲣⲟⲛ ⲁⲡⲟⲛ ⲡⲣⲱⲙⲉ ⲉⲟⲧⲁⲣⲛ ⲛⲥ-
ⲁⲡⲉⲥⲙⲟⲧ ⲙ̣ⲡⲉⲟϧⲟⲩ ⲛⲧⲁⲡⲉⲛ-
ϫⲟⲉⲓⲥ ⲱⲱⲡⲉ ⲡⲣⲏⲧⲉ ⲣⲁⲣⲟⲛ
ⲧⲁⲓ ⲅⲁⲣ ⲁϥϫⲟⲟⲥ ⲛⲥⲓ ⲡⲡⲁⲧⲣⲓⲁⲣ-
ⲭⲏ ⲁⲡⲁ ⲥⲉⲧⲏⲣⲟⲥ ⲣⲛⲟⲩⲉⲓ ⲉⲡⲡⲉϥ-
ⲉⲡⲓⲥⲧⲟⲗⲏ ϫⲉⲕⲁⲓ ⲅⲁⲣ ⲣⲱϧ ⲛⲓⲙ ⲛ̣-
ϫ̣ⲟⲉⲓⲥ ⲉⲧⲟ ⲛⲁⲛ ⲛ̣-
ⲛⲁⲡⲟ]ⲧⲫ ⲁⲣⲓ ⲡⲛ-

Verso

ⲡ]ⲁⲱⲱ-
] ⲁⲧⲱ ⲧⲡⲁⲱ-
]ϧ ⲙⲡⲉⲧⲡⲁⲥⲕⲁ-
[ⲡⲁⲁⲗⲓϫⲉ] ⲛⲡⲓⲕⲟⲧⲓ ⲛⲟⲉ
]ⲉⲓϩ ϫⲟⲟⲥ ⲣⲙⲡⲉⲫⲉⲧ-
ⲁⲡⲧⲉⲗⲓⲟⲛ ⲉⲧⲟⲩⲁⲁϩ ⲁⲧⲱ ϫⲱ-
ⲣⲓⲥ ⲥⲣⲁⲓ ⲅⲁⲣ ⲕⲥⲟⲟⲩⲛ ⲉⲧϧⲉⲡⲉⲛ-
ⲧⲁⲧⲱⲱⲡⲉ ϫⲉⲁϥⲣⲟⲙⲟⲗⲟⲩⲉⲓ
ⲣⲉϧⲟⲗ ⲙⲡⲉⲛⲉⲓⲱⲧ ⲛⲧⲟϭ ⲛ-
ⲣⲱⲙⲉ ⲛⲛⲉⲛⲧⲁⲕⲣⲟⲙⲟⲗⲟⲩⲉⲓ
ⲙⲙⲟⲟⲩ ⲁⲩⲥⲣⲁⲓ ⲛⲁⲓ ⲉⲧϧⲉ-
ⲡⲉⲣⲱϩ ⲁⲧⲱ ⲉⲥ ⲣⲛⲧⲉ ⲟⲛ ⲁⲕ-
ⲣⲓⲥ ⲡⲁⲣⲛⲧ ⲁⲙⲁⲧⲉ ⲟⲛ ϯⲛⲟⲩ
ⲙⲡⲉⲕⲣⲁⲣⲉⲩ ⲛⲧⲁⲡⲉⲛϫⲟ-
ⲉⲓⲥ ϫⲟⲟⲥ ϫⲉⲙⲙⲁⲣⲉ-
ⲡⲉⲧⲛⲱⲁϫⲉ ⲱⲱⲡⲉ ⲛ-
ⲥⲉ ⲛⲥⲉ ⲁⲧⲱ ⲡⲉⲧⲛⲙⲙ-
ⲟⲛ ⲛⲙⲟⲛ ⲙⲡⲉⲕⲣ
ⲛⲙⲉⲧⲉ ⲙⲡⲉⲛⲧⲁⲕ-
ⲣⲟⲙⲟⲗⲟⲩⲉⲓ ⲙ-
ⲙⲟⲩ ⲛ[ⲛ]ⲁⲣⲭⲏ-
ⲡⲡⲟ[ϭ ⲛ]ⲣⲱ-
ⲙⲉ [. . . .]
blank

4 ελα[χιc]τοc ? 5 ? ⲛ]ⲥⲁ. 13 For ⲙⲟⲩ. 18 For ⲟϧϧⲟ. 24 ⲡⲛ[ⲁ, or ⲡⲛ[ϭ ⲡⲡⲁ.
29 ϫⲁⲩ]ⲉⲓϩ impossible; ϫⲟ]ⲉⲓⲥ must be intended. 37 For ⲣⲓⲥⲉ. 47 Perhaps nothing in the blank.

144 Fibres ↑ →

A ⲣ ⲣⲁⲟⲛ ⲙⲉⲛ [ⲡ̄ⲣⲱⲙ̄ ⲛⲓⲙ] ⲧⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲁⲧⲱ ⲧⲁⲥⲡ[ⲁⲍⲉ]̣ⲉ̣ⲛⲉⲕⲟⲩⲣⲛⲧⲉ ⲛⲁⲉⲓⲱⲧ ⲉⲧⲟⲩⲁ̄ϩ̄
[ⲉⲧⲫⲟⲣ]ⲉⲓ ⲙ̄ⲡⲉϫ̄ⲥ ⲣⲛⲣⲱⲙ̄ ⲛⲓⲙ ⲙⲁⲓ̈ⲙ̄ⲙⲁ ⲅⲁⲣ ⲡ̄[ⲧⲉⲕⲙ̄ⲡ]̄ⲧⲟⲉⲓⲥ ⲙⲉⲧⲁⲁⲥ ⲅⲁⲣ ⲡ̄ⲣⲙ̄ⲣⲁ̄ⲗ̄
]̣ⲉ̣ ⲡⲉⲫⲧ[ⲟⲉⲓ]ⲥ ⲁ̣ⲗⲗⲁ ⲉⲧϧⲉⲧⲁⲛⲁⲥⲕⲏ ⲙ̄ⲡⲱⲱⲡⲉ ⲉⲧⲣⲓϫ[ⲱⲓ̈] ⲡ̄ⲧⲁⲓ̈ⲧⲟⲗⲙⲁ ⲉⲉⲓⲥⲣⲁⲓ̈ ⲉⲣⲁⲧ̄ⲕ̄

B ⲕⲥⲟⲟⲩⲛ ⅋ ⲣ̄ⲙ̄[ ] ⲉⲫⲱϩ ⲙ̄ⲡⲉⲡⲉⲓⲱⲧ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲡⲡⲟⲩⲧⲉ [
]̣ⲁ̣ ⲕⲟ̣ⲗⲟⲉ ⲡⲣⲙⲣⲙⲟⲛ̄ⲧ̄ [.]ⲁ̣ⲣⲉ ⲉⲣⲟⲥ ⲉⲩⲛⲁ[

C]ⲡⲉⲥⲭⲟⲗⲁⲥⲧⲓⲕ[ⲟⲥ
ϩ̣]ⲱⲕ ⲛⲉⲙⲁⲩ ⲱⲁ̣[
] ⲙⲉⲩⲱⲟⲟⲛ ⲉ[
]ⲡⲡⲣⲉⲥϧ̣// ⲁ[[ⲡⲁⲛ-]

D ⲕⲁⲗⲏⲗⲁ ⲙⲛ[
ⲕⲟⲥ ⲙ̄ⲡⲡⲟⲓⲕⲟⲡⲟⲙ[ⲟⲥ
ⲉ̄ⲡ̄ⲓⲙ̣ⲁ ⲉ̄ⲡ̄ⲥⲟⲩⲙ[
ⲉⲧⲟⲩ̣[ⲁⲁϩ
. .[

E]̣ⲁⲣⲓⲟⲥ ⲱⲁⲛⲧⲟⲩϫⲓⲧⲩ [
ⲡⲕⲉ]ⲫⲁⲗⲁⲓⲟⲛ ⲡⲛⲁⲓ̈ ⲧⲡⲣⲟⲥⲕⲩ[ⲛⲉⲓ
]ⲧⲁⲗⲥⲟ ⲛⲧⲁⲉⲓ ⲉⲣⲟⲧⲛ [
]ⲉⲥ ⲡⲧⲁⲱⲥⲣⲁⲓ̈ ⲧⲉⲡⲓⲥⲧⲟⲗⲏ ⲱⲁⲧⲉⲕⲙⲡⲧϫⲟⲉⲓⲥ ⲛⲉⲓⲱⲧ
]ⲧⲉ ⲛⲥⲱⲗⲏⲗ ⲉϫⲡⲡⲁⲛⲓ̈ ⲡⲁⲅⲁⲡⲏ ⲙⲙⲟⲛ ⲛⲁⲱⲛⲣⲉ ⲱⲱⲡⲉ
ⲙ̄]ⲡⲱⲁ ⲡⲧⲁⲉⲓⲟ ⲛⲓⲙ ⲁⲧⲱ ⲧⲱⲡⲉ ⲉⲁⲡⲁ ⲯⲁⲡ ⲛⲁⲉⲓⲱⲧ ⲉⲧⲟⲩⲁ̄ϩ̄

F]ϧⲱⲕ ⲛⲁⲕ
ϫⲟ]ⲉⲓⲥ ⲡⲉⲓⲱⲧ

A *Verso*
+ ⲛⲁⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁϩ̄ ⲁⲧⲱ ⲉⲧⲫⲟ[ⲣⲉⲓ ⲙ̄ⲡⲉϫ̄ⲥ

margin
] ⲁⲧⲱ ⲡ̄ⲙⲁ̈ⲓⲡⲟⲩⲧⲉ ⲁϧϧ[ⲁ] ⲉⲡⲓⲫⲁⲛⲉⲓ[ⲟⲥ
] ⲙⲏⲛⲁⲥ ⲡ[

B 4 This small fragt. placed provisionally. Traces of a line above 4 (9 let.) are perhaps the beginning of l. 3; ⲉⲛ inserted above. A 5 ? ⲁⲛ]ⲁ; or [ⲁ]ⲓⲣⲉ. C 6—9 Place of this uncertain, but must be between A and E, F. D 10—14 Exact position uncertain. E 11 Prob. ⲁⲕⲧⲟ]ⲣⲁⲣⲓⲟⲥ, not ⲡⲟ]ⲧ nor ⲉⲓ]ⲕ. F 11, 12 Position depends on that of D. 14 Only bottoms of last 22 letters visible. *Verso* 18 ? ⲡ[ⲉⲫⲣⲙⲣⲁⲗ.

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ⲓⲥ ⲭⲥ
ⲡ ⲁⲛⲟⲕ ⲁⲁⲩⲉ[ⲓ]ⲁ ⲡⲉⲉⲗⲁ-
ⲭⲓⲥⲧⲟⲥ ⲉⲧⲧⲟⲗⲙⲁ ⲉⲧⲥⲣⲁⲓ ⲛⲁⲡⲉⲩ-
ⲙⲉⲣⲓⲧ ⲛⲉⲓⲱⲧ ⲁⲡⲁ ⲓⲥⲁⲕ ⲡⲉⲧⲟⲩⲁⲁϩ
ⲙⲡⲛⲟⲩⲧⲉ ⲡⲣⲱⲙⲉ ⲉⲧⲫⲱⲣⲉⲓ ⲙⲡⲉⲭⲣⲥ ⲉⲡⲟⲩⲙⲉ
ⲉⲩⲱⲡⲉ ⲛⲉⲕⲟⲩⲱⲱⲉ ⲭⲉⲥⲁⲁⲛⲁⲕⲁⲍⲉ ⲙⲙⲟⲓ
ⲭⲉⲉⲕⲁⲣ ⲡⲣⲟⲥⲃⲏⲧⲉⲣⲟⲥ ⲁⲓⲭⲟⲟⲩ ⲭⲉⲙⲁⲓⲣ ⲣⲱϩ
ⲁϫⲡⲧⲉⲕⲥⲡⲟⲙⲏ ⲭⲉⲡⲧⲟⲕ ⲛ̣[ⲁ]ⲉⲓⲱⲧ

ⲕⲁⲓ ⲅⲁⲣ ⲕⲥⲟⲟⲩⲛ̄ ⲭⲉⲟⲩ ⲛⲉⲧⲣⲛ̄ⲛⲁ[ⲣⲏⲧ ⲣ̄ ⲙ]ⲛ̣̀
ⲙ̄ⲧⲥⲣⲁⲓ ⲛⲁⲓ ⲁⲣⲁⲧⲩ ⲙ̄ⲡⲉⲡⲓⲥⲕⲟ[ⲡⲟⲥ ⲙ̄ⲡⲁ-]
ⲣⲁⲛ ⲙⲙⲟⲛ̄ ⲙ̣ⲁⲓⲭⲓ ⲕⲉⲥⲣⲁⲓ [ⲛ-]
ⲕⲉⲣⲱⲙⲉ ⲉⲩⲱⲡⲉ ⲕⲥⲟⲟⲩⲛ ⲭ[ⲉ-]
ⲡⲣⲱϩ ⲛⲁⲧⲱⲩ ⲉⲕⲭⲟⲟⲩ ⲡⲉⲧ-
ⲣⲟⲥ ⲛ̄ⲡⲉⲙⲁⲓ ⲧⲁ ⲛ̄ⲁⲩ
ⲡⲉⲩϩⲉⲕⲉ ϯ ⲟⲩⲁⲓ
ⲣⲙⲡⲭⲟⲉⲓⲥ

6 Probably ⲭⲉⲥⲉ-. Letters aa broken and uncertain. 8 For ⲩⲡⲱⲙⲛ.
11 Or [ⲣⲓⲧⲛ-]. 13 ? For ⲉⲕⲉ-.

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ϯ ⲛ̄ⲡⲱⲣⲡ ⲙⲉⲛ ⲧⲁⲙⲡⲧⲉⲗⲁⲭ ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙ̄ⲡⲉⲥ-
ϯⲛⲟⲩⲉ ⲛ̄ⲧⲉⲧⲛ̄ⲙⲛ̄ⲧⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁϩ· ⲁⲓⲭⲓ ⲛⲉⲥ-
ⲣⲁⲓ ⲛ̄ⲧⲉⲧⲛ̄ⲙⲛ̄ⲧⲣⲉⲙⲙⲉ ⲡⲟⲩⲧⲉ ⲁⲓⲣⲁⲙⲉ ⲉⲙⲁⲧⲉ ⲭⲉ-
ⲁⲓⲣ ⲛⲉⲙⲙⲁ· ⲡⲟⲩⲛⲟⲥ ⲡ̣ⲣⲙⲟⲧ· ⲕⲁⲧⲁ ⲑⲉ ⲁⲉ ⲉⲛⲧⲁⲧⲉⲛ̄-
ⲕⲉⲗⲉⲩⲉ ⲉ̣ⲙⲡⲟⲩⲱⲙ ⲙ̄[ⲡⲛⲟⲩ]ⲧⲉ ⲉⲣⲙⲙⲁⲡⲁⲉⲓⲱⲧ ⲉⲓ ϯⲛⲁ-
ⲣⲓ ⲡⲭⲁⲣⲧⲏⲥ ⲉⲛⲧ[. . . . .]ⲁⲣⲟⲩ ⲛⲁⲓ ⲭⲉⲉⲡⲧⲁⲙⲙⲓⲧ
ⲙ̄ⲡⲟⲥⲉ ⲣⲁ[. . . . .] ⲉⲣⲟⲩⲛ ⲣⲱϩ ⲛⲓⲙ· ⲉⲧⲉⲧⲛ̄-
ⲙⲛ̄ⲧⲉ[ⲱⲧ. . . . .]ⲟⲩ ϯⲛⲁⲥⲧⲟⲓⲭⲉⲓ ⲉⲣⲟⲩ
. . . . .]ⲣⲱⲛ ⲛ̄ⲙⲙⲁⲩ
]ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁϩ
] ⲓ̈ⲥⲁⲕ·
] ϯ

6 ? c]ⲁⲣⲟⲩ (*cf. Jême* no. 43, 39).
12 [ⲡⲓⲉⲗⲁⲭ/], or the like.

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]ⲧ̣ⲟⲛ ⲧⲁⲙⲛ̄ⲧⲉⲗⲁ-
] ⲛ̣ⲧⲉⲕⲙⲛ̄ⲧⲉⲓⲱ̄
] ⲛ̄ⲧⲁⲕⲧ̄ⲛⲟⲟⲩ
ⲉ]ⲣⲏⲥ ⲛⲁⲓ ⲉⲧⲏⲉⲡⲥⲁ-
]ⲛⲁ ⲛ̄ⲥⲧⲛⲟⲟⲩ
ⲭ]ⲉⲡⲥⲁⲙⲟⲩⲗ ⲱⲱ-
] ⲡⲣⲁⲥⲧⲉ ⲡⲱⲣⲡ
]ⲱⲙ . ⲁⲣ ⲉⲩⲙⲱ-
. . ⲱⲱⲣⲡ ⲭⲉⲱⲁⲩⲱ . ⲛ̣̀ . .
. ⲛⲁ ⲛ̄ⲥⲟⲩ ⲣⲓⲧⲛ̣ ?
ⲗⲏⲗ ⲉⲧⲟⲩⲁⲁϩ ?
ⲡⲣⲱⲙⲉ ⲛⲁⲓ ? ?
ⲁⲣⲓ ⲡⲛⲁ ⲟⲩⲛ ⲛ̄ⲥ̄ . . . . ⲁⲡⲟ-

ⲕⲣⲓⲥⲓⲥ ⲛⲁⲓ ⲟⲛ ⲉⲧⲏ̣ . .
ⲛ̄ⲧⲟⲟⲧⲩ ⲛ̄ⲓⲁⲕⲱⲏ̣ . . . .
ⲉⲥ ⲡⲣⲱⲙⲉ ⲣⲓⲟ[ⲗ] ⲙⲛ̣ . .
ⲉⲱⲟⲟⲡⲉ ⲁⲩⲡⲱⲗⲥ ⲛ̄ⲙⲙⲁⲩ
ⲛ̄ⲧⲛ̄ⲥⲣⲁⲓ ⲛ̄ⲡⲉⲡⲓⲥⲕ/ ⲉ-
ⲧⲏⲛⲧⲟⲩ ⲧ̄ⲛⲟⲟⲩ ⲛⲁⲱⲕ
ⲙ̄ⲡⲱⲁϩⲉ ⲛⲁⲓ ⲉⲧⲏⲉ-
ⲡⲥⲁⲙⲟⲩⲗ ⲉⲡⲁⲧⲟ-
ⲧⲏⲁⲥⲧⲉ ⲡⲣⲉⲥ-
ⲏ/ ⲡⲉⲕⲣⲙ-
ⲣⲁⲗ ⲛ-
ⲉⲗⲁ-
ⲭ

1 ? ⲡⲣⲟ ⲡⲁⲛ]ⲧⲟⲛ; ⲉⲗⲁ[ⲭⲓⲥⲧⲟⲥ or abbreviated. 4 ⲥⲁ[ⲙⲟⲩⲗ. 5 ⲁⲣⲓ ⲛ]. 6 ? ⲱⲱ[ⲛⲉ.
8 ? [ⲛⲣⲟⲟⲩ ⲡⲟⲧ]ⲱⲱⲡ ⲙⲁⲣⲉⲧⲱⲱ[ⲛⲉ ⲛ], if space allows. 9 ? ⲱⲭⲛ. 10 ? ⲡⲉⲕⲱⲗⲏⲗ.
13 ? [ⲭⲟⲟⲧ ⲧ]. 14 ? ⲉⲧⲏⲛⲧⲩ. 16 ? ⲡⲣⲟ, but nothing visible after ⲛ. 17 Prob. ⲙⲙⲁⲧ.

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] ετβεπποττε πετπα . .
]αναπιτε πετπαμοττε αν
ε]τβεπσολ ετεχεκενλ ταοτο
λ]λαλ ππωλχε εαπταοτοϥ παϥ εϥρο-
]τοοτ̄π χεεϥκτοϥ εχωπ ατω σαβηλ
]ελλαλ ππρωϧ· πτλϥσωμ̄πτ ετμει
]οτπ επεππαρτε ρισρρωμε εϥ-
]οταϩ̄ εβολ χερωμε πιμ εϥχι οτ-
ο] ππλχε εροϥ αϩρισε επϥι εροπ
]εϥχι σολ εϥω. χαςιϩτ̄ μ̄πεϥ-
]οσε ετβηητϥ μ̄πτεϥμ . .
ρ]ωμε ετχοϥ παπ μ̄πα· αλλα
]π̄ωλχε π̄τεϥταοτο μμοοτ
]οτοτρορ μ̄πρμεετε χεεικω
]ι ραροϥ αλλα ϯρ μ̄πτρε πη-
]ωπε λτπη μ̄μω εϥ-
]ιαϥ αν τιρ̄ ω-
]ναλ εροϥ
]χιτ .

Verso

]ωαϥσωρ̄μ οτμ[
ρ̄ ρωϧ οταητ [
ρεπ ?
traces of 5 more ll. (on pitch)

4 ? ρο[μολογει. 7 ? co]οτπ. 10 ? εφο π. 15 πη[τπ. 16 For μμοοτ, or μματ, if not for μμο. 21 Or οταατ.

149

+ αρι τακ[απη
π̄τετπιπε[
πσοπ κτρικ[ος π̄τε-]
τητποοτϥ ν̣[
πατει̣ ατω τετ̄πσραϊ
παϥ̣ επαραπ̣ μ̄πετπ-
ραιπ̣ χεκας ε̄ϥπαροις
πλοτος παϥ κατα τη-
παμις π̄π̄λοτος· π̄ταϥ-
ταλϥ̣ παπ̣ π̄π̄ραμφιβα-
λε οτπ ετπποοτϥ̣ και
γαρ ϥ̄παπαραλοτον πε-
μαπ̣ απ̣ ταας π̄πα-
πα επωχ μπαπ ϊωρα-
πηε ρητπσαμοτηλ

2 ? πιθε. 5 ? π]παϯει. 6 Usually μπαραπ. 8 For ταπαμις.

151

ϯ ταας μ̄πραϊ̈ϣ̄/ π̄ειωτ
ππ̄κοσ αββα κυριακος παπα-
αχωρϊτ/ μ̄πτοοτ π̄χημε ρϊ̈τπ-
στρατηγιτος πλαϣ̄/ π̄πη πετ̄-
ϣηρε αϊ̈χι πετ̄πσραϊ ετταϊ̈ητ
αϊ̈ειμε εροοτ ετβεπρορος χε
μ̄πειεϣ καταλαμβανε μ̄-
μ̄οοϥ τοτε ωσ χεπασοπ ρ̄μπ-
μα αν προς τεϩποτ εϥϣαπ-
εϊ ετπ θω μαρεπεντατ-
χι προρος εϊ ερατπ π̄ϥπ-
ολσοτ μετα καλοτ προς
ταϩπαμις μ̄πεϩρορος
εις ρηπε ραρτηϊ̈ εϥσα-
λωοτ εροϊ̈ ϣαπτϥει
οτχαϊ̈ ρ̄μπχοειτ
+

1 For ραγιωτατος. 2 For πνευματικος. 4 For πετπ-.

154

[+ ϣορ]π : μεπ· ϯ-
[ϣηε] ερακ : πχοειτ
[εϥε]ϲ : μοτ : ερακ :
[αρι] πηα̣ : π̄τνβωκ : [
]π̣ : εμι· μπα̣[
[ϣη]ρη : φετ : [

Verso π̣τ̄ρ̄ ϣα· ερακ [. . . .]
αη : τ̄ηειμε : ετ .[. . .]
εκτ̄μ̄βωκ : κω· π̄πα̣[πο-]
κληρος : ταας : π̣[ππ-]
ρεσβ// : ϲεπε[τωμ]
ρητ̄παβραραμ
πεπισκ/

4, 5 ? [ερατ]π. 5 εαι; or μπω[. 5, 6 ? nothing at ends. 7 ? πτρ. 9 For κω. 11 Apparently not ϲεπο[.

156 ⲧ̀ ⲡⲣⲟⲥ ⲟⲉ ⲉⲡⲧⲁⲕⲥⲉⲁⲓ ⲛⲁⲓ ⲉⲧⲃⲉⲡⲣ . . . ⲟⲟⲕ-
ⲗⲉⲉⲗⲉ· ⲁ̈ⲓ̈ⲱⲥ ⲧⲉⲕⲉⲡⲓⲥⲧⲟⲗⲏ ⲉⲣⲟⲟⲩ ⲡⲉϫⲁⲩ ϫⲉ-
ⲧⲡⲥⲟⲟⲩⲡ ϫⲉⲁⲙⲃⲱⲕ ⲉⲙⲏ ⲁⲩⲱ ⲁⲛⲉⲡⲧⲁⲕϫⲟⲟⲩ
ⲧⲏⲣⲟⲩ ⲥⲱⲡⲉ ⲕⲁⲓ ⲡⲃⲓⲕ/ ⲕⲁⲓ ⲕⲟⲩ . . . . ⲁⲗⲗ[ⲁ]
5 ⲛⲁⲓ̈ ⲧⲏⲣⲟⲩ ⲡⲉϫⲁⲩ ⲧⲁⲡⲁⲥⲕⲏⲧⲉ ⲉⲧⲣⲉⲓϫⲁⲓ ⲛ-
ⲥⲟⲛⲥ ⲉⲧⲣⲓϫⲱ[. .] ⲕ . ⲛ ⲧⲉⲡⲟⲩ ⲉⲡⲡⲁⲣⲁⲕⲁ-
[ⲗⲉⲓ]ⲡⲉ ⲉⲃⲟⲗ ϫⲉⲧⲧⲱⲡ

1 ? ⲣⲙ . . ⲟⲟⲃ. 4 ? ⲕⲟⲩⲟⲩⲁ, or ⲕⲟⲩⲁ . . . 6 ? ⲕⲁⲡ.

157]ⲁⲕⲧⲉⲣ
]ⲥⲣⲁⲃⲓⲟ ⲁ̈ⲓ̈-
ⲃⲱⲕ ⲉⲡⲧⲟⲟⲩ ⲡϫⲏⲙⲉ ⲁⲩ-
ⲥⲙⲡ ⲟⲩⲕⲟⲗⲩⲙⲃⲏⲣⲁ
5 ⲡⲣⲟⲩⲡ ⲡⲧⲡⲟⲗⲓⲥ ⲁⲩⲃⲁ-
ⲡⲧⲓⲍⲉ ⲉⲣⲟⲥ ⲙⲡⲟⲩϫⲡⲟⲩⲓ
ⲉⲣⲁⲩⲁⲍⲉ ⲙⲙⲟⲥ ⲛⲁⲩ
ⲁ̈ⲓ̈ⲣⲉ ⲉⲕⲟⲩⲁ ⲉⲩϫⲓ
ⲙⲛⲥⲉ·

1 ? ⲓ, not ⲣ.
2 ⲟⲃⲃⲓⲟ does not seem possible.

162 Fibres ϟ ➙

+ ⲕⲁⲓ ⲅⲁⲣ ⲁⲓⲟⲩⲱϣ ⲉⲧⲣⲁⲉⲓ ⲉⲣⲏⲧ ⲡⲧⲁⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲡⲧⲉⲕⲣⲁⲩⲱⲥⲧⲙⲏ ⲡⲉⲓⲱⲧ ⲉⲧⲧⲁⲓⲛⲧ ⲉⲁ̈ⲥⲛⲙⲁⲛⲉ ⲙⲡⲉⲡⲉⲓⲱⲧ
ⲡⲉⲡⲓⲥⲕ/ ⲁϥⲕⲱⲗⲩ ⲙⲙⲟ̈ⲓ̈ ⲣⲱⲥ ϫⲉⲉⲧⲃⲉⲧⲡⲟⲥ ⲡⲁⲥⲟⲉⲡⲉⲓⲁ ⲉⲧⲡⲣⲏⲧⲥ ϫⲉⲡⲡⲁⲉϣ ⲥⲙⲥⲟⲙ ⲁⲩ ⲕⲁⲓⲡⲉⲣ ⲡⲟⲉ ⲉⲓ-
ⲉⲡⲓⲟⲧⲙⲉⲓ ⲉⲛⲁⲩ ⲉⲡⲡⲟⲧⲧⲉ ⲧⲉⲡⲓⲟⲧⲙⲉⲓ ⲟⲛ ⲉⲛⲁⲩ ⲉⲡⲉⲡⲣⲟⲥⲱⲡⲟⲛ ⲉⲧⲥⲙⲁⲙⲁⲁⲧ ⲡⲧⲉⲕⲣⲁⲩⲱⲥⲧⲙⲏ ⲡⲉⲓⲱⲧ
ⲁⲩⲱ ⲡⲧⲁϫⲓ ⲥⲙⲟⲩ ⲣⲓⲧⲟⲟⲧⲥ ⲛⲥⲥⲡⲥⲱⲡ ⲡϫⲟⲉⲓⲥ ⲉϫⲱⲓ̈ ⲧⲁⲣⲉⲧⲣ ⲟⲩⲛⲁ ⲙⲡⲧⲁⲯⲩϫⲏ ⲡⲧⲁⲗⲁⲡⲱⲣⲟⲥ ⲕⲁⲓ ⲅⲁⲣ ⲧⲥⲟⲟⲩⲡ
5 ϫⲉⲕⲁⲥⲱⲧⲙ ⲉⲣⲟⲕ ⲁⲩⲱ ⲫⲁⲁⲓ ⲡⲉⲕⲱⲗⲏⲗ ⲉⲡⲉⲓⲁⲛ ⲁⲧⲁⲱⲙ ⲙⲡⲉⲓⲣⲁⲥⲙⲟⲥ ⲉⲓ ⲉϫⲱⲓ̈ ⲣⲓⲧⲡⲣⲉⲡⲣⲱⲙⲉ ⲙⲫⲟⲟ-
ⲛⲏⲣⲟⲥ ⲁⲩⲱ ⲡⲉⲡⲓⲃⲟⲩⲗⲟⲥ ⲱⲟⲣⲡ ⲙⲉⲡ ⲉⲧⲃⲉⲧⲉⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲡⲛⲉⲡⲉⲓⲟⲧⲉ ⲡⲧⲁⲕⲟⲗⲗⲟⲧⲟⲟⲥ ⲭⲓⲧⲥ ⲁⲩⲱ ⲕⲉϫⲟⲓ̈ ⲉⲁⲓ-
ⲟⲧⲡⲏ ⲁ̈ⲓⲧⲁⲗⲟ ⲡⲥ ⲡⲣⲟⲗⲟⲕ/ ⲉⲣⲟⲩ ⲁⲩⲭⲓⲧⲏ ⲙⲡⲉⲩⲧ ⲗⲁⲁⲧ ⲛⲁⲓ̈ ⲣⲓⲱⲱⲩ ⲁⲩⲱ ⲣⲉⲡⲕⲉⲃⲥⲉ ⲉⲁⲧⲱⲓⲧ ⲙⲙⲟⲟⲧ ⲣⲓⲧⲡⲡⲁⲣⲭⲱⲛ
ⲱⲁⲛⲧⲁⲉⲓ ⲉⲣⲣⲁⲓ̈ ⲉⲧⲙⲡⲧⲣⲛⲕⲉ ⲧⲉⲧⲭⲁⲣⲓⲥⲧⲉⲓ ⲙⲡⲉⲡⲛⲟⲧⲧⲉ ⲕⲁⲁⲧ ⲡⲥⲱⲩ ⲱⲁⲧⲛⲟⲩ ⲉⲧⲃⲉⲧⲁⲓⲧⲉⲓⲁ ⲟⲩⲛ ⲁ̈ⲓⲟⲩⲱϣ
ⲉⲁⲡⲁⲭⲱⲣⲉⲓ ⲉⲁⲓ̈[ⲉⲣ]ⲛⲧ ⲉⲟⲩⲱⲣ ⲛ̈ ⲣⲡⲟⲩⲙⲁ ⲡϫⲁⲓ̈ⲉ ⲛ̈ ⲣⲡⲟⲩⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲣⲙⲡⲓⲥⲭⲩⲙⲁ ⲉⲧⲡⲣⲏⲧⲩ ⲡⲧⲁ-
10 ⲧⲙⲣⲧⲡⲟⲩⲣⲙⲉⲓ ⲣⲡⲧⲙⲡⲧⲟⲩⲛⲏⲃ ⲁⲗⲗⲁ ⲡⲧⲁⲩⲓ ⲡⲣⲟⲟⲩϣ ⲡⲛⲁⲡⲟⲃⲉ ⲁⲩⲱ ⲧⲉⲓⲣⲉ ⲙⲡⲙⲉⲉⲧⲉ ⲉⲁⲓ̈ⲉⲓ ϣⲁⲧⲉⲕⲣⲁⲩⲓ-
ⲱⲥⲧⲙⲏ ⲁ̈ⲓⲟⲩⲱϣ ⲉⲥⲱ ⲣⲁⲣⲧⲏⲥ ⲁⲕⲕⲱⲗⲩ ⲙⲙⲟ̈ⲓ̈ ϫⲉⲁⲕⲣ̄ ⲡⲟ̈ⲥ̈ ⲡⲣⲱⲙⲉ ⲁⲩⲱ ϫⲉⲙⲏⲛⲡⲟⲧⲉ ⲛ̄ⲧⲣⲉ ⲉⲣⲣⲁⲓ̈ ⲡⲉⲧⲧⲛϣ
ⲉϣⲱⲡⲉ ⲙⲙⲟ̈ⲓ̈ ⲁⲕϣⲣⲡ ⲥⲧⲙⲁⲡⲉ ⲙ̈[ⲙⲟⲟ]ⲩ̈ [ⲛⲁⲓ̈] ⲡⲧⲉⲣⲟⲧⲉⲓ ⲁ̈[ⲉ ⲟ]ⲩⲛ ⲛ̈ⲥ̈ⲓ ⲛⲁϣⲏⲣⲉ ⲙⲡⲧⲉⲧⲙⲁⲁⲧ ⲁⲧⲁⲣⲕⲟ̈ⲓ̈ ⲙ̄-
ⲡⲁⲡⲁϣ ⲣⲓⲧⲙⲡⲑⲉⲟⲫⲓⲗⲉⲥⲧ/ ⲙⲡⲣⲉ[ⲥⲃⲩⲧ/ ⲁⲩⲱ] ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲉⲁⲓⲱⲣⲏ ⲙⲡⲣⲁⲩⲟⲥ ⲓ̈ⲱⲁⲛⲛⲏⲥ ϫⲉⲙⲁⲓ̈ⲃⲱⲕ ⲉⲡⲫⲙ-
ⲙⲟ ⲉⲓⲥ ⲥⲡⲧⲉ ⲟⲩⲛ ⲡⲣⲟⲙⲡⲉ ⲉⲓⲫ . . [. . . . .]ⲁ̈ⲓ̈ ⲁ̈ⲓⲟⲩⲱϫⲏ ⲉⲓⲡⲕⲟⲧⲏ ⲣⲓⲡⲉⲥⲗⲟⲥ ⲉⲧⲭⲓ ⲙⲙⲟ̈ⲓ̈ ⲉⲣⲟⲩⲡ ⲉⲃⲟⲗ ⲉⲁ-
15 ⲡⲛⲟⲩⲧⲉ ⲉⲓⲣⲉ ⲛⲁ̈ⲓ̈ ⲕⲁ[. . . . . .]ⲧⲣⲙⲡⲉⲥⲣⲁⲣⲧ ⲟⲩⲛ ⲟⲩⲛⲟⲥ ϫⲉ ⲡⲗⲩⲡⲓ ⲉⲙⲡⲁⲣⲛⲧ ⲡⲧⲉⲩϣⲓ ⲙ[ⲛ-]
ⲡⲉⲣⲟⲟⲩ ϫⲉⲁⲓ̈ⲁⲡⲟ[ⲧⲁⲥⲥⲉ . . . . . ⲕⲁⲧ]ⲁ ⲟⲉ ⲡⲧⲁⲓ̈ⲟⲩⲁⲱⲥ ⲁⲗⲗⲁ ⲙⲡⲁⲡⲟⲧⲁⲥⲥⲉ ⲡⲧⲗⲓⲧⲟⲩⲣⲥⲓⲁ ⲙⲙⲡⲕ .
[. . . . ⲛ]ⲁ̈ⲓ̈ ⲡⲧⲁⲓ̈ⲉⲣ[ⲛⲧ . . . . . .]ⲁⲡⲟⲧⲁⲥⲥⲉ ⲙⲙⲟⲟⲩ ⲧⲉⲛⲟⲩ ⲁⲣⲓ ⲧⲁⲧⲁⲡⲛ ⲛⲧⲥⲡⲥⲱⲡ

Verso

[ⲡϫⲟⲉⲓⲥ ⲛ]ⲧⲅⲥⲱⲗⲡ ⲡ[ⲁⲣⲱⲏ ⲛⲁⲕ ⲕⲁⲓ ⲅⲁⲣ ⲛ]ⲁ̈ⲣⲏⲧ ⲙⲟⲕⲣ ⲣⲁⲡⲓⲣⲱⲏ ⲡⲉⲧⲉⲣⲉⲡⲡⲟⲧⲧⲉ ⲛⲁⲥⲟⲗⲡⲧ ⲛⲁⲕ ⲉⲃⲟⲗ
ⲥⲙⲁⲛⲉ ⲙⲙⲟⲩ ⲛ[ⲁⲓ̈ . . . . . .]ⲥⲡⲥⲱⲡ ⲡϫⲟⲉⲓⲥ ⲉϫⲱⲓ̈ ⲧⲥⲟⲟⲩⲡ ϫⲉⲕⲣⲏⲛⲓ ⲉⲣⲟⲩⲡ ⲉⲣⲟⲩ
20 ⲕⲁⲓ [ⲅⲁⲣ . . . . . ⲁⲓⲡ]ⲉⲣⲙⲉⲧⲏ ⲛ̈[ⲣⲟⲙ]ⲡⲉ ⲁⲩⲱ ⲭⲉⲙⲡⲁⲣⲛⲧ ⲁⲩⲱ ⲁⲣⲓ ⲧⲁⲥⲏ ⲡⲧ-
ⲣⲟⲣⲓⲍⲉ ⲛⲁⲓ̈ ⲡⲣⲉⲡⲙⲗⲏⲗ ⲙⲡⲟⲩ[. . . . . .] ⲕⲁⲧⲁ ⲡⲙⲱⲡⲉ ⲙⲡⲧⲙⲡⲧⲣⲗⲗⲟ ⲁⲩⲱ ⲕⲁⲡ ⲉⲡⲕⲟⲧⲏ ⲧⲛⲁ-
ϫⲟⲕⲟⲩ ⲉⲃⲟⲗ ⲛⲁⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁ[ⲏ] ⲙⲗ[ⲏ]ⲗ ⲉϫⲱⲓ̈ ⲛ̈ⲧ[ⲁ.]ⲁⲧⲉ ⲣⲡⲧⲁⲥⲙⲁⲡⲁⲛⲧⲉ ⲉⲡⲡⲟⲧⲧⲉ ⲛⲁⲓ̈ ⲛ-
ⲧⲁⲕⲣ ⲁⲡⲁϥ ⲧⲁⲥⲡⲁⲍⲉ ⲛⲡⲟⲧⲣⲛⲧⲉ ⲉⲧⲟⲩⲁⲁ ⲛⲧⲉⲕⲣⲁⲩⲱⲥⲧⲙⲏ ⲙⲁⲛⲧⲉⲡⲡⲟⲧⲧⲉ ⲁⲁⲧ ⲛⲙⲙⲁ
ⲛⲣ ⲛⲁⲓ̈ ⲛⲣⲟ ⲣⲓⲣⲟ ⲡⲉⲛⲧⲁⲩⲣ ⲡⲟⲩⲱϣ ⲙⲡⲛⲟⲧⲧⲉ ⲣⲛⲣⲱⲏ ⲛⲓⲙ ⲣ ⲧⲁⲩⲁⲛⲛ ⲱⲗⲏⲗ ⲉⲭⲛⲛⲁ-
25 ⲱⲛⲣⲉ ⲛⲣⲟⲟⲩⲧ ⲉⲧⲡⲣⲟⲥⲉϫⲉ ⲉⲣⲟⲓ̈ ⲉⲓⲟⲧⲛⲉ ⲙⲙⲟⲟⲩ ⲁⲩⲱ ⲛⲧⲁⲡⲉⲓⲗⲏ ⲉⲡⲉⲣⲓⲟⲟⲙⲉ
ⲛⲥⲉϯ ⲡⲁⲣⲟⲣⲟⲛ ⲛⲁⲓ̈ ⲉⲓⲥ ⲡⲓⲕⲟⲧ̈ⲓ̈ ⲡϫⲱⲱⲙⲉ ⲁ̈ⲓ̈ⲧⲛⲟⲟⲧⲩ ⲧⲁⲣⲉⲕⲁⲓ ⲥⲟⲗⲥⲗ ⲣⲓⲱⲱⲩ ⲱⲗⲏⲗ
ⲉϫⲱⲓ̈ +

In other direction

+ ⲡⲁϫⲟⲉⲓⲥ ⲡⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁ ⲏ ⲉⲧⲟ ⲛⲣⲡⲉ ⲙⲡⲛ (ornament) ⲟⲩⲧⲉ ⲁⲃⲃⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲡⲉⲡⲣⲟⲫⲓⲧⲏⲥ ⲁⲩⲱ ⲡⲁ-
ⲡⲁϫⲱⲣⲓⲧⲏⲥ + ⲣⲓⲧⲡⲓ̈ⲱⲥⲏϥ ⲡⲓⲉⲗϫ ⲡⲁⲣⲭⲓⲁⲗⲁⲕ/

4, 17, 19 For ⲥⲡⲥⲛ. 7 For ⲱⲓⲧⲧ. 8 Probably for ⲧⲉⲩⲭⲁⲣⲓⲥⲧⲉⲓ ϫⲉⲙⲡⲉ-. 9 [ⲡ]ⲏⲧ less likely.
14 Or ⲉⲓⲱ. The superline forbids ⲱⲟⲛⲉ. 15 ? ⲕⲁ[ⲧⲁ ; ? ⲉ], or ⲕⲁⲁ]. 16 ? ⲡⲕⲁ[ⲡⲱⲛ.
18 Or [ⲁⲣⲱⲏ ⲛⲁⲕ ⲉⲃⲟⲗ ϫⲉⲛ]. 20 Or]ⲥⲣⲙⲉ ?=ⲉⲓ]ⲥ; in ⲁⲣⲓ ⲁ added above; for ⲧⲁⲥⲁⲡⲛ.
21 ? [ⲡⲓⲥⲧⲓⲁ]. 22 ? ⲙ]ⲁⲧⲉ.

163 Fibres ↓→

+ ⲁⲛⲧⲟⲗⲙⲁ ⲁⲛⲥⲣⲁⲓ ⲉⲣⲁ$\overline{ⲧⲏ}$ ⲡⲧⲉ$\overline{ⲧⲛⲙⲡⲧ}$ϧⲟⲉⲓⲥ ⲛⲉⲓⲱ^{ⲧ} ⲉⲧⲟⲩⲁⲃ ⲧⲁⲓ̈ ⲉⲧⲫⲟⲣⲉⲓ ⲡⲡⲉ$\overline{ϫⲥ}$
$\overline{ⲡ}$ⲛⲟⲩⲙⲉ + ⲉⲧⲥⲱⲧⲙ ⲥⲧⲙⲟⲩϥⲉ ⲉⲃⲟⲗ $\overline{ⲡ}$ⲧⲟⲡⲟⲥ ⲛⲓⲙ ⲡⲁⲓ̈ ⲡⲧⲁⲛⲉⲩⲉⲣⲫⲉⲥⲓⲁ $\overline{ⲙⲱⲥ}$
ⲙⲁ ⲛⲓⲙ $\overline{ⲙⲛⲛ}$ⲥⲱⲥ ⲁⲛⲟⲛ ⲛⲕⲟⲓⲛⲟⲛ $\overline{ⲧⲏⲣ}$ϥ ⲡⲡⲕⲁⲥⲧⲣⲟⲛ ⲉⲓ$\overline{ⲧⲛ}$ⲛⲉⲧⲁⲣ$\overline{ⲫ}$ⲡⲟⲩⲣⲁⲫⲉ ⲡⲛⲉⲓ$\overline{ⲧⲛ}$
ⲛⲥⲣⲁⲓ ⲡ$\overline{ⲡ}$ⲁⲣⲁⲕⲁⲗⲉⲓ ⲡⲧⲉ$\overline{ⲧⲛ}$ⲑⲉⲟⲥⲉⲃⲉⲓⲁ ⲛⲉⲓⲱ^{ⲧ} ⲡⲧⲉ$\overline{ⲧⲛ}$$\overline{ⲣ}$ ⲡⲛⲁ ⲡⲣⲱⲧⲟⲛ ⲙⲉⲛ ⲉⲧⲃⲉ-
5 ⲡⲛⲟⲩⲧⲉ ⲇⲉⲩⲧⲉⲣⲟⲛ ⲇⲉ ⲉⲧⲃⲉⲡⲥⲱⲧⲉ ⲡⲧⲯⲩⲭⲏ ⲛ$\overline{ⲛⲛ}$ⲥⲡⲏⲩ ⲉⲧⲛⲗ ⲉⲣⲟⲩⲛ ⲛ$\overline{ⲡ}$ⲙⲉⲣⲟⲥ
ⲥⲛⲁⲩ ⲉⲧⲉⲛⲉⲓ ⲉⲧⲛⲗ ⲉⲣⲟⲩⲛⲛⲉ $\overline{ⲣ}$ⲡⲁⲩⲧ ⲙ$\overline{ⲛ}$ⲧⲁⲃⲉⲛⲛⲏⲥⲛ ⲁⲩⲱ ⲛⲉⲧ$\overline{ⲛ}$ⲏⲗ ⲉⲣⲟⲩⲛ ⲛ$\overline{ⲡ}$ⲛⲉⲓⲙⲁ
ⲛⲧⲉ$\overline{ⲧⲛ}$$\overline{ⲣ}$ ⲧⲙⲁⲣⲁⲕⲗⲏⲥⲓⲥ ⲛⲧⲉ$\overline{ⲧⲛ}$ⲡⲥⲙ$\overline{ⲛ}$ ⲟⲩⲥⲓⲥⲧⲓϫⲟⲛ ϧⲁⲣⲟⲛ ⲛⲁⲡⲗⲁϣ/ ⲃⲓⲕⲧⲱⲣ $\overline{ⲡ}$ⲧⲁⲩⲧ ⲉⲧⲉⲧⲛ-
ⲁⲓⲧⲉⲓ ⲛⲧⲉϥⲧⲓⲙⲓ̈ϣ ϧⲁⲣⲟⲛ ⲡⲣⲟⲥ ⲧⲁⲧⲛⲁⲙⲓⲥ ⲡⲛⲉϥⲁⲛⲧⲓⲫⲣⲁϥⲟⲛ ⲛ$\overline{ⲧ}$ⲛⲉⲓⲣⲉ ⲡⲣⲟⲥ ⲣⲁϥ
ⲧⲟⲧ ⲇⲓⲕⲁⲓⲟⲩ ⲕⲁⲓ ⲅⲁⲣ ⲇⲓⲕⲁⲓⲟⲛ ⲛⲓⲙ ⲉϥⲛⲏⲩ ⲛⲁⲣⲣⲁⲥ ⲛⲧⲉⲧⲛ$\overline{ⲙⲛⲧ}$ⲙⲁⲓ̈ⲛⲟⲩⲧⲉ $\overline{ⲧⲥ}$ⲧⲟⲓϫⲉⲓ ⲉⲣⲟϥ
10 ⲁⲩⲱ ⲟⲛ ⲉⲥϣⲁⲛ$\overline{ⲣ}$ ϫⲣⲓⲁ ⲧⲉⲧⲛ$\overline{ⲛⲁ}$ϣⲕ ⲡⲥⲕⲩⲗⲙⲟⲥ ϧⲁⲣⲟⲛ ⲛⲉⲓⲧⲉⲧⲛ$\overline{ⲙⲛⲧ}$ϧⲟⲉⲓⲥ ⲛⲉⲓⲱ^{ⲧ}
ⲛⲁⲧⲟϣ ⲛⲁⲓ ϧⲁⲛⲛⲟⲩⲧⲉ $\overline{ⲧⲥ}$ⲧⲟⲓϫⲉⲓ ⲉⲣⲟϥ ⲡⲣⲟⲥ ⲧⲱ ϫⲉⲉⲛⲉⲧⲉⲧⲛ$\overline{ⲙⲛⲧ}$ⲉⲓⲱ^{ⲧ} ⲁⲙⲫⲓⲃⲁⲗⲉ
ⲁⲣ$\overline{ⲫ}$ⲡⲟⲩⲣⲁⲫⲉ ϧⲁⲛⲉⲓⲡⲁⲣⲁⲕⲗⲏⲧⲓⲕⲟⲛ ⲧⲁϫⲉⲓ ⲉⲡⲓⲥⲧⲟⲗⲏ *εγρ^{α}/ φαρμουθι κθ ινδ// ογδοης*
ⲁⲛⲟⲕ ϣⲉⲡⲟⲩⲧⲉ ⲡⲗⲁϣ/ ⲡ̀ϫⲛⲙⲉ ϯⲥⲧⲟⲓϫⲉⲓ + ⲁⲛⲟⲕ ⲓ̈ⲥⲁⲕ ⲡ̀ⲡⲁ ⲁⲧⲣⲏ ϯⲥⲧⲟⲓϫⲉⲓ + ⲁⲛⲟⲕ
ⲥⲧⲙⲉⲱⲛ ⲡ̀ⲕⲁⲗⲁⲥⲓⲣⲉ ϯⲥⲧⲟⲓϫⲉⲓ + ⲁⲛⲟⲕ ⲯⲙⲱ ⲡ̀ⲡⲟⲩⲁⲣ ⲡ̀ⲙⲟⲩ̈ ϯⲥⲧⲟⲓϫⲉⲓ + ⲁⲛⲟⲕ ⲡⲁⲣⲁⲙ
15 ⲡⲉⲗⲓϣ ϯⲥⲧⲟⲓϫⲉⲓ + ⲁⲛⲟⲕ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲣⲁⲙ̣/ ⲡ̀ϫⲛⲙⲉ ⲁ̈ⲓⲥⲙⲛⲧⲥ ⲁ̈ⲥⲣⲁⲓ ⲣⲁⲣⲟⲟⲩ ⲡⲣⲟⲥ ⲡⲉⲑⲟⲥ
ⲡ̀ⲡⲕⲁⲥⲧⲣⲟⲛ + ⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ ⲁⲛⲁⲛⲓⲁⲥ ⲥⲧⲟⲓϫⲉⲓ ⲙⲟⲓ + ⲁⲛⲟⲕ ⲣⲁⲙⲱⲥ ⲡⲟⲗⲗⲱ ϯⲥⲧⲟⲓϫⲉⲓ + ⲁⲛⲟⲕ ⲓ̈ⲱⲣⲁⲛⲛⲓⲥ
ⲡⲛⲉⲑⲱ ϯⲥⲧⲟⲓϫⲉⲓ + ⲁⲛⲟⲕ ⲕⲩⲣⲓⲁⲕⲟⲥ ⲡⲁⲁⲛⲓⲏⲗ ϯⲥⲧⲟⲓϫⲉⲓ + ⲁⲛⲟⲕ ⲯⲙⲱ ⲯⲉⲕⲏ ϯⲥⲧⲟⲓϫⲉⲓ + ⲁⲛⲟⲕ
ⲓ̈ⲱⲥⲏϥ ⲡⲁⲡⲁⲙⲁⲥ ϯⲥⲧⲟⲓϫⲉⲓ + ⲁⲛⲟⲕ ⲁⲃⲣⲁⲁⲙ ⲡⲁⲡⲟⲉⲣⲓⲥ ϯⲥⲧⲟⲓϫⲉⲓ + ⲁⲛⲟⲕ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲣⲁⲙ̣/ ⲡ̀ϫⲛⲙⲉ
ⲁ̈ⲓⲥⲙⲛⲧⲥ ⲁ̈ⲥⲣⲁⲓ ⲣⲁⲣⲟⲟⲩ ⲡⲣⲟⲥ ⲡⲉⲑⲟⲥ ⲡ̀ⲡⲕⲁⲥⲧⲣⲟⲛ +

Verso

20 + ⲙⲁⲓ̈ⲛⲟⲩⲧⲉ ⲛⲉⲓⲱ^{ⲧ} ⲉⲧⲟⲩⲁⲃ ⲡ̀ⲡⲛⲉⲩⲙⲁⲧⲟⲫⲟⲣⲟⲥ ⲁⲩⲱ ⲡⲉⲥⲕⲗⲏⲥⲧⲱⲥ ⲡⲉⲯⲁⲗⲙⲱⲇⲟⲥ
ⲡ̀ⲃⲣⲣⲉ ⲁⲡⲁ ⲉⲡⲓⲫⲁⲛⲉⲓⲟⲥ (space) + ϣⲉⲡⲟⲩⲧⲉ
ⲡ̀ⲗⲁϣ/ ⲡ̀ϫⲛⲙⲉ ⲙ̀ⲡⲛⲉ^{ⲩ}ⲣ̀ⲫⲟⲩⲣ̣/ ⲉⲣⲟⲟⲩ
ⲛⲉⲧ$\overline{ⲡ}$ⲡⲣⲟⲥⲕ/ +

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5 ϣⲱⲧⲉ has been altered. 6 ⲛⲉⲧⲛⲏⲗ ? for ⲛⲉⲧⲛⲗ. 9 ⲛⲓⲙ above; was ⲛⲁⲣ$\overline{ⲡ}$. 10 For ⲧⲉⲧⲡⲃⲱⲕ.
11 Read ⲧⲟϣϥ; read ? ⲧⲟ for ⲙⲡⲉⲧⲉⲧⲛ-. 14 ϯⲥⲧⲟⲓϫⲉⲓ (1°) was ϯⲟ $\overline{ⲡ}$[ⲙⲡⲣⲉ]. 16 ⲁⲡⲁ—ⲙⲟⲓ + by another hand. 18 ⲱⲥⲏϥ above.

164 Fibres ↓→

ⲧ ⲁⲛⲟⲕ ⲡⲁⲩⲗⲟⲥ ⲡⲉⲓ̈ⲉⲗⲁϫ^{ⲟⲥ}/ ⲙ̀ⲙⲟⲛⲁϫ^{ⲟⲥ}/ ⲡⲟ[ⲉⲛⲉⲉⲧⲉ
ⲥⲣⲁⲓ ⲉⲣⲁⲧϥ ⲙ̀ⲡⲑⲉⲟⲥⲉⲃⲉⲥⲧⲁⲧⲟⲥ ⲡ̀ϧⲟⲉⲓⲥ ⲡⲉⲓⲱ[ⲧ
ⲁⲩⲱ ⲡⲣⲱⲙⲉ ⲛⲁⲙⲉ ⲉⲧ[. . . . .] ⲁⲩⲱ ⲉⲧⲣⲁⲉ[ⲟⲟⲩ
ⲉⲃⲟⲗ ⲡ̀ⲡⲁⲣⲉⲧⲏ ⲧⲛⲟⲩ ⲙ̀ⲡⲉϫ^{ⲥ} ⲓ̣ⲁⲣⲟ[
ⲱⲙⲉ ⲁⲩⲱ ⲧⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙ̀ⲡⲉⲓ̈ϫⲛⲟⲥ ⲡⲛⲉⲕ[
ⲁⲁⲏ· ⲁⲩⲱ ⲉⲱϧⲉⲧⲉⲕⲙ$\overline{ⲛⲧ}$ϧⲟⲉⲓⲥ ⲡⲉⲓⲱⲧ ⲁⲩⲱ ⲛ̀[
ⲟⲥ· ⲧⲗⲱϫ^{ⲉ} ⲙ̀ⲡⲱⲟⲉⲓⲱ ⲡⲛⲟⲩⲉⲣⲏⲧⲉ ⲡⲧⲉⲕⲁ[ⲣⲁⲛ
ⲛⲉ ⲉⲡⲉⲕⲱⲛⲣⲉ ⲧⲛⲟⲩ [ⲛⲁⲓ ⲉⲧ]ⲣ̄ⲙⲡⲉⲕ[
ⲧⲛⲟⲩ ⲡⲧⲉⲕⲙ$\overline{ⲛⲧ}$ϧⲟⲉⲓⲥ ⲡⲉⲓⲱⲧ [
10 ⲱⲧ ⲉⲧⲧⲁⲉⲓⲛⲉ ϫⲉⲟⲩⲛⲟⲥ ⲡⲕⲓⲛ[ⲇⲩⲛⲟⲥ
ⲛ ⲟⲩⲙⲁⲟⲛⲧⲏⲥ ⲡⲧⲉ ⲡⲉϫ^{ⲥ} ⲉⲁⲛ[
ⲛⲁϧⲟⲉⲓⲥ ⲡⲉⲓⲱⲧ ϫⲉⲧⲙ$\overline{ⲕⲗ}$ⲉⲩⲉ ⲙ̀ⲙⲟⲛ ⲁⲛ· ⲁⲩ[
ⲡⲟⲩⲕⲟⲩⲓ̈· ⲇⲓⲁ ⲧⲟⲩⲧⲟ ⲁ̈ⲓⲧⲟⲗⲙⲁ ⲁⲥⲣⲁⲓ· ⲉⲡⲉⲓ ⲛⲁ[

ⲉ̣ⲡⲛⲁⲟⲩⲉⲣⲏⲧⲉ ϣⲁⲛⲧⲁⲣ ⲙ̀ⲡⲱⲁ ⲡⲧⲡⲣⲟⲥⲕⲩⲛ[ⲏⲥⲓⲥ
ⲣⲏⲧⲉ· ⲧⲁⲙⲡⲧⲉⲗⲁϫ^{ⲉ}/ ⲟⲩⲛ ϣⲗⲏⲗ ⲉⲧⲣⲉⲡⲡⲟⲩⲧ[ⲉ
ϫⲉⲕⲁⲥ ⲉⲓ̈ⲛⲁϩⲟⲟⲥ ⲉ̣ⲡⲟⲩⲣⲁϣⲉ ϫⲉⲁⲓ̈ⲛⲁⲩ ⲉⲡⲉⲛ[
ⲧⲁⲡⲙⲁ . . ⲉⲕⲁ . . . . . ⲙ̀ⲡⲉⲩⲱⲣⲉ ⲡ̀[
ⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲛⲓⲙ· ⲙ̀ⲙⲟⲛ ⲡⲁϩⲟⲉⲓⲥ ⲡⲉⲓⲱⲧ ⲛⲁ[
ⲡⲣⲟⲩⲟ ⲉⲡⲥⲱⲧⲙ ⲉ̣ⲡⲙ̀ⲙⲁⲁϫⲉ· ⲙ̀ⲡⲛⲥⲁⲡⲁⲓ̈ ⲟⲩⲛ ϯ[
20 ⲉⲧⲧⲁⲉⲓⲛⲉ· ⲁⲣⲓ ⲛⲁⲙⲉⲉⲩⲉ ⲉ̣ⲙⲡⲛⲏ ⲉⲣⲁⲓ ⲡⲛⲉⲕⲥ[ⲓ
ⲛⲛⲟⲩⲧⲉ ⲉⲛ, ⲧⲁⲣⲛ ⲛⲁⲓ ⲉⲃⲟⲗ ⲉ̣ⲡⲟⲩⲣⲉ ⲉⲥⲣ ⲁⲛⲁϥ· ϫ[
ⲡⲉⲓ̈ϫ^{ⲥ} ⲓ̈ⲥ· ⲉⲕⲡⲣⲉⲥⲃ/ ⲣⲁⲣⲟⲛ, ⲡⲛⲁⲣ̄ⲡⲁⲣⲣ̄ⲙⲛⲛⲟⲩⲧⲉ· [

Verso

ⲉⲧ]ⲟⲩⲁⲁⲃ (ornament) ⲁⲡⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲡⲁⲡⲁϫⲱⲣⲓⲧⲏⲥ
ⲣⲓⲧ̄ⲙⲡⲁⲩⲗⲟⲥ ⲡⲉⲕⲱⲛⲣⲉ ⲡⲉⲓⲗⲁϫ^{ⲟⲥ}/

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1 Or ⲑ[ⲁⲙⲁ ⲣⲉⲛⲉⲉⲧⲉ ⲙ-. 3 ? [ⲧⲁⲉⲓⲛⲉ]. 4 ⲉⲧⲁⲛⲕ] ⲉⲃⲟⲗ; not ⲅⲁⲣ. 5 ϯ]ⲱⲙⲉ; ? ⲣ[ⲁⲙⲟⲥ.
6 ⲉⲧⲟⲩ]ⲁⲁⲃ. 8 ϯⲱⲙ]ⲉ. 10 ⲉⲓ]ⲱⲧ. 12 Read ⲧⲉⲧⲙⲕⲉⲗⲉⲩⲉ. 13 Read ⲁⲓⲥⲣⲁⲓ. 15 ⲟⲩⲉ]ⲣⲏⲧⲉ.
17 ⲉ]ϫⲙ; ? ⲙ[ⲗⲟⲩⲓⲕⲟⲛ. 20 [ϫ ⲉⲧⲟⲩⲁⲁⲃ. 21 Read ⲣⲁⲛ.

165

? ?
[a]ρι ππα ⲡⲥⲡαρα-
καλει ⲙ̄παχοεις ⲛ̄-
ειωτ ⲛ̄ⲧⲥϩαι ⲟⲩⲉⲡⲓⲥⲧⲟⲗⲏ
ⲙⲡⲕ/ ⲏⲗⲓⲁⲥ ⲉⲧⲃⲉⲡ̄ⲧⲃⲏⲙⲧⲉ
ⲛ̄ⲁⲃϩⲁⲁⲙ ⲁⲧⲱ ⲟⲛ ⲛ̄ⲥⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲡⲁϫⲓⲥⲛⲧⲉ ⲛ̣-
ⲉⲡⲓⲥⲕ/ ⲛ̄ⲥⲉⲙⲡ̄ ⲥⲟⲩⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲩ ϩⲱⲟⲩ ⲉⲧⲡⲁⲣⲁⲕⲁⲗ[ⲉⲓ] ⲙⲟⲟⲩ
ⲉⲧⲃⲉⲡⲣⲛⲕⲉ ⲡ̄ⲣⲙⲟⲩⲧⲉ ⲁⲧⲱ ⲉⲧⲃⲉⲧⲁⲉⲧⲧⲉⲗⲉⲓⲁ ϫⲱⲣⲓⲥ [...]
ⲛⲧⲉⲧⲛ̄ⲙⲡⲧϫⲟⲉⲓⲥ ⲧⲉⲧⲛ̄ⲥⲟⲟⲩⲛ ϫⲉⲁⲩⲣ[·]ⲛⲁϫⲓ ⲛⲁ☥ⲓ ⲁⲧⲱ
ⲧⲕⲉⲗⲟⲓⲡⲁⲥ ⲉⲉⲓⲧⲁⲁⲥ ⲉⲃⲟⲗ ϩⲁⲡⲁⲛⲙⲟⲥⲓⲟⲛ ⲁⲧⲱ .[...]
ⲛ̄ⲧⲃⲏⲙⲧⲉ ⲡⲡⲣⲙⲟⲩⲧ ⲉⲁϥⲣ̄ ⲁⲧⲥⲟⲙ ..ⲁⲓ ϥⲱⲗ̀ [
ⲛ[ⲛⲁ]ⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲟⲩ ϩⲁ[ⲛ]ⲛⲟⲩⲧⲉ ϫⲉⲟⲩϩⲙⲕⲉⲡⲉ ⲁ̣ⲩ̣[.]
ϩⲉⲉ
[....]ϫ ⲉⲧⲁⲩⲁⲁⲩ̄ ⲉⲣ̄ϣⲁⲛⲛⲛⲟⲩⲧⲉ ☥χⲁⲣⲓⲥ ⲙⲏⲧⲛ̄ ⲁⲣⲓ ⲡⲛⲁ
ⲛ̄ⲧⲉⲧⲛ̄ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟⲟⲩ ⲛ̄ⲥⲉⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄-
ⲡⲣⲉⲥϧ/ ⲙⲁⲣⲕⲟⲥ ⲛ̄ⲥⲉⲧⲛ̄ⲛⲟⲟⲩϥ ϩⲁⲧⲛ̄-
ⲙⲛϩⲛⲕⲉ ⲙ̄ⲡⲉⲥⲡⲁⲩ ☥ ⲡⲁϫⲟⲉⲓⲥ
ⲛ̄ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁϩ ⲁⲡⲁ ⲯⲁⲛ
ⲁⲡⲁ ⲓⲱⲁⲛⲛⲏⲥ
ⲛⲉϥⲥⲁⲩⲁⲛ

---

3 1st ⲧ above ⲱ (so in 16). 4 For ⲡⲕⲩⲣⲓⲥ. 6 For ⲛⲥⲉⲥⲙⲏ; ⲙⲟⲟⲩ for ⲙⲙⲟϥ, added above.
7 [ϩⲁⲓ]. 10 After ⲥⲟⲙ altered; ? ⲛⲧⲉⲧ-]. 12 I cannot locate ϩⲉⲉ. 15 For ⲙⲛⲧ-.
18 ? ϩⲙϩⲁⲗ, which would be more usual.

166

☥ ⲉⲡⲉⲓⲁⲙ ⲁⲩⲟⲩⲱϣ ⲉ[
ⲧⲁⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲧⲉⲧⲛ[
ϣⲙϣⲉⲡⲟⲩⲧⲉ ⲙ̄ⲡⲁ[
ⲑⲁⲡⲁⲥⲓⲟⲥ ⲙⲙⲛ.[
ⲉⲡⲙⲁ ⲡ̄ⲡⲉⲡⲓⲥⲕ/ [
ⲕⲁⲧⲉϧⲉ ⲡ̄ⲙⲟⲩ ⲟⲩⲧ[
ⲉⲉⲓ ⲡ̄ⲧⲁⲡⲣⲟ[ⲥⲕⲩ]ⲛⲉⲓ [
ⲧⲟⲩ ⲕⲁⲁⲧ ⲡ̄ⲧⲁⲃⲱⲕ [
ⲱϣ ⲉⲧⲛ̄ⲛⲟⲟⲩ ⲉⲣⲟ[ⲩⲛ
ⲣⲉⲛⲕⲟⲩⲓ ⲡ̄ⲁⲗ̀[ⲟ]ⲩ ⲏⲗ̀ [
ⲑⲉ ⲉ☥ⲛⲁⲩ ⲁⲧⲱ ⲁⲧⲟ[
ⲉⲧⲙ̄ⲕⲁ.ⲉⲛⲛⲁⲥⲕ[
ⲟⲩⲛ ⲡ̄.ⲁ..ⲉⲉⲓ ⲣⲓⲃ̣[
]ⲗⲁ.ⲉⲧ.ⲉ.ⲛⲧⲉⲓ[
] ...ⲁⲓ ⲡⲗⲛⲡ [
]ⲑⲉⲟϫⲱⲣ[ⲟⲥ

Verso
]ⲁ̣ⲩ̣ ⲡ̄ⲥⲉ-
]ⲛⲣⲱⲏ̣ ⲡ̄ⲥⲉⲙ-
]ⲱ ⲉⲧ̄ⲙⲙⲁⲩ ⲉⲧⲃⲉ-
]ⲟⲓⲕ/ ⲡ̄ⲧⲉⲥⲧⲱ
] ⲉⲫⲁⲓⲟⲓⲕⲉⲓ ⲙ̄ⲡⲗⲁ-
]ⲉ ⲛⲁⲩ ϫⲉⲣⲉⲡⲣⲏ-
]ⲉ ⲙ̄ⲡⲗⲁⲁⲩ ⲉⲛⲧⲁ-
ϫⲉ]ⲕⲁⲥ ⲉⲡⲡⲁⲉⲩϫⲁ-
]ⲉⲓ· ⲡⲉⲡⲡⲁ ⲅⲁⲣ ⲉⲧⲟⲩ-
]ⲉ ⲡ̄ⲣⲏⲧⲧⲏⲩⲧⲏ ⲉⲣ̄-
]ⲛⲁⲣ̄ ϫⲣⲉⲓⲁ ⲁⲡ̄ⲡ-
]ⲉ ⲡ̄ⲉⲗⲁϫ/ ϫⲉⲟⲩⲡⲉⲧⲉϣ-
]ⲁⲓ̈ⲕ· ☥ⲁⲓⲧⲉⲓ ⲉⲣ̄ ⲛⲁ-
] ⲉⲡⲡⲉⲧⲡϣⲗⲏⲗ ⲉⲧⲟⲩ[ⲁⲁϩ]
ⲏ ⲁⲥⲩⲁ ⲧⲣⲓⲁⲥ +

---

4 a]ⲑⲁⲡⲁⲥⲓⲟⲥ. 8 Munier reads ⲧⲟϥⲕⲁⲁⲧ. 9 ⲟⲩ]ⲱϣ. 10 ? ϩⲉⲛ-; [ⲉⲣⲟⲩⲛ.
21 ? ⲗⲁ[ⲁⲩ. 22 ϩⲛ[ⲕⲉ. 24 ⲉⲧϫⲁ[ⲣⲓⲥⲧⲉⲓ. 26 [ⲁⲁϩ ⲉⲧⲟⲩⲏ]ϥ. 27 end, ⲁ- for ? ⲉ- prep.
28 ⲉϣ[ϣⲉ. 30 [ⲙⲉⲉⲩⲉ].

167

ⲧ ϊⲥⲁⲁⲕ ⲡϊⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲉⲩⲥⲣⲁⲓ
ⲉⲩⲱⲙⲛⲉ ⲉⲛⲉⲩⲙⲉⲣⲁⲧⲉ ⲛ̄-
ⲥⲟⲛ ⲉⲧⲧⲁⲉⲓⲛⲧ ⲕⲁⲧⲁ ⲥⲙⲟⲧ
ⲛⲓⲙ ⲉⲧⲛⲁⲡⲟⲧⲩ ⲁⲃⲣⲁⲣⲁⲙ ⲙ̄ⲡ-
ⲡⲉⲣⲛⲧ ⲙ̄ⲡⲧⲉⲩⲙⲁⲁⲧ ⲙ̄ⲡⲡⲥⲱⲥ
ⲉⲡⲉⲓⲁⲛ ⲁⲕⲉⲓ ⲉⲣⲟⲩⲛ ⲛⲁⲧⲁⲙⲡⲧ-
ⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲁⲕϫⲟⲟⲩ ϫⲉⲕⲁ ⲛⲁⲥⲟⲛ
ⲉⲡⲉⲩⲉⲓ ⲧⲉⲡⲟⲩ ⲁⲣⲓ ⲡⲛⲁ ⲙ̄ⲡⲣⲥⲧⲟ
ⲡⲣⲱⲃ ⲉⲛⲁⲣⲟⲩ ⲕⲁⲧⲁ ⲑⲉ ⲡⲧⲁⲕϫⲟⲟⲩ
ⲉⲓⲥ ⲡⲉⲓⲣⲏⲛⲏ ⲡⲁⲓ ⲧⲁⲗⲁⲡⲓⲛ ⲟⲩⲛ ⲉⲱⲟⲡⲉ ⲛⲁⲕ ⲁⲩⲣⲉⲓⲑⲉ· ⲁⲣⲓ ⲧⲁⲗⲁⲡⲓⲛ ⲟⲩⲛ ⲉⲱⲟⲡⲉ ⲟⲩⲛ ⲣⲟ-
ⲙⲛ̄ⲧ, ⲣⲁⲧⲟⲟⲧⲕ ⲛ̄ⲧⲙⲟⲟⲩ ϫⲟⲩⲱⲧ ⲛ̄ⲧⲱⲉ ⲛⲁⲩ ~~ⲛⲁⲩ~~ ⲏ ⲡⲉ-
ⲣⲟⲧⲟ, ⲧⲁⲣⲉⲩⲧⲁⲁⲩ ⲣⲁⲟⲩⲕⲟⲩⲓ ⲛ̄ⲥⲱ, ϫⲉⲙⲡ-
ⲥⲟⲙ ⲙ̄ⲙⲟⲩ ⲉⲱⲣ̄ⲥ ⲟⲩⲁⲉ ⲙ̄ⲡⲧⲏ ⲕⲉⲧⲉⲭⲛⲏ
ⲟⲩⲁⲉ ⲙⲉⲩⲉⲱⲉⲓ ⲉⲣⲏⲥ, ⲉⲧⲃⲉⲡⲱⲟ-
ⲛⲉ ⲉⲧⲡ̄ⲙⲙⲁⲩ· ⲕⲁⲓ ⲅⲁⲣ ⲉⲡⲉ̄ⲣⲁ-
ⲧⲏⲕ ⲡⲉⲕⲛⲁ̄ⲣ̄ ⲟⲩⲟⲥ ⲡⲟⲩⲱⲱⲥ
ⲉⲃⲟⲗ ⲛ̄ⲙⲙⲁⲩ ⲉⲧⲃⲉⲧⲙⲡ̄ⲧⲁⲧ-
ⲥⲟⲙ ⲙ̄ⲡⲉⲩⲥⲱⲙⲁ· ⲡⲉⲧⲉⲣⲉⲧⲉⲕ-
ⲡⲣⲟⲣⲁⲓⲣⲉⲥⲓⲥ, ⲟⲩⲛ, ⲛⲁⲟⲩⲣⲟⲧ ⲉⲣⲟⲩ
[ⲧⲁⲁ]ⲩ ⲁⲣⲓ ⲧⲁⲗⲁⲡⲓⲛ ϫⲉⲩⲣ ⲭⲣⲉⲓⲁ
[ⲉⲙⲁⲧⲉ ⲧ]ⲁⲁⲥ ⲙ̄ⲡⲁⲙⲉⲣⲓⲧ ⲛ̄-
[ⲉⲓⲱⲧ ⲓⲱⲣⲁ]ⲙⲡⲛⲉ ⲣⲓⲧ̄ⲙ̄-
? ?

10 ϫⲉⲉⲡⲁⲥⲟⲛ ⲉⲓ ⲡⲛⲟⲩⲧⲉ ⲣ̄ ⲡⲉⲩⲛⲁ ⲧⲉⲡⲟⲩ
ⲁⲣⲓ ⲡⲛⲁ ⲡⲧⲉⲧⲡ̄ⲣ ⲡⲉⲧⲡⲛⲁ ⲙ̄ⲡ-
ⲡⲉⲣⲛⲉ ⲡⲛⲉϫⲙⲁⲗⲟⲧⲟⲥ ϫⲉ-
ⲕⲁⲥ ⲉⲣⲉⲡⲉⲙⲉⲣⲓⲧ ⲛϫⲟⲉⲓⲥ ⲓ̈ⲥ
ⲡ̄ⲉϫ̄ⲥ ⲥⲙⲟⲧ ⲉⲣⲱⲧⲛ ⲙ̄ⲡⲡⲉⲧⲡ-
15 ⲛⲏ ⲧⲏⲣ̄ⲩ ⲣⲁⲓⲟ ⲟⲩⲛ ⲙⲡⲣⲥⲧⲟ
ⲧⲉⲡⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ ⲉⲃⲟⲗ ⲟⲩ-
ϫⲁⲓ ⲣⲙⲡϫⲟⲉⲓⲥ +

9 2nd ⲕ above. 10 ⲉⲓ above. 12 ? For ⲛⲉⲓⲣⲏⲛⲉ.

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ⲧ ⲱ[ⲟ]ⲣ[ⲡ ⲙ]ⲉⲛ ⲧⲱⲙⲛ[ⲉ]
ⲉⲧⲉⲕⲙⲡ̄ⲉⲓⲱⲧ ⲉⲧⲧⲁⲉⲓⲛⲧ
ⲱⲁⲛⲧⲉⲡϫⲟⲉⲓⲥ ⲁⲁⲧ ⲙⲡⲱⲁ ⲙ̄ⲡⲉⲧⲛⲁⲥⲡⲁⲥⲙⲟⲥ
ⲉⲡⲉⲓⲁⲛ ⲁⲕϫⲟⲟⲥ ⲛⲁⲓ ϫⲉⲉⲕⲱⲁⲡⲥⲛ̄ ⲥⲟⲛ ⲉⲩⲣ̄ ⲭⲣⲉⲓⲁ ⲉⲕ-
ϫⲟⲟⲩⲕ ⲛⲁⲓ ⲧⲉⲡⲟⲩ ⲉⲓⲥ ⲡⲥⲟⲛ ⲉⲛⲧⲁⲓⲧ ⲛ̄ⲣ̄ ⲡⲙⲉⲉⲩⲉ ⲛⲁⲕ
ⲉⲧⲃⲏⲛⲧⲩ ⲛⲁⲓ ⲉⲧⲱⲱⲛⲉ ⲣⲁⲧⲏⲓ ⲁⲓϫⲛⲟⲩⲕ ⲉⲭⲓ ⲟⲩⲗⲁ-
ⲁⲩ ⲛⲁⲕ ⲁⲩⲡⲉⲓⲟⲉ· ⲁⲣⲓ ⲧⲁⲗⲁⲡⲓⲛ ⲟⲩⲛ ⲉⲱⲟⲡⲉ ⲟⲩⲛ ⲣⲟ-
ⲙⲛ̄ⲧ, ⲣⲁⲧⲟⲟⲧⲕ ⲛ̄ⲧⲙⲟⲟⲩ ϫⲟⲩⲱⲧ ⲛ̄ⲧⲱⲉ ⲛⲁⲕ ~~ⲛⲁⲩ~~ ⲏ ⲡⲉ-
ⲣⲟⲧⲟ, ⲧⲁⲣⲉⲩⲧⲁⲁⲩ ⲣⲁⲟⲩⲕⲟⲩⲓ ⲛ̄ⲥⲱ, ϫⲉⲙⲡ-
ⲥⲟⲙ ⲙ̄ⲙⲟⲩ ⲉⲱⲣ̄ⲥ ⲟⲩⲁⲉ ⲙ̄ⲡⲧⲏ ⲕⲉⲧⲉⲭⲛⲏ
ⲟⲩⲁⲉ ⲙⲉⲩⲉⲱⲉⲓ ⲉⲣⲏⲥ, ⲉⲧⲃⲉⲡⲱⲟ-
ⲛⲉ ⲉⲧⲡ̄ⲙⲙⲁⲩ· ⲕⲁⲓ ⲅⲁⲣ ⲉⲡⲉ̄ⲣⲁ-
ⲧⲏⲕ ⲡⲉⲕⲛⲁ̄ⲣ̄ ⲟⲩⲟⲥ ⲡⲟⲩⲱⲱⲥ
ⲉⲃⲟⲗ ⲛ̄ⲙⲙⲁⲩ ⲉⲧⲃⲉⲧⲙⲡ̄ⲧⲁⲧ-
ⲥⲟⲙ ⲙ̄ⲡⲉⲩⲥⲱⲙⲁ· ⲡⲉⲧⲉⲣⲉⲧⲉⲕ-
ⲡⲣⲟⲣⲁⲓⲣⲉⲥⲓⲥ, ⲟⲩⲛ, ⲛⲁⲟⲩⲣⲟⲧ ⲉⲣⲟⲩ
[ⲧⲁⲁ]ⲩ ⲁⲣⲓ ⲧⲁⲗⲁⲡⲓⲛ ϫⲉⲩⲣ ⲭⲣⲉⲓⲁ
[ⲉⲙⲁⲧⲉ ⲧ]ⲁⲁⲥ ⲙ̄ⲡⲁⲙⲉⲣⲓⲧ ⲛ̄-
[ⲉⲓⲱⲧ ⲓⲱⲣⲁ]ⲙⲡⲛⲉ ⲣⲓⲧ̄ⲙ̄-
? ?

4 end, ? for ⲉⲕⲉ-. 8 ϫⲟⲟⲩ above; 2nd ⲛⲁⲩ cancelled. 17 ⲉ of ⲭⲣⲉⲓⲁ above.

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ⲧ ⲡⲱⲟⲣⲡ ⲙⲉ[ⲛ]
ⲧⲛⲱⲙⲛⲉ ⲉⲣⲟⲧⲛ
ⲁ̄ⲣⲓ ⲧⲁⲩⲁ[ⲛ]ⲏ ⲡⲧⲉ-
ⲧⲛⲕⲱ ⲙⲟⲩⲧⲉ ⲉⲛⲣⲏⲧ
ⲡⲛⲩⲣⲏⲛⲕⲉ ⲡⲧⲉⲧⲛⲥⲣⲁⲉⲓ
ⲛⲏⲩ ⲉⲣⲟⲛ ⲉⲧϫⲉⲙⲉ ⲉⲙⲁ ⲡⲡ-
ⲡⲣⲱⲙⲉ ⲧⲉⲡⲱⲁϫⲉ ⲉⲣⲟⲩ ⲡⲡⲕⲟⲩ-
ⲥⲏⲩ ⲉⲣⲉⲟⲩ ⲛⲧⲟⲩⲧⲉ ⲛⲁϫⲓ ⲙⲁ-
ⲉⲓⲧ ⲣⲏⲧⲩ ⲙⲙⲡⲉⲧⲡ-

10 ⲱⲗⲏⲗ ⲡⲥⲟⲩⲉⲣ ⲟⲩⲛⲁ ⲛⲉⲙⲏⲕ
ⲧⲁⲁⲥ ⲡⲛⲁⲛⲁ ⲓⲥⲁⲕ ⲙⲛⲁⲛⲁ
ⲏⲗⲓⲁⲥ ⲛⲁⲓ ⲡⲧⲁⲩⲕⲱ ⲡ-
ⲧⲉⲩⲯⲩⲭⲏ ⲣⲁⲣⲣⲓⲛ ⲡⲛⲉ-
ⲛϫⲟⲉⲓⲥ ⲓ̄ⲥ ⲡⲉⲭ̄ⲥ
15 ⲣⲓⲧⲡⲓⲁⲕⲱⲃ
ⲡⲉⲓⲉⲗⲁⲭⲥⲟⲥ
ⲱⲗⲏⲗ ⲉ-
ϫⲱⲉⲓ

8 For ⲥⲁⲩ (*cf.* ⲡⲏⲩ in 6); for ⲁⲣⲏⲩ. 10 ? ⲛⲉⲙⲏⲩ. 11 ⲥ in ⲓⲥⲁⲕ added above.

170

ⲧⲙ-
ⲛⲁⲁⲡⲟⲗⲟⲩⲍⲉ ⲡⲛⲧ
ⲙ
Ⲑ ⲁⲛⲟⲕ ⲙⲁⲣⲓⲁ
ⲉⲧⲥⲣⲁⲓ ⲛⲁⲡⲁⲛⲁⲭⲱⲣⲁ
ϫⲉⲁⲣⲓ ⲧⲁⲩⲁⲡⲏ ⲙⲁⲣⲉⲡⲉⲕⲡⲁ ⲧⲁⲣⲟⲩ̈
ⲡⲛ̅ⲧ̅ⲡⲛⲟⲟⲩ ⲟⲩⲱϩ ⲛⲁⲓ ϫⲉⲉⲣⲉⲡⲁⲣⲛⲧ ⲣⲏⲗ ⲉⲃⲟⲗ
]ⲁⲡⲃⲁⲣⲃⲁⲣⲟⲥ ⲉⲓ ⲡⲉⲓⲱⲧ ⲁⲧⲉⲓ ⲡⲱⲛⲣ.
]ⲓ ⲙⲡⲟⲧⲱϩ ⲛⲁⲓ ϫⲉⲁⲧⲙⲟⲧⲟⲩⲧ
]ⲉⲡⲁⲣⲛⲧ ⲣⲏⲗ ⲉⲃⲟⲗ ⲉⲱⲟⲡⲉ
]ⲟⲩ ⲛⲁⲓ ⲡⲧⲉⲓⲡⲁⲣⲛⲧ ⲙ̅ⲧⲟⲛ
] ⲧⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲡⲧⲉⲕⲙⲛ̅ⲧ-
ⲉ]ⲧⲟⲩⲁϩ + ⲁⲛⲟⲕ ⲥⲟⲩⲥⲁⲛⲛⲁ
ⲉⲧⲥ]ⲣⲁⲓ ⲉⲧⲡⲣⲟⲥⲕⲩⲛⲉⲓ
]. ⲡⲛⲟⲩⲣⲓⲧⲉ ⲡⲧⲉⲕ-
ⲟⲩ]ⲁϩ, ⲁⲣⲓ ⲧⲁⲩⲁⲡⲏ
]ⲉ ⲙⲡⲁⲱⲛⲣⲉ
]ⲙⲟⲟⲩⲧ

1, 2 Written on edge. 6 ? for ⲟⲧⲟⲧⲱϩ (*cf.* 8). 7 Prob. ⲱⲛⲣⲉ. 8 ? ⲭ, or ⲫ].
10 For ⲛⲧⲉ-. 12 ⲁⲛⲟⲕ altered. From here to end of text, another hand. 17 Not last line.

171

Ⲑ ⲁⲣⲓ ⲧ[ⲁⲩⲁⲡ]ⲏ ⲡⲧⲉ[
ⲡⲧⲉⲧⲡ. . . .ⲕⲉⲡ[
ⲣⲟⲟⲩ ⲉⲩⲧⲁⲉⲓⲛⲧ ⲉⲙⲁⲧ[ⲉ
ⲙ̅ⲙⲁⲛ ⲡ̅ⲧⲁⲱⲛ [ⲛ. . .]ⲉⲓ[
ⲁⲛⲉϫⲉ ⲙ̅ⲙⲁⲛ [. .] ⲙ̅ⲡⲉⲕⲉⲩ.[
ⲡⲥⲁⲃⲃⲁⲧⲟⲛ ϫⲉⲁⲡⲟⲛ ⲣⲉⲡⲱⲙ[ⲙⲟ]
ⲡⲧⲁⲧⲉⲧⲡⲱⲟⲡ̅ⲡ ⲉⲣⲱⲧⲡ̅ ⲉⲧⲃⲉⲡ-
ⲡⲟⲩⲧⲉ ⲁⲧⲱ ⲁⲡⲟⲛ ⲣⲱⲱⲛ̅ ⲙ̅ⲡⲡ
ⲣ̅ ⲡⲉⲑⲟⲟⲩ ⲡⲛⲧⲡ̅ ⲉⲓⲧⲉ ⲡⲉⲕⲕⲗⲏⲥ-
ⲥⲓⲁ ⲁⲗⲗⲁ ⲉⲧⲉⲧⲡⲁⲁⲥ ⲣⲟⲗⲱⲥ ⲉⲧⲃⲉ-
ⲡⲡⲟⲩⲧⲉ ⲟⲩⲁⲥⲁⲡⲏ ⲁⲉ ⲱⲁⲡⲧⲡⲃⲱⲗ
ⲉⲃⲟⲗ ⲙ̅ⲡⲡⲕⲁ ⲡⲉⲧⲡⲙⲁ ⲉⲃⲟⲗ
ⲣ̅ⲡⲟⲩⲉⲩϫ[ⲁⲣⲓⲥ]ⲧⲓⲁ ⲡⲁⲧⲗⲁⲁⲩ
[ⲙ̅]ⲧⲣⲟⲫⲏ

Verso (palimpsest)

c]ⲡⲏⲩ ⲉⲧⲡⲁⲡⲟⲩⲟⲩ
]ⲙⲁⲧⲉ ⲙ̅ⲡⲉⲓⲛⲟⲥ
].[. . ⲉⲧ]ⲃⲉⲧⲙⲡ̅ⲧⲙⲁⲓⲥⲟ[ⲛ]
[. . .] ⲙⲟⲛⲟⲛ [. .]ⲛⲉⲟⲩⲟⲉⲓⲱ ⲛⲁⲓ
[ⲉⲛ]ⲣⲏⲩ ⲉⲙⲁⲧⲉ ⲉⲙⲁⲧⲉ ⲁⲧⲱ ⲟⲛ
ⲡⲛⲟⲩⲧⲉ ⲥⲟⲟⲩⲛ ⲛⲉⲥⲛⲏⲩ ϫⲉ-
ⲙⲛ̅ ⲗⲁⲁⲩⲉ ⲡⲣⲱⲙⲉ ⲣⲡⲡⲉ-
ⲕⲁⲓⲣⲟⲥ ⲛⲁⲓ ⲥⲟⲟⲩⲛ ϫⲉ-
ⲉⲣⲉⲡⲛⲟⲩⲧⲉ ⲣ̅ ⲣⲱⲃ ⲉⲟⲩ̅
ⲡ̅ⲙⲙⲁⲛ ⲁⲗⲗⲁ ⲡ-
ⲟⲉ ⲉⲧ[ⲉⲧ]ⲛⲟⲩⲁⲱⲥ
ⲁⲣⲓ[. . . . .]ⲧⲙ̅ ⲉⲧ-
ⲣⲱ[
+

5 ? [ⲟⲛ], ? ⲫ[ⲧⲟⲟⲩ]. 9 ? for ⲡⲡⲉⲕⲕⲗ-. 11 ⲁⲉ=? ⲧⲉ. 15 ? ⲡⲉⲥ]. 18 ? [ⲣⲛ].
26 ⲁⲣⲓ[ⲥ ⲡⲧⲱ]ⲧⲛ ⲉⲧⲣⲱ[ⲱⲉ.

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Ⲑ ⲕⲱ ⲛⲁⲓ ⲉⲃⲟⲗ ϫⲉⲙⲡⲉⲓⲥⲛ̅ ϫⲁⲣⲧⲏⲥ
ⲧⲁⲁⲥ ⲙ̅ⲡⲙⲁⲓⲡⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ ⲉⲧⲟⲩ-
ⲁⲁϩ ⲁⲡⲁ Ψⲁⲓ ⲛⲁⲡⲁⲭⲱⲣⲏⲧ/ + ⲣⲓⲧⲡ-
ⲗⲟⲩⲕⲁⲥ ⲡⲉⲓⲉⲗⲁϫ/ ⲡⲣⲟ ⲡⲁⲡⲧⲱⲛ
ⲧⲡⲣⲟⲥⲕ/ ⲡⲧⲉⲕⲙⲛ̅ⲧⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁϩ
ⲙ̅ⲡⲡⲥⲱⲥ ⲧⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲡⲧⲉⲕⲙⲛ̅ⲧ-
. . . . .ⲉⲓⲱⲧ ϫⲉⲕⲁⲁⲥ ⲉⲕⲛⲁ-
ⲣ̅ ⲡⲛⲁ ⲡⲥ̅ⲣ̅ ⲡⲉⲥⲕⲩⲗⲙⲟⲥ ⲡⲥ̅ⲑⲱⲕ
ⲉⲙⲁ ⲙ̅ⲡⲡⲉⲧⲟⲩⲁⲁϩ ⲡⲉⲓⲱⲧ
ⲡⲉⲡⲓⲥⲕ/ ⲁⲡⲁ ⲡⲉⲥⲛⲧⲉ ⲡⲥ̅ⲣ̅
ⲡⲉⲥⲕⲩⲗⲙⲟⲥ ⲡⲥ̅ⲡⲁⲣⲁⲕⲁⲗⲉⲓ

ⲙ̅ⲙⲟⲩ ⲣⲁⲣⲟⲓ ⲧⲥⲟⲟⲩⲛ ϫⲉ-
ⲙⲁⲩⲧⲥⲧⲁⲕ ⲉⲃⲟⲗ ⲡ̅ⲩⲥⲣ[ⲁⲓ]
ⲥⲛⲧⲉ ⲡⲗⲉⲍⲓⲥ ⲉⲣⲣⲁⲓ ⲛⲁⲛ[ⲁ]
ⲣⲏⲗⲓⲁⲥ ⲣⲁⲣⲟⲕ ⲡ̅ⲩⲥⲣⲁⲓ
ⲉⲣⲣⲁⲓ ⲉⲣⲙⲟⲛⲧ ⲡⲡⲣⲙ-
ⲉⲣⲙⲟⲛⲧ ⲡⲥⲉⲧ . . . . .
ⲁⲓⲕⲁⲓⲟⲛ ⲛⲁⲓ ⲙ . . . .
ⲉⲧϫⲱ ⲙⲙⲟⲥ ϫⲉⲧ.
ⲧⲉⲛⲕⲱ. . . . ⲉⲣⲁⲓ
ⲉⲣⲣⲁⲓ ⲛⲁⲛ
ⲕⲁⲁⲩ ⲉⲃ[ⲟⲗ

7 ? [ϫⲟⲉⲓⲥ ⲛ]. 15 ? ⲣⲁⲣⲟⲓ; I take ⲛⲩⲥⲣⲁⲓ to be the corrected reading. 17 Or ⲛⲥⲉⲣ.
19 Or ϫⲉⲙ. 20 Or ⲧⲉⲡⲏⲱ. 22 Or ⲉⲃ[ⲱⲕ.

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ⲡ ⲁⲛⲁⲛⲓⲁⲥ ⲡⲓⲉⲗⲁⲭ/ ⲉⲩ-
ⲥⲟⲁⲓ ⲉⲩⲱⲙⲉ ⲉⲡⲉⲩ-
ⲙⲉⲣⲁⲧⲉ ⲛ̄ⲥⲛⲏⲧ ⲉⲧⲧⲁⲉⲓⲛⲧ
ϧⲓⲙⲡⲕⲟⲩⲓ̈ ⲱⲁⲡⲡⲟⲥ ⲉ̄ⲙ̄ⲡϫⲟⲉⲓⲥ ⲭⲁⲓⲣ[ⲉⲧⲉ]
5 ⲙ̄ⲡ̄ⲥⲱⲥ ⲧⲙⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛ̄ⲧⲉⲧⲡⲁⲣⲁ-
ⲡⲏ ⲉ̄ⲙ̄ⲡⲣⲁⲡ ⲙ̄ⲡⲉⲡϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ ϫⲉ-
ⲕⲁⲥ ⲉⲧⲉⲧⲛⲁ̄ⲣ̄ ⲡⲛⲁ̀ ⲙ̄ⲡ̄ⲡⲉⲛⲥⲟⲩ ⲡⲉ-
ⲧⲣⲟⲥ ϫⲉⲫϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉⲁⲧⲉⲭ̄ⲣ̄[ⲓⲁ]

ⲱⲱⲡⲉ· ⲕⲁⲓ ⲅⲁ̀ⲣ ⲙ̄ⲡⲉⲓⲟⲙ̄ ⲡⲧⲩⲡ[ⲟⲥ]
ⲡⲉⲓ̀ ⲙ̄ⲙⲟⲛ ⲟⲩⲛ̄ⲧ̄ⲥ̄ ⲁⲓⲉⲓ̀ ⲛ̄ⲙⲙⲁϥ
ⲧⲉⲡⲟⲩ ⲟⲩ̀ ⲧⲱⲙⲉ ⲉⲧⲉⲧⲛ̄ⲙⲡⲧ-
ⲥⲟⲛ ⲉⲧⲛⲁⲟⲩⲥ ⲟⲩϫⲁⲓ
ⲉ̄ⲙ̄ⲡϫⲟⲉⲓⲥ +
ⲉⲡⲉⲙ̄ⲡⲉⲡⲉϥⲟⲉⲓⲕ
ⲱϫⲙ ⲉⲡⲧⲏⲣϥ ⲡⲉϥ-
ⲡⲁⲱⲓ[ⲡⲉ ⲁ]ⲛⲡⲉ

4 Perhaps [ⲉ]. 11 Perhaps ⲟⲛ is merely ⲛ̄ erased. 14—16 a different, clumsy hand.

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Fibres ↓ →

ⲡ ⲱⲟⲣⲡ̄ ⲙⲉⲛ ⲙ̄ⲡⲁⲱⲁϫⲉ ⲛ̄ⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲧⲱⲙⲉ ⲉⲧⲉⲕⲙ̄ⲡ̄ⲥⲟⲛ ⲉⲧ-
ⲧⲁⲉⲓⲛⲧ ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲛⲓⲙ ⲉⲧⲛⲁⲟⲩϥ ⲁⲩⲱ ⲟⲛ ⲧⲱⲙⲉ ⲉⲡⲉⲧⲱⲟⲟⲛ
ⲛⲁⲕ ⲧⲓⲣⲟⲩ ϧⲓⲙⲡⲕⲟⲩⲓ̈ ⲱⲁⲡⲡⲟⲥ ⲙ̄ⲡⲡ̄ⲥⲱⲥ ⲧⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛ̄ⲧⲉⲕ-
ⲙ̄ⲡ̄ⲥⲟⲛ ⲛ̄ⲥ̄ⲣ̄ ⲡⲛⲁ̀ ⲛ̄ⲧ̄ϫⲟⲟⲩ ⲛ̄ⲣⲟⲙⲡⲧ ⲛⲁⲓ̈ ϫⲉⲧⲉⲣ ϫⲣⲓⲁ ⲛⲁⲩ ⲧⲉⲡⲟⲩ
5 ⲉⲓⲧⲉ ⲣⲟⲙⲡⲧ ⲉⲓⲧⲉ ⲏⲛⲛⲉ ⲉⲓⲧⲉ ⲗⲁⲁⲩ ⲣⲱⲗⲱⲥ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ ⲛ̄ⲥ̄-
ϫⲟⲟⲩⲥⲟⲩ ⲛⲁⲓ̈ ϫⲉⲕⲁⲥ ⲉⲣⲉⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ ⲥⲙⲟⲩ ⲉⲣⲟⲕ ⲙ̄ⲡⲉⲕ-
ⲱⲓⲣⲉ ⲙ̄ⲡⲉⲕⲛⲓ̈ ⲧⲏⲣ̄ϥ̄ ⲁⲩⲱ ⲟⲛ ⲡⲟⲩⲁⲓⲕⲁⲓⲟⲛ̀ ⲁⲛⲛⲉ : ⲛ̄ⲧⲟⲃ̄ⲱⲡ̄
ⲧⲉⲣⲉ ⲧⲏⲣ̄ⲥ̄ ⲉⲧⲙ̄ϫⲟⲟⲩ ⲗⲁⲁⲩ

Verso. Scroll ornament, somewhat in the style of the Byzantine 'protocols.'

4 For ⲧⲣ ⲭⲣⲓⲁ. 5 ⲏ in ⲏⲛⲛⲉ was ⲉ. 8 For ⲟⲃⲱⲡ ⲛⲧⲉⲓⲣⲉ.

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[. .]ⲩ̣ ⲁ̣ⲛⲣⲉⲧ ⲉⲡⲣⲟⲟⲩ ⲙⲡ̣[. . . . ⲁⲣⲓ ⲧⲁ-]
ⲥⲁⲡⲏ ⲛ̄ⲧⲉⲧⲛ̄ϫⲟⲟⲩϥ ⲉⲛⲣⲉⲧ ⲁⲧⲉⲧⲙⲣ̣ [. . .]
ⲛ̄ⲛⲁ̀ ⲙ̄ⲙⲧⲁⲙ̄ⲡⲧⲉⲃⲓⲏⲛ ⲡϫⲟⲉⲓⲥ ⲡⲛⲟⲩ-
ⲧⲉ ⲉⲩⲉⲥⲙⲟⲩ ⲉⲧⲉⲧⲛ̄ⲙⲡⲧϫⲟⲉⲓⲥ ⲁⲩⲱ ⲡⲫ-
5 ⲣ̄ ⲛⲁ̀ ⲛ̄ⲧⲙⲙⲏⲧⲛ̄ ⲛ̄ⲑⲉ ⲉⲧⲉⲧⲛ̄ⲉⲓⲣⲉ ⲙ̄-
ⲙⲟⲥ ⲛ̄ⲧⲙⲙⲁⲓ̈ ⲕⲱ ⲛⲁⲓ̈ ⲉⲃⲟⲗ ⲙⲛ̄ ⲥⲛ̄
ⲟⲩⲗⲁⲁⲩ ⲛ̄ⲧⲛ̄ϫⲟⲟⲩϥ ⲛ̄ⲧⲉⲧⲛ̄ⲙⲙⲛ̄ⲧⲉⲓ-
ⲱⲧ ⲉⲓⲥ ⲡⲉⲣⲱⲙⲉ ⲁⲛⲧⲛ̄ⲛⲟⲟⲩⲥⲉ ⲛ̄-
ⲧⲉⲧⲛ̄ⲙⲛ̄ⲧⲉⲓⲱⲧ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ ⲛ̄ⲧⲉⲧⲛ̄-
10 ⲣ̄ ⲛⲁ̀ ⲙ̄ⲛⲧⲉⲛⲙ̄ⲡⲧⲉⲗⲁⲭ/ ⲟⲩϫⲁⲓ̈
ⲥ̄ⲛⲓ̄ⲥ̄ ⲉⲧⲉⲧⲛ̄ⲟⲩⲟϫ ⲉⲡⲉⲓⲣⲁⲙⲟⲥ
ⲛⲓⲙ ⲉⲧⲉⲧⲛ̄ⲱⲗⲏⲗ ⲉϫⲱⲡ ⲡ
ⲧⲁⲁⲥ ⲛ̄ⲡⲉϫⲓⲥⲟⲟⲩⲉ
ⲁⲡⲁⲉⲓⲱⲧ ⲓ̈ⲱϥⲁⲛ-
15 ⲛⲏⲥ ⲙⲛⲁⲡⲁ ⲉ-
ⲡⲱϫ

1 Should be ⲉⲛⲣⲉⲧ (*cf.* 2); ? or ⲙⲛ[ⲱⲁ ⲣⲧⲁ-]. 2 [ⲡⲛⲟⲥ].
14 Perhaps ⲡⲁⲉⲓⲱⲧ ⲁⲡⲁ was intended.

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ⲧ ⲛⲥⲟⲟⲩⲛ ϫⲉⲙⲁⲛⲧⲛⲏ ⲣⲱⲙⲉ ⲥⲛ-
ⲣⲙⲟⲛⲧ ⲟⲩⲁⲉ ⲙⲁⲩ ⲟⲩⲁⲉ ⲉⲓⲱⲧ ⲟⲩⲁⲉ
ⲥⲟⲛ ⲟⲩⲁⲉ ⲥⲱⲡⲉ ⲉⲫⲛⲁⲟⲩⲱⲱⲃ̅ ⲉϫⲱⲓ
ⲟⲩⲁⲉ ⲟⲛ̀ ⲛⲧⲁⲓⲣ̅ ⲛ[.]ⲙ ⲁⲛ̅ ⲉⲩⲑⲟⲕⲧ
ⲉⲧⲉⲫⲧⲗⲁⲕⲏ ⲁⲗⲗⲁ ⲛⲧⲁⲓ† ⲧⲁⲯⲩⲭⲏ
ⲣⲁⲧⲱⲕ ⲉⲓⲥ ⲣⲏⲧⲉ ⲁⲕⲣ̅ ⲁⲧⲛⲁ̀ ⲁⲕⲟⲃⲱⲕ
ⲉⲣⲟⲓ̈ ⲉⲓⲥ ⲛⲁⲥⲓϫ ⲁⲩⲁⲁⲧ ⲛ̅ⲥⲱⲃ̅ ⲕⲁⲓ ⲧⲁⲣ
ⲛⲧⲁⲕⲥⲡⲧ̅ⲥ ⲁⲛⲟⲕ ⲟⲩⲁⲧⲣⲱⲙⲉ ⲛ̅ⲡⲛⲏⲕ-
ⲱⲙⲉ ⲛ̅ⲥⲱⲓ̈ ⲣⲁⲡⲉⲓⲣⲱⲃ̅ ⲕⲁⲓ ⲧⲁⲣ ⲁⲩ†
ⲙⲟⲓ̈ ⲁⲓ̈ⲣ̅ ⲧⲁⲙⲏ̅ ⲣⲁⲣⲟⲓ̈ ⲛ̅ⲡⲉⲓ̈ⲥⲙ ⲥⲟⲙ
ⲛ̅ⲣⲟⲃ̅ⲥⲧ ϫⲉⲁⲩⲣ̅ ⲛⲁⲥⲓϫ ⲛⲥⲱⲃ̅ ⲁⲣⲓ ⲛⲛⲁ ⲛ̅ⲛ̅-
ⲡⲟⲩ̣ ⲣⲓⲣⲁⲩ̅ⲧ̅ⲩ̅ ⲛ̅ⲡⲉⲕⲱⲱⲛⲉ ϫⲉⲧⲱⲱⲛⲉ ⲛ̅-
ⲟⲩⲣⲁⲁⲩ̣ ⲉⲧⲃ̅ⲏ̣ ϫⲟⲟⲩ ⲭⲧⲟⲉ ⲙ̅ⲙⲁϫⲉ ⲛ̅ⲉⲓⲱⲧ
ⲛⲁⲓ̈ ⲛⲁⲡⲙⲁⲧⲓ̈ ⲉⲧϫⲟⲉⲓ
ⲉⲡⲁⲓ̣

Verso ⲧⲁⲁⲥ ⲙ̀ⲡⲁⲡⲛⲟⲩⲧⲉ ⲣⲓⲧⲛ-
? ? ⲉⲡⲉ ?
ⲛⲁⲓ̈ ϫⲉⲕⲟ̣ⲩⲧⲱⲱⲩ ⲉⲙⲁⲣⲓⲙⲉ̣
3 or 4 more lines quite illegible
ⲁⲛⲟⲕ ? ?

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13 Or ⲟⲩⲡⲁⲁⲥⲉⲧⲃ̅ⲏⲧ. 14 Or ⲉⲧϫⲟⲥⲧ.

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]. ⲁⲛⲣⲓⲥⲉ
[ⲁ]ⲛⲥⲣⲁⲓ̈ ⲛⲏⲧⲛ ⲁⲧⲉⲧⲛ-
ⲱⲃ̅ⲱⲧⲛⲟⲩⲧⲛ̅ ⲉⲣⲟⲛ ⲛ̅ⲛⲧⲁⲓϫ-
ⲙⲁⲗⲱⲥⲓⲁ ⲧⲏⲛ̅ⲣⲏⲧⲉ ⲉⲁⲩ-
ⲁⲱⲧⲛ ⲉⲣⲣⲁⲓ̈ ⲛ̣. ⲁⲡⲁⲣⲟⲩ
ⲁⲧⲛ̅ ⲧⲙ̅ⲯⲩⲭⲏ ⲉⲃ̅ⲟⲗ ⲛ̅-
ⲡⲉⲧⲛ̅ⲱⲙⲉ ⲛ̅ⲥ[ⲱ]ⲛ ⲕⲁⲓ
ⲧⲁⲣ ⲛ̀ⲧⲁⲛ† ⲧⲉⲛ̣ⲯⲩⲭⲏ
ⲣⲁⲧⲟⲧⲧⲛⲟⲩⲧⲛ̅ ⲉⲓⲥ ⲣⲏⲧⲉ ⲁ-
ⲧⲉⲧⲙⲱⲃ̅ⲱⲧⲛⲟⲩⲧⲛ̅ ⲉⲣⲟⲛ
ⲛ̅ⲛⲣⲕⲱ ⲣⲧⲛⲧⲛ ... ⲙⲣⲱⲙⲉ
ⲛ̅ⲥⲟⲩⲛ̅ ⲧⲙ̅ⲯⲩⲭⲏ ⲉⲣⲣⲁⲓ̣ ⲕⲁⲓ
ⲧⲁⲣ ⲭⲟⲛⲟ̣ ⲛⲥⲓ ⲛⲁⲟⲉⲓⲥ ...
ⲧⲉⲧⲛ̅ⲧⲁⲣⲟⲛ ⲙ̅ⲡⲟⲟⲩ ⲙⲡⲛ-
ⲡⲟⲩⲃ̅ ⲙⲁⲩⲕⲱ ⲯⲩⲭⲏ ⲛ̅-
ⲣⲏⲧⲛ̅ ϫⲟⲟⲩ ⲡⲁⲣⲁ-
ⲗⲱⲙⲁ ⲛ̅ⲛⲥⲓⲥⲛⲟⲫⲩ̣-
ⲗⲁϫ̣ ⲛⲁⲛ ⲛⲧⲉⲧⲛ-
† ⲕⲁⲕⲉ ⲛ̅ⲧⲉ ....
? ?

Verso

ⲛ̅ⲛⲣⲥⲱ ⲟⲩⲛ ⲛ̅ⲥⲟⲩ-
ⲧⲁⲣⲟⲛ ⲙ̅ⲡⲟⲟⲩ ⲉⲡⲉⲓ
ⲭⲟⲛⲟ̣ ⲛ̅ⲥⲓ ⲛⲁⲟⲉⲓⲥ ⲟⲩⲁⲡ-
ϫⲓ ⲥⲟⲟⲩ ⲙ̅ⲙⲁⲧⲟⲓ̈ ⲛ̅ⲧⲛ̅-
ⲉⲓ ⲁⲛⲣⲏⲧ ⲛ̅ⲧⲛ̅ⲡⲁⲣⲁⲇⲓ-
ⲥⲟⲟⲩ ⲙ̅ⲙⲱⲧⲛ̅ ⲙ̅ⲛ̅ⲣ̣[ⲱⲃ̅]
ⲛⲓⲙ̀ ⲉⲡⲱⲧⲛⲛⲉ ⲱⲁⲛ-
ⲧⲟⲩⲙⲟⲩⲣ̣ ⲧⲁⲁⲥ
ⲛ̅ⲛⲉⲥⲩⲛⲧⲉ ⲙ̅ⲡ-
ⲡⲁⲡⲛⲟⲩⲧⲉ ⲣⲓⲧⲛ-
[...]ⲱⲉ ⲙ̅ⲛ̅ⲑⲉⲕⲗⲁ
† ⲛ̅ⲑⲉⲕⲉ ⲛ ...
ⲉⲧⲛⲁⲛ̅ †-
ⲃ̅ⲗϩⲉ ⲛⲏⲧⲛ̅

---

4 For ⲉⲧⲛ-. 5 ⲛⲥⲁ. 11 ?[ⲟⲩⲛ]. 12 For ⲛⲱⲟⲩ- (*v.* 20). 13 ?[ⲙⲛⲁ-], or [ⲙⲁ-].

178

+ ετελμ ? ?
маї хемаіеі євол ⲙ̄ⲙ
ψаї
пієлаχ/ патмпща̄ пмонаχос пщнре
пщнре п̄ѯапнл єⲩсраї єⲩпаракалеі
ауω єⲩсоп̄с· ауω єⲩпωⲣ̄т ⲙ̄моⲩ м̄пⲑте
м̄п̄сωс єⲩпωⲣ̄т ⲙ̄моⲩ п̄тетп̄мп̄тхоїс
п̄соп, етⲣ̄мпеχ̄с· тѯакапѯ тнр̄с хіп-
пкотї щаппоσ хекас єщωпе прωⲏ а-
ріске п̄тетп̄мп̄тхоеіс єт̄таеінт п̄тетп̄-
ⲣ̄ ппа м̄пта м̄п̄телаχ/ п̄тетп̄па маї
ⲣ̄ѡс етет̄псωт п̄отаιχмалѡтос п̄ѳє
оп· єщатет̄пстпнлѳаι єраⲩ п̄-
ρωⲏ епапоⲩ єтⲏепхоеіс·
ⲙ̄моп· ппотте соотп хеапок
отρнке п̄талаιпωрос
м̄п̄саппотте
ⲫар· є . . . т
ап . . . .
? ?

1–3 Perhaps cancelled. 8 For ѯιакопια.

179

ⲫ апок таχнл теχ[нра]
текмат єтсраι єтщπе епамерıт п̄щ-
нре епωχ епн нтеотωщ от м̄пща
єⲩєеı ап ауω актрепрωпе ρωм ахпащре-
т п̄пероот тнр̄ⲩ п̄паωпⲝ ϯωрк п̄ппотте
пантωкратω хеппнω п̄таποⲩеıωт
мот м̄пеıхї теχоллн щаϯ мптаепωχ
пащнре пеχахаⲩ хещаєктахⲁ малıс
σω тпщн п̄пек[
се ерⲩ ма п[
єı ма пн[
єı ма [

Verso illegible

3 Or мптща[.] 4 Or [.]єⲩє; ? for ρωме.
7 ? For ϯноⲩ. 8 пеха seems partly erased, possibly тека. 9 ? тпнщε. 10 Or ⲩε.
11 Or к[.

180

ⲫ щор м̄еп̄ м̄пеп-
щахе п̄елаχ/ тпас-
пасе̄ нтекм̄пїωт ет̄таıнн̄т
ⲣ̄мпхωк тнр̄ⲩ п̄тп̄ψıχн
прωме еттфωрї мпеχ̄с ⲣ̄ноⲩ-
ме пнотē єⲩер отпа̄ нмаак̄ ρın-
пεїма м̄п̄кнма̄ ет̄ⲏепсоп паѵλоς
аⲩеї євол нн̄ⲏ єⲩрїме ероп̄ ероп
blank

5 є in ет added later. 7 ⲏе added later.

181

ⲫ апок петрос
єıсраї єщπе епамерате
псоп ψнс м̄пⲏıктωр м̄п-
ζнкїнл м̄пκтракоē те-
ноⲩ ететп̄пахı теⲏнлхе
ететп̄ⲏωк а̄ма м̄плащα-
пе ететп̄щπе п̄сапарωⲏ
ететп̄п̄ѿре м̄пщε ρıеıωт
хееıс щомп̄т п̄роотⲩ епщε ρı-
наотρнте ⲭамена⳽ п̄тѡ . .
пе пехаⲩ хеⲩотωщ прап
єıс прап ⲩотωщ папащ
мареⲩеї епаеıωт
теноⲩ [

4, 5 ? For (п)тетноⲩ. 8 For ρıωωт.
10 Or нтсмаⲩ, or тсмеп. Munier reads нтωⲁⲛ. 11 Or не. 14 Or тепо п[.

182

[+ апок п]лнеıпн
[єⲩс]раї єщπпн апеⲩ-
еıωт⳽ ρнλıас арı ѵапн
п̄σсраї євол напрωмаı-
ос хеатхı п̄тасωпн ⲏωк наⲩ
асс̄мме ерої: п̄соп сиеоⲩ
ауω єıс ρнте: ⲩенохλеı маї
хеⲩащıт⳽ п̄аре арı тачапн п̄σ-
сраї пекщахе наⲩ ⲙ̄ммн
ноⲩ щıт⳽ п̄асе отаеıотωрⲣ /
нтıмн⳽ п̄таⲏωк наї·
каı ⲫар ес прωме п̄тас-
ϯ пасе ⲫароⲩ аⲩеı
таас п̄апа нλıас
ρıтп̄пλнеıм[н]

3 For тачапн. 5 For тщε п-. 8 щ altered from х; асе=осе. 9 end, or ммап. 10 ? п for н.

184 Fibres ↑→

] ϩaθн м̄пщaxe п̄тепм̄пт̄елaχ/ т̄наспaz[e
]пн щaптепxоеіс aaп п̄м̄пщa м̄пет̄наєп[aсмос
]ċ епеіѧн апепмaїпоутe п̄еіωт етоуaa[ⲏ
]мωт̄п̄ тaретет̄пщaxe м̄поуρωме єрпої п̣[
то]уєрнте м̄пеісоп п̄тaсоуω6̄п̄ aуω aqєρa̤ї̈ [
]нс тепоу єтⲏєтaсⲑенеіа [
к]aп пaпa кaп кеоуа ет[
]п̄тa̤[

Verso] (ornament) єтxнк єⲃол п̄aретн пім апа епіфaніос пaпaχωріт/ [
ї̈ωρaппнс пеї̈елaχaχістос ⸗ [

2 тетпаѵа]. 4 м]мωтп, or та]мωтп.

186 Fibres →↑

⸗ ϩaθe меп ирωⲏ пім ⸗щ[і]пе етет̄п̄м̄пт̄поѳ єттa-
еінѵ пxоеіс єqєрaреϩ [ер]ωт̄п̄ aуω п̄qпєϩ̄м̄тнѵ-
т̄п̄ єєпнріa пім п̄тє пaптікіменос · арі пиа̀
п̄тетпщaxe̤ м̄пп[пот]аріос ϩaпсоп м̄пеї̈ноѳ п̄-

Verso 5 [⸗ т]a̤ac м̄пмaїпоутe (ornament) пкѵр [νєω]ρніос ϩіт̄пеп[.]
[. .]нос пеієл[
]п̣[

3 аптікіменос written over ѵaxe. 4 end ? п[ρωме. 6 Possibly]ніос, so єп[і]-[ф̣а]ніос пеієл[аχістос.

188

⸗ п̄що-
рп меп
м̄пщaxe ⸗-
щime ететп-
мптмaїпоутe
етоуaaⲏ м̄пп̄сωс
тaмω м̄мωтп ѵе-
кас ететпнаρ̄ пп̄а
п̄тетпполѳс ирωме
етпнѵ щaтетпaкaпн
м̄пирωме етхі м̄моϥ п̄-
ѳопс ρ̄ пиа оуп мареϥеі паї̈
еϥщωп ϩмот п̄тоотс м̄-
петпaггелос етоуaaⲏ
апап ϩωп п̄тептωт п̄-
ρнт ѵеатетпполѳ
мпρнке етхеѵ п̄ѳо-
пс отхаї̈ таас
п̄п̄мерате
етоуaaⲏ апа
ї̈саак м̄п
апа ϩнлї̈ас
ріτипаѵ-
λос п . .

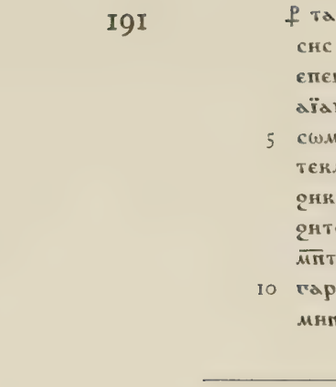
7 For ⸗тамо. 17 м above п.

189

етт]аінѵ
м̄папа ϩнлιас [. . . .]aп
м̄пащaxe п̄елaχ/
еї̈ϩаі єї̈паракалеі п̄те-
т̄пм̄пт̄маїпоутe етⲏе-
пасоп папп[оѵ]те .
тет̄пєѵпⲏоноⲫ[еі] п̄мм[аϥ
те]т̄пполѳϥ ма ппіара
]п̣ аϥеї̈ епρнт оѵ-
]еі паϥ арі тачапн
]тпащѳм ѳом п̄-
те]т̄пполѳϥ п̄ммаϥ
] ѵепет̄пна ρо-
]оуоп пім̀ аѵω
]іа ап п̄сраї̈
оѵ]хаї̈ ϩм̄пхоеіс

2 ? [ϩaθн] мп.
6 end, є-тетп, or п-тетп.
15 ? мп]ща.

191



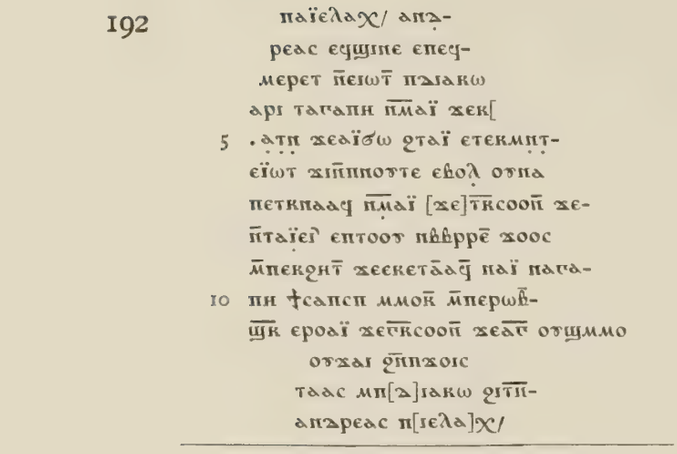
Ⲫ ⲧⲁⲁⲥ ⲛ̄ⲡⲁⲥⲟⲛ ⲙⲱⲧ-
ⲥⲛⲥ ⲣⲓⲧⲛ̄ⲛ̈ⲱⲣⲁⲛⲛⲥ
ⲉⲡⲉⲓⲁⲛ· ⲁ̈ⲓⲉⲓ ⲉⲣⲟⲩⲛ ⲛ̄ⲥⲁⲩ
ⲁ̈ⲓⲁⲡⲁⲛⲧⲁ· ⲉⲣⲟⲕ ⲉⲣⲉⲡⲉⲕ-
ⲥⲱⲙⲁ· ⲙ̈ⲱⲛⲉ· ⲙⲁⲣⲉ-
ⲧⲉⲕⲙⲛ̄ⲧⲥⲟⲛ· ⲡⲱⲗⲥ ⲡⲉⲓ-
ⲣⲛⲕⲉ ⲫ̄ⲛⲟⲩⲉⲓⲣⲛⲓⲛ· ⲉⲓⲥ
ⲣⲛⲧⲉ· ⲁ̈ⲓⲧⲛ̄ⲛⲟⲟⲩⲩ ⲛⲁⲕ
ⲙ̄ⲛⲧⲁ̈ⲓⲡⲉ ⲛ̄ⲥⲟⲩⲟ· ⲕⲁⲓ
ⲅⲁⲣ ⲁⲫⲭⲛⲟⲩ̈ⲓ ⲭⲉⲁ-
ⲙⲛⲛⲁ ⲣⲩϧⲣⲓⲍⲉ ⲙ̄-

Verso

Ⲫ ⲧⲁⲁⲥ ⲙⲡⲁⲥ-
ⲟⲛ ⲙⲱⲧⲥⲛⲥ
ⲣⲓⲧⲛ̄ⲛ̈ⲱⲣⲁⲛⲛⲥ
ⲉⲡⲉⲓⲁⲛ ⲁ̈ⲓⲉⲓ·
ⲉⲣⲟⲩⲛ ⲛ̄ⲥⲁⲩ
ⲁⲓⲁⲡⲁⲛⲧⲁ ⲉ-
ⲣⲟⲕ ⲉⲣⲉⲡⲉⲕ-
ⲥⲱⲙⲁ ⲙ̈ⲱ-
ⲛⲉ ⲙⲁⲣⲉⲧ-
ⲉⲕⲙⲛⲧⲥⲟⲛ
ⲡⲱⲗⲥ ⲡⲉⲓ-
ⲣ.[ⲛⲕⲉ

11 ? ⲙ[ⲙⲟⲓ.

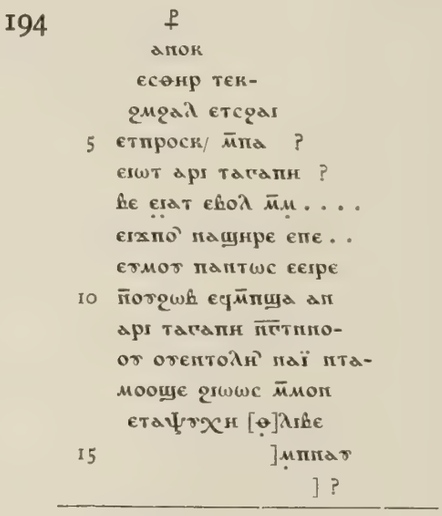
192



ⲛⲁ̈ⲉⲗⲁϫ/ ⲁⲛ̣-
ⲣⲉⲁⲥ ⲉⲩⲙ̈ⲛⲉ ⲉⲡⲉⲩ-
ⲙⲉⲣⲉⲧ ⲛ̄ⲉⲓⲱⲧ̄ ⲛⲁⲓⲁⲕⲱ
ⲁⲣⲓ ⲧⲁⲥⲁⲡⲓ ⲙ̄ⲙⲁ̈ⲓ ⲭⲉⲕ[
.ⲁ̣ⲧⲛ̣ ⲭⲉⲁ̈ⲓⲥⲱ ⲣⲧⲁ̈ⲓ ⲉⲧⲉⲕⲙⲛ̣ⲧ-
ⲉ̈ⲓⲱⲧ ⲭⲓⲛ̄ⲛⲟⲩⲧⲉ ⲉⲃⲟⲗ̣ ⲟⲩⲛⲁ
ⲡⲉⲧⲕⲛⲁⲁⲩ ⲛ̄ⲙⲁ̈ⲓ [ⲭⲉ]ⲧ̄ⲕⲥⲟⲟⲩ̈ ⲭⲉ-
ⲛ̄ⲧⲁ̈ⲓⲉⲓ̈ ⲉⲡⲧⲟⲟⲩ ⲛ̄ⲛ̄ⲣⲣⲉ̄ ϫⲟⲟⲥ
ⲙ̄ⲡⲉⲕⲣⲏⲧ̄ ϫⲉⲉⲕⲉⲧⲁⲁϥ̣ ⲛⲁ̈ⲓ ⲛⲁⲥⲁ-
ⲡⲓ ⲧⲥⲁⲡⲥⲓ ⲙⲙⲟ̄ⲕ ⲙ̄ⲡⲉⲣⲱ̄-
ⲱ̄ⲕ ⲉⲣⲟⲁⲓ ϫⲉⲧ̄ⲕⲥⲟⲟⲩ̈ ϫⲉⲁ̄ⲧ̄ ⲟⲩⲱⲙⲙⲟ
ⲟⲩϫⲁⲓ ⲫ̄ⲛⲛϧⲟⲓⲥ
ⲧⲁⲁⲥ ⲙⲡ[ϫ]ⲓⲁⲕⲱ ⲣⲓⲧⲛ̄-
ⲁⲛϫⲣⲉⲁⲥ ⲡ[ⲓⲉⲗⲁ]ϫ/

3 For ϫⲓⲁⲕⲱⲛ (*cf.* 13). 4 Scarcely ϫⲉⲕ[ⲁⲥ.
5 Or ⲥⲟⲧⲛ; for ⲕⲱ ⲣⲧⲛⲓ. 7 Read ? [ϫⲉ]ⲧⲕ (*cf.* 11).

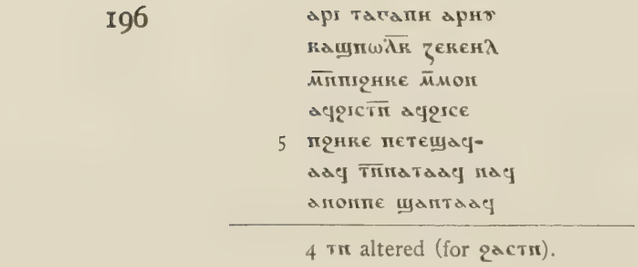
194



Ⲫ
ⲁⲡⲟⲕ
ⲉⲥⲫⲛⲣ ⲧⲉⲕ-
ⲣⲙⲣⲁⲗ ⲉⲧⲥⲣⲁⲓ
ⲉⲧⲡⲣⲟⲥⲕ/ ⲙ̄ⲡⲁ ?
ⲉⲓⲱⲧ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲓ ?
ⲫⲉ ⲉⲓⲁⲧ ⲉⲃⲟⲗ ⲙ̄ⲙ̣ . . . .
ⲉⲓϫⲡⲟ̣ ⲡⲁⲱⲛⲣⲉ ⲉⲡⲉ . .
ⲉⲩⲙⲟⲩ ⲡⲁⲡⲧⲱⲥ ⲉⲉⲓⲣⲉ
ⲡⲟⲩⲣⲱⲃ̈ ⲉⲩⲙ̄ⲡⲱⲋ ⲁⲡ
ⲁⲣⲓ ⲧⲁⲥⲁⲡⲓ ⲡ̄ⲧⲛⲛⲟ-
ⲟⲩ ⲟⲩⲉⲛⲧⲟⲗⲏ̣ ⲛⲁ̈ⲓ ⲡⲧⲁ-
ⲙⲟⲟⲱⲉ ⲣⲓⲱⲱⲥ ⲙ̄ⲙⲟⲛ
ⲉⲧⲁⲯⲩⲭⲏ ⲛ [ⲟ̣]ⲗⲓⲃⲉ
]ⲙ̣ⲡⲛⲁⲩ
] ?

5 Complete ?
7 [ⲡⲧⲧⲥⲁ]ⲫⲉ ; ? ⲙⲡⲛⲁⲩ, or ⲙⲡⲁⲧⲉ-.
9 For ? ⲉⲓⲉⲓⲣⲉ.

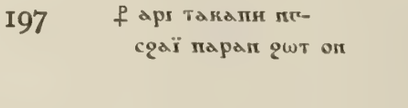
196



ⲁⲣⲓ ⲧⲁⲥⲁⲡⲓ ⲁⲣⲛⲩ
ⲕⲁⲱⲡⲱⲗⲕ ϫⲉⲕⲉⲛⲗ
ⲙ̄ⲡⲓⲣⲛⲕⲉ ⲙ̄ⲙⲟⲛ
ⲁⲫⲣⲓⲥⲧⲡ ⲁⲫⲣⲓⲥⲉ
ⲡⲣⲛⲕⲉ ⲡⲉⲧⲉⲱⲋⲁϥ-
ⲁⲁϥ ⲧ̄ⲡⲛⲁⲧⲁⲁϥ ⲛⲁϥ
ⲁⲛⲟⲛⲡⲉ ⲱⲁⲡⲧⲁⲁϥ

4 ⲧⲡ altered (for ⲣⲁⲥⲧⲡ).

197



Ⲫ ⲁⲣⲓ ⲧⲁⲕⲁⲡⲓ ⲡⲥ-
ⲥⲣⲁⲓ ⲡⲁⲣⲁⲡ ⲣⲱⲧ ⲟⲛ

198 Fibres ↓ →

ⲡ ⲡⲉⲥⲛⲏⲧⲉ ⲙ̄ⲡⲉⲧⲣⲉ ⲉⲧⲥⲣⲁⲓ ⲁⲩⲱ ⲉⲩⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲙ̄ⲡⲉⲛⲭⲟⲉⲓⲥ ⲛ̄ⲉⲓⲱⲧ ⲉⲧⲧⲁⲓⲏⲩ ⲕⲁ-
ⲧⲁ ⲥⲙⲟⲧ ⲛⲓⲙ ⲁⲡⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲁⲣⲓ ⲧⲁⲕⲁⲡⲏ ⲟⲩⲛ ⲛ̄ⲧⲱⲗϩⲛ ⲉϫⲱⲛ ⲣ̄ⲡⲛⲉⲕⲱⲗϩⲛ ⲉⲧⲟⲩ-
ⲁⲁⲩ ⲟⲩⲏⲣ ⲛ̄ⲥⲟⲛ ⲁⲛⲣⲓ ⲣⲟⲟⲩⲱ ϫⲉⲉⲡⲁⲉⲓ ⲛ̄ⲧⲙⲡⲣⲟⲥⲕⲩⲛⲉ· ⲛ̄ⲧⲉⲧⲛ̄ⲙ̄ⲙⲛ̄ⲧⲡⲉⲧⲟⲩⲁⲁⲩ
ⲁⲛⲥⲱⲧⲙ ⲉⲡⲓⲱⲧⲟⲣⲑⲣ̄ ⲙ̄ⲡⲛ̄ⲥⲏ ⲫⲉ· ⲁⲩⲱ ⲙ̄ⲡⲛ̄ⲣ ⲙ̄ⲡⲱⲁ ⲱⲧⲉⲡⲟⲩ· ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ
ⲟⲩⲛ ⲛ̄ⲥⲱⲗϩⲛ ⲉϫⲱⲛ ⲱⲁⲛⲧⲛ̄ⲣ ⲛⲉⲙⲡⲱⲁ ⲙ̄ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛ̄ⲧⲉⲧⲛ̄ⲙ̄ⲙⲛ̄ⲧⲡⲉⲧⲟⲩⲁⲁⲩ ⲉⲣ̄ⲛ-
ⲧⲡⲁⲣⲟⲩⲥⲓⲁ ⲙ̄ⲡⲥⲱⲙⲁ ⲛ̄ⲧⲉⲡⲡⲣⲁⲱⲉ ϫⲱⲕ ⲉⲃⲟⲗ ⲕⲁⲓ ⲅⲁⲣ ⲛ̄ⲧⲱⲧⲛⲛⲉ ⲛ̄ⲑⲩⲣⲉ ⲙ̄ⲡⲉ-
ⲡⲣⲟⲫⲏⲧⲏⲥ ⲉⲣ̄ⲛⲟⲩⲙⲉ ⲁⲩⲱ ⲉⲡⲉⲣ̄ⲙⲙⲁ ⲛⲓⲙ ⲉⲛⲧⲟⲩϫⲏⲧ ⲉⲣ̄ⲛⲛⲉⲧⲛ̄ⲑⲩⲗⲏ ⲙ̄ⲡⲛ̄ⲥⲁ-
ⲡⲛⲟⲩⲧⲉ ⲡϫⲱⲕ ⲁⲉ ⲛ̄ⲧⲁⲓ ⲧⲛⲁⲥⲡⲁϩⲉ ⲙ̄ⲡⲑⲟⲉⲓⲑ ⲛ̄ⲧⲉⲧⲛ̄ⲟⲩⲉⲣⲏⲧⲉ ⲟⲩϫⲣⲁⲓⲟⲥ
ⲅⲁⲣ ⲉⲣⲟⲡⲡⲉ ⲉⲣ̄ ⲛⲁⲓ ⲛ̄ⲣⲁϩ ⲛ̄ⲥⲟⲛ ϫⲉⲧⲉⲧⲛ̄ⲙ̄ⲡⲱⲁ ⲛ̄ⲧⲁⲓⲟ ⲛⲓⲙ· ⲁⲩⲱ ⲱⲡⲉ ⲉⲡⲉⲛ-
ⲙⲁⲓⲛⲟⲩⲧⲉ ⲛⲉⲓⲱⲧ ⲉⲧⲧⲁⲓⲏⲩ ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲛⲓⲙ ⲁⲡⲁ ⲙⲁⲣⲕⲟⲥ ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ
ⲟⲩϫⲁⲓ ⲣ̄ⲛⲧⲉⲧⲣⲓⲁⲥ ⲉⲧⲟⲩⲁⲁⲩ ⲉⲧⲉⲧⲛ̄ⲱⲗϩⲛ ⲉϫⲱⲛ ⲣ̄ⲛⲧⲉⲧⲙ̄ⲙⲛ̄ⲧⲡⲉⲧⲟⲩⲁⲁⲩ:

Verso + ⲧⲁⲁⲥ ⲙ̄ⲡⲉⲡⲡⲉⲧⲟⲩ (ornament) ⲁⲁⲩ ⲛⲉⲓⲱⲧ ⲁⲡⲁ ⲉⲡⲓⲫⲁ-
ⲛⲓⲟⲥ ⲣⲓⲧⲙ̄ⲡⲉⲥⲧⲛⲧⲉ ⲙ̄ⲡⲡⲉⲧⲣⲟⲥ ⲙⲉⲗⲁϫⲓ/

4 For ⲱⲁⲧⲉⲡⲟⲩ. 8 For ϫⲣⲉⲓⲟⲥ.

199

[ⲡ] ⲱⲟⲣⲡ ⲙⲉⲡ
ⲣϩⲱⲩ ⲛⲓⲙ ⲧⲁⲥ-
ⲡⲁⲍⲉ ⲙⲡⲣⲩⲡⲟⲡⲟⲩ/
ⲡⲛⲉⲕⲟⲩⲣⲛⲧⲉ ⲁⲣⲓ
ⲡⲉⲕⲛⲁ· ⲟⲩⲛ ⲉⲓⲥⲟⲛⲥ
ⲁⲩⲱ ⲉⲓⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙ-
ⲟⲕ ⲛⲁⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲩ ⲉⲧⲣⲉⲕ-
ⲥⲉⲡⲥ ⲡⲛⲟⲩⲧⲉ ⲣⲁⲣⲟⲓ ⲛⲧⲣ ⲡ-
ⲉⲩⲛⲁ· ⲡⲙⲁⲓ ⲛⲧⲕⲱ ⲛⲁⲡⲟⲃⲉ ⲛⲁⲓ
ⲉⲃⲟⲗ ϫⲉⲁⲓⲣ ⲡⲟⲃⲉ ⲉⲣⲟⲩ ⲙ̄ⲙⲡ ⲡⲓϫⲁϫⲉ
ⲃⲟⲗ ⲛⲣⲏⲧ ϫⲉⲁⲛⲁⲁⲡⲟⲙⲓⲁ ⲙⲓⲛⲁⲡⲟⲃⲉ
ⲁⲩⲁⲓ ⲉⲙⲁⲧⲉ ⲉⲙⲁⲧⲉ ⲁⲧⲣⲟⲱⲩ ⲉⲣⲁⲓ ⲉϫⲱⲓ
ⲁⲩⲧⲁⲧ ⲉⲧⲟⲧⲩ ⲡⲛⲁϫⲁϫⲉ ⲁⲣⲓ ⲡⲛⲁ ⲟⲩⲛ ⲛ̄ⲧ-
ⲥⲉⲡⲥ ⲡⲛⲟⲩⲧⲉ ⲣⲁⲣⲟⲓ ⲡⲧⲁⲣⲓⲗⲟ ⲉⲃⲟⲗ ⲣⲛⲧⲙⲁⲥ-
ⲧⲓⲝ ⲉⲧⲛⲛⲙⲁⲓ ⲛⲁⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲩ ⲙⲡⲣⲕⲱ
ⲟⲩⲛ ⲛⲱⲟⲩⲥⲉⲡⲥ ⲡⲛⲟⲩⲧⲉ ⲣⲁⲣⲟⲓ ϫⲉ-
ⲛⲧⲱⲧⲛ ⲉⲧⲥⲟⲡⲥ: ⲣⲁⲛⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲟ
ⲟⲩϫⲁⲓ ⲣⲙⲡϫⲟⲉⲓⲥ ⲛⲁⲙⲉⲣⲓⲧ ⲛⲉⲓⲱⲧ
ⲉⲧⲟⲩⲁⲩ ⲁⲩⲱ ⲉⲧⲧⲁⲓⲏⲩ ⲁ-
ⲛⲁ ⲛⲥⲟⲛ ⲛⲁⲛⲁϫⲱⲣⲓⲧⲉ
ⲁⲛⲟⲕ ϯⲣⲉϥⲣ ⲛⲟⲃⲉ ⲉⲧ-
ⲍⲟⲍⲓⲁ ⲧⲉⲡⲧⲁⲥⲡⲉⲥⲡⲟ-
ⲃⲉ ⲁⲱⲁⲓ ⲉⲙⲁⲧⲉ ⲁⲣⲓ
ⲛⲛⲁ ⲟⲩⲛ ⲛ̄ⲣⲱⲟⲛ-
ⲟⲉⲓ ⲉⲣⲟⲓ +

22 For ⲧⲉⲡⲧⲁⲡⲉⲥ-.

200 Fibres ↓ →

ⲧⲓⲕⲁⲧⲁϫⲣ[ⲉⲟⲥ ϯⲥⲣⲁⲓ] ⲉⲓⲡⲣⲟⲥⲕⲩ[ⲛ]ⲉⲓ ⲁⲩⲱ ⲉⲓⲁⲥⲡⲁⲍⲉ ⲛ̄ⲡⲉⲓϫⲛⲟⲥ ⲛ̄ⲛⲟⲩⲣⲓⲧⲉ ⲛ̄ⲧⲉ-
ⲙⲛⲧⲛⲉⲧ[ⲟⲩⲁⲁⲩ] ⲛⲉⲓⲱⲧ ⲉⲓⲱⲗϩⲛ ⲁⲡⲁϫⲟⲉⲓⲥ ⲡⲉϫ̄ⲥ ⲁⲧⲣⲁⲣ̄ ⲙ̄ⲡⲱⲁ ⲛⲛⲁⲓ ⲛⲣⲱ ⲣⲓⲣⲱ
ϯⲡⲁⲣⲁⲕⲁⲗ[ⲉⲓ . . . ⲛ̄ⲧ]ⲉⲧⲛ̄ⲙ̄ⲛ̄ⲧ[ⲛ]ⲉⲧⲟⲩⲁⲁⲩ ⲛⲉⲓⲱⲧ [ϫⲉ]ⲕⲁⲥ ⲉⲧⲉⲧⲛⲁⲣ̄ ⲡⲁⲙⲉⲧⲉ
ⲣⲛⲛⲉⲧⲱⲗϩⲛ ⲉⲧⲟⲩⲁⲁⲩ ϫⲉⲕⲁⲁⲥ ⲉⲣⲉⲡⲡⲟⲩⲧⲉ ⲛⲁⲡⲁⲣⲙⲏ ⲁⲛⲉⲓⲣⲱⲙⲉ ⲡⲧⲁⲩⲥⲛ
ⲙⲟⲉⲓⲧ ⲁⲧⲉϫⲱⲣⲁ ϫⲉⲁⲧⲛⲟⲥ ⲛ[ⲟ]ⲗⲩⲯⲓⲥ ⲟⲩⲱ ⲉⲥⲉⲓ ⲉϫⲱⲛ ⲙ̄ⲡⲛ̄ⲣⲟⲛⲕⲉ ⲁⲩⲱ
ⲡⲛⲟⲩⲧⲉ ⲥⲟⲟⲩⲛ ⲉⲧⲱⲁⲛⲁⲓ ⲛⲏ ⲱ[ⲁ]ⲣⲉⲧⲉϫⲱⲣⲁ ⲧⲏⲣ̄ⲥ ⲱⲱⲡⲉ ⲣⲁⲟⲧⲛⲟⲥ ⲡⲕⲓⲡⲁⲧ-
ⲛⲟⲥ ⲁⲗⲗⲁ ⲁⲣⲓ ⲧⲁⲥⲛ ⲡⲧⲉⲧⲛ̄ⲥⲱⲗϩⲛ ⲡⲧⲉⲡⲛⲟⲩⲧⲉ ϫⲁⲣⲟⲩ ⲉⲃⲟⲗ ⲉⲡⲓ ⲡⲣⲟⲥ ⲫⲉ ⲡⲧⲁⲓ-
ϫⲟⲟⲥ ⲉⲧⲱⲁⲡⲁⲙⲁⲣⲧⲉ ⲟⲩⲛⲟⲥ ⲡⲁⲡⲁⲥⲕⲛⲧⲉ ⲡⲧⲉϫⲱⲣⲁ ⲧⲏⲣ̄ⲥ ⲡⲗⲏⲡ ⲉⲣⲉⲡⲁⲓ
ⲱⲱⲡ ⲙ̄ⲙⲟⲛ ⲉⲧⲃⲉⲡⲡⲛⲟⲩⲉ +

Verso

ⲟⲩ[ⲁⲁⲩ ⲛ̄ⲡⲡⲉⲩⲙⲁⲧⲟⲫ/ ⲁⲡⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ + ⲣⲓ[ⲧⲁⲛ]ⲁⲥⲧⲁⲥⲓⲟⲥ +

1 Or ⲉⲓⲥⲣⲁⲓ. 2 For ⲉⲧⲣⲁⲣ. 3 ϯ[ⲉⲓ ⲟⲩⲛ. 4 ⲣⲛ altered from ⲣⲓ.
7 For ⲧⲁⲥⲁⲡⲏ. 10 For ⲡⲛⲉⲩⲙⲁⲧⲟⲫⲟⲣⲟⲥ.

201

+ ⲡⲱⲟⲣⲡ ⲙⲉⲛ ⲡⲣⲱⲏ ⲛⲓⲙ
ϯⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛ̄ⲧⲉⲕⲙ̄ⲡⲭⲟⲉⲓⲥ ⲉⲧ-
ⲟⲩⲁⲁⲩ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ ⲡⲁⲙⲉⲣⲓⲧ ⲡ̄ⲭⲟⲉⲓⲥ
ⲛ̄ⲧⲱⲃ̄ ⲡⲉⲭⲥ ⲓ̄ⲥ ⲁⲭ̄ⲡⲱⲉⲡⲟⲩⲧⲉ
ⲡⲁⲱⲛⲣⲉ ϫⲉⲙⲁⲕ̄ ⲧⲟⲡⲛⲉ ⲁⲩⲱ
ϯⲡ.ⲕ.. [ⲡⲁⲙ]ⲉⲣⲓⲧ ⲡ̄ⲭⲟⲉⲓⲥ ⲁⲡⲁ ⲉⲡⲓ-
ⲫⲁⲛⲓⲟⲥ ⲛ̄ⲧⲡⲁⲣⲁⲕⲁⲗⲉ ⲙ̄ⲙⲟⲩ ⲛ̄-
ⲡⲁⲣⲁⲛ ⲛ̄ⲑⲩⲧⲱⲃ̄ ⲡⲭⲟⲉⲓⲥ ⲉⲭⲱⲩ
ⲛ̄ⲧⲙⲟⲟⲩ ⲟⲩⲥⲙⲱ̄ ⲉⲣⲟⲩⲛ ⲛⲁⲩ
ⲕⲁⲓ ⲅⲁⲣ ⲡⲥⲟ̄ⲡⲥⲟ̄ⲛ ⲡⲛⲁⲓⲕⲁⲓⲟⲥ

ⲥⲙ ⲥⲟⲙ ⲁⲩⲱ ⲕⲁⲧⲁ ⲟⲛ ⲛ̄ⲧⲁⲓ-
ⲡⲓⲥⲧⲉⲩⲉ ϯⲫⲉⲗⲡⲓϫⲉ ⲁⲉⲩ-
ⲛⲁⲱⲡⲉ ⲛⲁⲓ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ
ⲉ...ⲡⲗⲉ.. ⲉⲣⲟ. ⲧⲁⲁⲥ̄
ⲡⲛⲁⲭⲟⲓⲥ ⲡⲉⲓⲱ̄
ⲉⲧⲟⲩⲁⲁⲩ ⲣⲏⲗⲓⲁⲥ
ⲁⲣⲓ ⲡⲛⲁ ⲛⲁⲭⲟⲓⲥ
ⲡⲉⲓⲱ̄ ⲉⲧⲟⲩⲁⲁⲩ
...ⲛⲁⲓⲟ.

5 For ⲧⲱⲡⲉ, ⲧⲱⲡⲟⲩ. 6 ϯ ⲡⲉⲕⲟⲩⲟⲓ ⲉ- too long, ϯⲡⲣⲟⲥⲕ/ ⲙ- does not fit spaces. 9 For ⲥⲙⲟⲩ.
10 For ⲥⲟⲛⲥⲉⲡ. 11 For ⲥⲙ ⲥⲟⲙ. 14 ⲱⲗⲏⲗ cannot be read.

202

ⲫ ⲱⲟⲣⲡ̄ ⲙⲉⲛ [
ⲉⲧⲉⲧⲛⲙⲡⲧⲭⲟⲉⲓⲥ ⲛ̄ⲉⲓⲱⲧ ⲉⲧⲧⲁⲏⲧ ⲁⲩⲱ ⲧⲡⲟⲩⲱⲱⲧ
ⲛ̄ⲧⲉⲧⲡⲟⲩⲣⲏⲧⲉ ⲉⲧⲟⲩⲁⲁⲩ ⲁⲩⲱ̄ ⲧⲡⲉⲡⲉⲛⲉⲓⲱⲧ
ⲙⲱⲩⲥⲛⲥ ⲙ̄ⲡⲉⲛⲥⲟⲛ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ
ⲛ̄ⲧⲉⲧⲛⲱⲗⲏⲗ ⲉⲭⲱⲓ ⲛ̄ⲧⲉⲡⲛⲟⲩⲧⲉ ⲡⲁϩⲙⲉⲧ
ⲉⲡⲉⲓⲣⲁⲥⲙⲟⲥ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ ⲛ̄ⲧⲉⲧⲛⲣ̄ ⲡⲛⲁ ⲛⲙ-
ⲙⲁⲛ ⲛ̄ⲧⲉⲧⲛⲑⲟⲛⲟⲉⲓ ⲛ̄ϩⲉ ⲛ̄ ?
ⲛ̄ⲁⲁⲩ ⲛⲁⲛ ? ?
ⲛⲁⲥⲙⲟⲩ ⲉⲣⲱⲧⲛ̄ ⲛ̄ϩⲉ ⲛ̄ⲧⲁϥⲥⲙⲟⲩ
ⲉⲡⲉⲧⲛⲉⲓⲟⲧⲉ ⲟⲩϫⲁⲓ ⲉⲡⲛ̄.ⲓⲱ
ⲛ̄ⲛⲉⲩϫ ? ?
ⲉⲓⲱⲧ ⲁⲡⲁ ⲓⲱϩⲁ-
ⲛⲛⲥ ⲙ...
? ?

3 In ⲧⲛⲉⲡⲉⲛ- ⲧ probably erased. Above, ⲟⲩⲣⲏⲧⲉ just possible;
thus ⲛⲟⲩⲣⲏⲧⲉ (ⲙ)ⲡⲉⲛ-.

203

ⲫ ⲡⲓⲉⲗⲁϫ/ ⲓⲱⲛⲁ
ⲉⲩⲥⲉⲁⲓ ⲡⲣⲉϥⲱⲙ-
ⲱⲉ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲡⲁⲥ-
ⲕⲏⲧⲏⲥ ⲁⲡⲁ ⲣⲏ[ⲗⲓⲁⲥ]
ⲡⲡⲣⲉⲥⲃ/ ⲱⲟⲣⲡ̄ [ⲙⲉⲛ]
ϯⲟⲩⲱⲱⲧ ⲉⲡⲣⲏ[ⲡⲟⲡⲟ-]
ⲁⲓⲟⲛ ⲡⲛⲉⲕⲟⲩⲣⲏⲧ[ⲉ]
ⲁⲩⲱ ϯⲡⲣⲟⲥⲥⲓ-
ⲛⲉ ⲙ̄ⲡⲉⲕⲁⲩ-
ⲩⲉⲗⲟⲥ ⲉⲧⲟⲩ-
ⲁⲁⲩ ⲙ̄ⲡⲧⲉⲕ-
ⲙⲡⲧⲙ[ⲁⲓ-]
ⲥⲟⲛ [ⲉⲧ-]

Verso ⲛⲁⲛⲟⲩⲥ
[ⲉ]ⲣⲟⲩⲛ̄ ⲉⲟⲛ ⲛⲓⲙ̄
ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ
ⲛⲥ̄ⲣ̄ ⲛⲁⲙⲉⲉⲧⲉ ⲣⲙⲡⲩ[ⲓ]
ⲉⲣⲁⲓ ⲡⲛⲉⲕⲥⲓϫ ⲉⲧ-
ⲟⲩⲁⲁⲩ ⲡⲣⲉϥⲫⲱ-
ⲣⲉⲓ ⲙ̄ⲡⲉϫⲥ ⲣⲡ̄
ⲟⲩⲙⲉ ⲟⲩϫⲁⲓ
ⲣⲙⲡⲛⲟⲉⲓⲥ

15 For ⲉⲟⲩⲟⲛ.

205

Ϯ ϩⲙⲡⲣⲁⲛ ⲙⲡⲉⲓ[ⲱⲧ] ⲙⲛⲛⲱⲛ-
ⲣⲉ ⲙ̄ⲛⲛⲁ̄ ⲉⲧⲟⲩⲁ[ⲁ]ⲓ̈ ⲁ̣ⲛⲟⲕ
ⲕⲁⲙⲟⲩⲗ ⲁⲓⲥⲣⲁⲏ̈ ⲛ̄ⲧⲁⲓ̈ⲏⲥ
ⲉⲓⲣⲙⲟⲟⲥ ϩⲛⲧⲁⲣⲓ ⲱⲗⲏⲗ ⲉ̣ϫⲱⲓ
ⲛⲛⲁⲕⲁⲛⲏ ⲛⲉⲧⲟⲩⲁⲁⲓ̈ ⲧⲏ-
ⲣⲟⲩ ⲙⲛⲛⲟⲩⲧⲉ ⲁⲛⲁ ⲉ̄ⲫ̄ⲏ̄
ⲡⲁⲡⲁϫⲱⲣⲓ̈ⲁⲛⲥ ⲁⲩⲱ
ⲛⲛⲟⲩⲗⲉⲁⲛⲥ ⲁⲩⲱ ⲡⲁⲥ-
ⲕⲏⲁⲛⲥ ⲉⲣⲉⲛⲉϥ-
ⲱⲗⲏⲗ ⲉⲧⲟⲩⲁⲁⲓ̈
ⲛⲁⲱⲱⲡⲉ ϩⲓϫⲱⲓ
ⲁⲛⲟⲕ ⲕⲁⲙⲟⲩⲗ
ⲡⲉⲉⲗⲁϫϫ/ ⲛ̄-
ⲣⲉϥⲣⲛⲟⲃⲉ
ϩ +

2 For ⲡⲉⲛⲛⲁ. 6 ? For ⲉⲡⲓⲫⲁⲛⲓⲟⲥ.

206

A

ϩⲁⲑ]ⲉ ⲙⲉⲛ ⲛ̄ⲣⲱⲃ ⲛ̄ⲓⲙ [
ⲡⲉⲧ]ⲟⲩⲁⲓ̈ ⲛ̄ⲉⲓⲱⲧ ⲁⲛⲁ ⲉⲡⲓⲫ[ⲁⲛⲓⲟⲥ
]ⲱⲓ̈ ϩⲛⲛⲉⲕⲱⲗⲏⲗ ⲉ[ⲧⲟ]ⲩⲁⲓ̈
ⲥ]ⲛ̄ ⲧ̄ⲧⲛⲟⲥ ⲉⲓ̈ ⲉⲣⲟⲩⲛ ϫⲉⲁⲓ̈-
]ϥⲱ ⲡⲣⲱⲙⲉ ϩⲛϫⲉⲙⲁ̄
]ⲉ ⲁϫⲁⲏⲗ ⲉⲓ ⲉⲣⲟⲩⲛ
]ⲛⲛ ⲛ̄ⲥ̄ⲧⲛⲛⲟⲟⲩ ⲙ-

B

]ⲉⲃⲟⲗ [
]... ⲧⲁ.. ⲟⲩⲱ[
] ⲁⲣⲓ ⲧⲁⲥⲁⲛⲏ ⲛⲥ̄[
]ⲟⲟ.. ⲉⲃⲟⲗ ϫⲉ[
] ⲁⲣⲓ ⲧⲁⲥⲁⲛⲏ ⲛ̄ⲥ̄ⲱⲗ[
]ⲱⲗⲏⲗ ⲉⲧⲟⲩⲁⲓ̈ ⲧⲁⲁⲥ
ⲛⲛⲁⲉⲓⲱⲧ [ⲉ]ⲡⲓⲫⲁⲛⲓⲟⲥ
ϩⲓⲧⲛⲛⲉⲓⲉⲗⲁϫϫ/ ⲡⲁ-
ⲧⲉⲣ[ⲙⲟⲩⲧⲉ]

3 ⲱⲗⲏⲗ ⲉϫ]. 7 ⲁⲣⲓ ⲧⲁⲥⲁ]. 11 ? ⲧⲛ]ⲟⲟⲩ, or ϫ]ⲟⲟⲩ. 12 [ⲏⲗ ⲉϫⲱⲓ ϩⲓ-].
13 [ⲛⲉⲕ].

207

Ϯ ⲁⲣⲓ ⲧⲁⲥⲁⲛⲏ ⲧⲉⲧⲛⲱⲗⲏⲗ
ⲉϫⲱⲛ ⲁⲛⲟⲛ ϩⲱⲱⲛ ⲧⲛ-
ⲱⲗⲏⲗ ⲉϫⲱⲧⲛ ⲉⲧⲃⲉⲟⲩ
ⲧⲉⲧⲛ̄ⲧⲏ̈ ϩⲓⲥⲉ ⲛⲏⲧⲛ
ⲱⲓⲛⲉ ⲉⲡⲉⲧⲛⲉⲓⲱⲧ
ⲛⲛⲟⲩⲧⲉ ⲉⲫⲉⲥⲙⲟⲩ ⲉⲣⲱⲧⲛ
ⲙ̄ⲡⲉⲛ̣ⲧⲟⲩ ⲉⲓ ⲉⲡⲱⲁ ⲙ-
ⲡⲟⲟⲩ ⲉⲧⲃⲉⲡⲣⲱⲙⲉ ⲙ̄-
ⲙⲟⲛ ⲉⲱⲱⲛⲉ ⲁⲛⲥ[. . . .]
ϩⲓⲃⲟⲗ ⲧ̣ⲛ̣[
]ⲣⲟ̣[·

3 In ⲉϫⲱⲧⲛ ⲧ added above.

208

. . . . ⲉϫ̄ⲛ̄ⲛ̣ⲧ[
. . ⲉ ⲙ̄ⲛⲛ̄ⲱ̄[ⲏ]ⲣⲉ̣ [
[ⲕⲁ]ⲓ ⲥⲁⲣ ⲛⲉⲧⲛ̄ⲱⲗⲏⲗ̣ [
. . ⲉⲃⲟ̣ⲗ̣ ⲧⲁⲁⲥ ⲛ̄ⲛⲉⲥ[
. . ⲁⲩ̣ ⲛⲁ̈ⲓⲟⲧⲉ ⲉⲧⲧⲁⲓ̈[ⲏⲧ ⲁⲛⲁ ⲙⲱ]
ⲧⲥⲛⲥ ⲙ̄ⲛⲁⲛⲁ ⲉⲡⲓⲫ[ⲁⲛⲓⲟⲥ]
ϩⲓⲧⲛⲛⲓⲣⲉⲣⲣ ⲡⲟⲩ[ⲉ]
ⲛⲉⲥⲥⲛⲟⲓⲟⲥ

4 ? [ⲡⲏⲧ. 5 ? ⲉⲧ]ⲟⲩⲁⲁⲓ̈.

209

Ϯ ⲡⲉⲩ̈ⲉⲗⲁϫ[
ⲙⲱⲩ̈ⲥⲛⲥ ⲉⲩ[ⲥⲣⲁⲓ ⲉⲩ-]
ⲱⲓⲛⲉ ⲉⲡⲉⲩ[ⲉⲓⲟⲧⲉ
ⲛ̄ⲣⲉⲩⲱ̄ⲙⲱⲉ ⲡⲟⲩ̣[ⲧⲉ ⲁⲛⲁ]
ⲉⲡⲱϫ ⲙⲛⲁⲛⲁ̣ [
ⲙ̄ⲛⲁⲛⲁ ⲉⲡⲓⲫⲁⲛ[ⲓⲟⲥ ⲁⲣⲓ ⲧⲁ-]
ⲧⲁⲛⲏ ⲱⲗⲏⲗ ⲉϫ[ⲱⲓ ϫⲉ-]
ⲁⲓ̈ⲣ̄ ϩⲁϩ ⲛ̄ⲡⲟⲃ[ⲉ ? ⲱⲛ-]
ⲣⲉ ⲕⲟⲧ̈ⲓ ⲙⲟⲩ· ⲁ[
ⲛ̄ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲡ[

210

Ϯ ⲡⲱⲟⲣⲡ ⲙⲉⲡ ⲙ̄ⲡⲉⲛⲱⲁϫⲉ
ⲡⲉⲗⲁϫ/ ⲧⲛⲥⲣⲁⲓ̈ ⲧⲛⲱⲓ̈ⲛⲉ ⲁⲩⲱ
ⲧⲛⲁⲥⲡⲁⲥⲉ ⲙ̄ⲡⲉⲩⲗⲟⲥ̄ ⲛⲧⲉⲕⲙ̄ⲡ-
ϫⲟⲓⲥ ⲛⲉⲱⲧ ⲉⲧⲟⲩⲁⲃ̄ ⲁⲣⲓ̈ ⲧⲁⲥⲡⲏ̄
[ⲛ]ⲧ̄ⲱⲗⲏⲗ ⲉϫⲱⲓ̈ ⲛⲧⲉⲡⲛⲏⲧⲉ
[ⲛⲁ]ⲣⲙⲉⲧ ϩⲛⲧⲉⲓ̈ⲙ̄ⲡⲱⲛⲣⲉ ⲱⲛⲙ

In another (?) hand, on side
Ϯ ⲡⲱⲟⲣ ⲙⲉⲡ [

4, 5, 7 *sic.*

211

The transliteration of the cryptogram is:

ⲟⲛⲗⲡ
ⲩⲥⲱϧⲫ ⲯ
ⲗⲏⲗ ⲉϫⲱⲓ ⲕⲑⲉⲩ
ⲥⲯ ⲩⲱⲟⲡ ⳾
ⲟⲛⲟ ⲗⲟⲩⲟⲱ ⲡ
ⲁⲡⲁⲭⲱⲣⲓⲧⲏⲥ ⲙⲡⲧⲟⲟⲩ ⲛ
ϫⲉⲙⲉ

ⲁⲛⲟⲕ
ⲓⲱⲥⲛϧ ⲯ-
ⲗⲏⲗ ⲉϫⲱⲓ ⲡⲁⲉⲓ-
ⲱⲧ ⲓⲥⲁⲕ ⲙⲡ-
ⲁⲡⲁ ⲏⲗⲓⲁⲥ ⲡ-
ⲁⲡⲁⲭⲱⲣⲓⲧⲏⲥ ⲙⲡⲧⲟⲟⲩ ⲛ-
ϫⲉⲙⲉ

212

]ⲭⲁⲣⲓ[. .] ⲡⲣⲟⲥ[
] ⲁⲣⲓ ⲧⲁⲩⲁⲡⲏ ⲯⲗⲏⲗ ⲉ[ϫⲱⲓ
]ⲛ ⲉⲯⲱⲡⲉ ⲡⲧⲉⲡⲁϫ[
]ⲓ ⲉⲣⲟⲟⲩ ⲉ[
]ⲥⲟⲩ[

Verso
]ⲁⲥⲡ .[
] ⲉⲧⲟⲩⲁⲁϩ ⲁⲡⲁ ⲉⲡⲓⲫⲁⲛ[ⲓⲟⲥ
] ⲧ ⲣⲓⲧⲙⲉⲩⲁⲥ
]ⲧ ⲡⲉⲗ

1 ? ⲍⲁ]ⲭⲁⲣⲓ[ⲁⲥ] ⲡⲣⲉⲥϧ[. 3 ? ⲡⲁⲣⲙ]. 9 ⲉⲗ[ⲁϫⲓⲥⲧⲟⲥ.

213

Ϯ ⲣⲁⲟⲏ ⲙⲉⲛ ⲛⲣⲱϧ ⲛⲓⲙ
ⲧⲓⲛⲣⲟⲥⲕⲩⲛⲉⲓ ⲡⲧⲉⲕ-
ⲙⲡⲧⲙⲁⲩⲛⲟⲩⲧⲉ ⲣⲓⲧⲡⲛⲉⲕ-
ⲯⲗⲏⲗ ⲙⲡⲛⲁⲛⲉⲉⲓⲟⲧⲉ ⲉⲧ[ⲟ]ⲩⲁⲁϩ
ⲁⲡⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ · ⲙⲡⲁⲡⲁ
ⲁⲃⲣⲁⲁⲙ · ⲁⲡϫⲱⲕ ⲡⲣ ⲡⲙⲉⲧⲉ
ⲙⲡⲉⲡⲉⲓⲱⲧ ⲉⲃⲟⲗ ⲉⲧⲉⲁⲡⲁ ⲁⲃ-
ⲣⲁⲣⲁⲙⲡⲉ · ⲧⲉⲡⲟⲩ ⲉⲓⲥ ⲡⲓⲕⲟⲩⲓ
ⲡⲣ ⲡⲙⲉⲉⲧⲉ ⲁⲡϫⲟⲟⲩⲥ ⲡⲛⲧⲡ
ⲉⲧⲃⲉⲡⲉⲧⲡⲣⲱⲙⲉ ⲁⲣⲓ ⲧⲁ[ⲩⲁ-]
ⲡⲛ ⲉⲯⲱⲡⲉ ⲟⲩⲡ ⲑⲉ ⲙ-
ⲁⲧ · ⲁⲙⲟⲩ ⲉⲣⲟⲩⲛ
ⲛⲁⲛ ⲙⲡⲉⲓⲛⲁⲩ

Verso
ⲛⲧⲛⲥⲛⲧⲕ ⲁⲩⲱ ⲛⲧⲛⲁⲡⲟ-
ⲗⲉⲩⲉ ⲙⲡⲉⲕⲥⲙⲟⲩ ⲙⲡⲣⲥⲱ
ⲟⲩⲛ ϫⲉⲕⲁⲥ ⲉⲣⲉⲡⲉⲛⲣⲁⲯⲉ
ϫⲱⲕ ⲉⲃⲟⲗ ⲡⲉⲛⲉⲓⲱⲧ ⲉⲧⲟⲩ-
ⲁⲁϩ ⲣⲓⲧⲡⲉⲫⲥⲛⲏⲟⲩ
ⲡⲉⲗⲁϫ/ + ⲕⲙⲏⲣ ϩⲉ
ⲁⲙⲁⲧⲙⲛ ⲗⲁⲁⲩ ⲉⲣⲟⲩⲛ
ⲛⲧⲟⲟⲧⲕ

4 ⲛⲉⲛⲉⲓⲟⲧⲉ can scarcely be read, but must be intended. 14 For ⲁⲡⲟⲗⲁⲩⲉ.
20 ⲁⲙ probably erased.

214

ⲧⲉⲧⲛ[
ⲉⲧⲟⲟⲧ ⲁⲩ[
ⲛⲉϫ ⲣⲉⲛⲣⲱⲙ[ⲉ
ⲉⲥ ⲡⲣⲟⲗⲟⲅ/ ⲙⲡⲣⲱ[
ⲧⲧⲉⲧⲡⲧⲁⲩ ⲡⲧⲉⲧⲛ[
ⲣⲱ ⲛⲁⲩ ⲯⲁⲡⲧ.[
ⲛⲙⲙⲏⲧⲛ ⲙⲡⲉⲕ[
ⲥⲣⲁⲓ ⲉⲓϯⲁⲙⲁⲣⲧⲉⲣⲉ [
ⲙⲡⲣⲙⲉⲧⲉ ϫⲉⲛⲧⲁⲓⲟⲩⲱⲩ ⲉⲫⲓⲧ[ⲩ ⲛ-]
ⲧⲉⲧⲏⲧⲧⲏ ⲉⲛϫⲙⲏϩ ⲛⲧⲁⲧⲁⲩ [ⲛⲣⲉⲛ-]

ⲕⲟⲟⲧⲉ ⲁⲗⲗⲁ ⲉⲧⲉⲧⲛⲯⲁⲛⲯⲉⲛ ⲣⲓⲥⲉ
ⲛⲧⲉⲧⲛⲉⲓ ⲛⲧⲁⲯⲁϫⲉ ⲛⲙⲙⲏ-
ⲧⲛ ⲛⲧⲛⲱⲣϫ ⲛⲣⲱϧ ϫⲉⲛⲛⲉⲡⲓ-
[ⲣⲁ]ⲥⲙⲟⲥ ⲧⲁⲣⲟⲛ ⲡⲛⲟⲧⲧⲉ ⲡⲉⲧⲥⲟⲩⲛ
[ϫⲉⲯ]ⲁⲓⲧⲁⲩ ⲛⲏⲧⲛ ⲣⲛⲟⲩⲣⲗⲟⲩ ⲡⲣⲟⲥ
[ⲟⲉ ⲛⲧⲁⲓ]ⲯⲁϫⲉ ⲛⲙⲙⲏⲧⲛ ⲣⲛϫⲟⲓⲁϫ
]ⲙⲁⲧⲉⲧⲛⲉⲓ ⲉⲥ ⲣⲏⲧⲉ
]ⲛⲟⲓ ⲉⲧⲁⲁⲩ ⲛⲏⲧⲛ ⲧⲛⲟⲟⲧ
]ⲉ ⲟⲩⲁⲧⲡⲉⲉⲓ ⲛⲧⲁⲥⲱⲩⲧ
] ⲣⲛⲛϩⲟⲉⲓⲥ +

4 ?[ⲙⲉ. 8 For ⲇⲓⲁⲙⲁⲣⲧⲩⲣⲉⲓ; ?[ⲙⲙⲱⲧⲛ]. 10 Read ⲧⲁϥ (*cf.* 15). 17 ? Read ⲙ]ⲡⲁⲧⲉⲧⲛ-.
18 Or]ⲙⲟⲓ. 19 ⲁⲧ added above. 20 ⲟⲩϫⲁⲓ].

215

]·ⲁⲓⲧⲁϥ ⲡⲣⲱⲙⲉ ·[
] ⲡⲣⲟⲥ ⲟⲉ ⲛⲧⲁⲛⲉϥⲛ[
]ⲧⲟⲧ ⲁⲧⲱ ⲙⲡⲣⲙⲉⲧⲉ [ⲁⲉ-]
[ⲛ]ⲧⲁⲩⲟⲧⲱⲩ ⲉϥⲓⲧϥ ⲉⲧ[ⲟ-]
[ⲧ]ⲏⲧⲛ ⲛⲧⲁⲧⲁϥ ⲡⲣⲉⲡⲕ-
ⲟⲟⲧⲉ ⲁⲗⲗⲁ ⲉⲓⲱⲁⲛ-
ⲱⲁⲁⲉ ⲙⲙⲏⲧⲛ ⲛ-
ⲧⲡⲱⲣⲁ ⲡⲣⲱⲃ
ⲱⲁⲓⲧⲁⲁϥ ⲛⲏⲧⲛ
ⲟⲛ ⲡⲗⲏⲛ ⲉⲱ-
ⲱⲡⲉ [

4 Copy has ϥⲓⲧϥ.

216

] ?
ⲱⲁ]ⲁⲉ ⲧⲡⲣ[
ⲛⲱⲟⲉⲓⲱ · ⲛⲟⲩⲣⲏⲧⲉ ⲛⲧⲉⲧⲛ[ⲙⲛ-]
ⲧⲁⲟⲉⲓⲥ ⲡⲉⲓⲱⲧ: ⲙⲁⲓⲡⲉⲭ̅ⲥ ⲣⲙ-
ⲟⲩⲙⲉ ⲉⲡⲉⲓⲧⲁ ⲁⲛ ⲙ̅ⲡ̅ⲧⲙⲉ ⲧⲏⲣϥ
ⲙⲟⲩϩ ⲛ̅ⲧⲥⲛⲟⲩϩⲉ ⲕⲛ̅ ⲧⲁⲧⲉⲧⲛ̅-
ⲙⲛ̅ⲧⲁⲟⲉⲓⲥ ⲱⲁⲁⲉ ϩⲟⲗⲱⲥ ϩⲁ-
ⲛ̅ⲡⲉⲓⲣⲁⲥⲙⲟⲥ ⲧⲁⲡⲙⲟⲥ̅ⲧ̅ ⲣⲱⲙⲉ
ⲁⲁϥ ⲙ̅ⲛ̅ⲛⲥⲱⲥ · ϩⲛ̅ⲡⲟⲩⲱⲱⲉ ·
ⲛ̅ⲧⲛⲟⲩⲧⲉ · ⲟⲩⲁⲓ̈ⲡⲁⲣⲁⲥⲕⲉⲩⲁϩⲉ
ⲛ̅ⲡⲉⲕⲗⲏⲣⲟⲥ ⲛ̅ⲧⲉⲓ ⲉⲣⲟⲩⲛ ⲛ̅ⲥⲟⲩ-
ⲣ̄ ⲙ̅ⲙⲱⲁ ⲛ̅ⲡⲣⲟⲥⲕ/ ⲡⲏⲧⲛ̅ · ⲡⲣⲱⲧⲟⲛ
ⲁⲉⲧⲧⲉⲣⲟⲛ ⲛ̅ⲧⲉⲧⲛ̅ϫⲁⲣⲓϩⲉ ⲛⲁⲛ
ⲛⲛⲉⲧⲛ̅ⲥⲕⲩⲗⲙⲟⲥ · ⲉⲧⲟⲩⲁϩ ⲛ̅ⲧⲉⲧⲛ̅-
ⲉⲓ ⲉⲣⲟⲩⲛ ⲉⲧⲉⲕⲕⲗⲏⲥⲓⲁ · ⲛ̅ⲧⲉⲧⲉⲓ-
ⲕⲉⲉⲓⲣⲏⲛⲏ ⲛ̅ⲛⲟⲥ ⲱⲱⲡⲉ ϩⲓⲧⲟ-
ⲧⲏⲧⲛ ⲧⲁⲓ̈ ⲉⲧⲥⲟ ⲛⲥⲁⲉⲓⲣⲏⲛⲏ
ⲛⲓⲙ ⲉⲁⲧⲉⲧⲛ̅ⲁⲁⲥ + ⲙⲁⲓ̈
ⲛⲟⲩⲧⲉ ⲛⲉⲓⲱⲧ ⲱⲉⲡ-
ⲟⲩⲧⲉ ⲡⲗⲁⲱ/ ⲛ̅ϫⲏ-
ⲙⲉ ⲡⲉⲓⲉⲗⲁϫ/

2 ⲡⲣ[ⲟⲥⲕ/ (*v.* 12). 5 ⲁⲛ=ⲟⲛ. 6 Read ⲥⲧⲓ-. 8 For ⲛⲧⲁ. 17 ⲥⲟ=ʔⲥⲱ, or ⲥⲟⲛ.

217

ϯ ⲡⲣⲟ ⲡⲁⲛⲧⲱⲛ ϯ-
ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛ̅ⲧⲉⲕⲙ̅ⲡ-
ⲧⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁϩ ϩⲙ̅ⲡϫ-
ⲱⲕ ⲧⲏⲣϥ ⲛ̅ⲧⲁⲯⲩⲭⲏ ⲙⲛ̅ⲛ-
ⲥⲱⲥ ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̅ⲙⲟⲕ
ϫⲉⲕⲁⲁⲥ ⲉⲕⲛⲁⲁⲥ ϩⲁⲡⲡⲟⲩⲧⲉ
ⲛ̅ⲧⲛ̅ϩⲱⲕ ⲡⲥⲕⲩⲗⲙⲟⲥ ⲛ̅ⲧⲉⲓ
ⲉⲓ ⲱⲁⲧⲁⲙⲡ̅ⲧⲉⲗⲁϫ/ ⲙⲙⲟⲛ ⲡ̅ⲡ̅-
ⲧⲉ ⲥⲟⲟⲩⲛ̅ ⲧⲕϫⲣⲉⲓⲁⲧⲉ ⲁⲧⲱ ⲡⲛⲟⲩⲧⲉ
ⲥⲟⲟⲩⲛ ⲉⲕⲧⲙⲉⲓ ⲟⲩⲁⲓ̈ϩⲱⲱⲩ ⲕⲁⲓ ⲥⲁⲣ
ⲕⲙⲉⲉⲩⲉ ϩⲁⲣⲱⲙⲉ · ⲉⲧϧⲉⲡⲛⲟⲩⲧⲉ
. . . . . ⲡⲥⲕⲩⲗⲙⲟⲥ · ϩⲁⲣⲟⲓ̈
ϩⲙ . . . . . ⲉⲧⲉ ⲕⲁⲓ ⲥⲁⲣ ⲁⲡⲧⲟⲟⲥ
ⲡ ʔ ⲛ̅ⲥⲱⲓ ⲛ̅ⲡⲕⲉⲡ.
ⲡⲛⲁ ʔ ⲙ̅ⲡⲡⲙⲁ ⲉⲡ
ⲛ̅ⲡⲛⲟⲩ ʔ ⲥⲱⲟⲩⲛ ⲡⲁ-
ⲙⲉⲣⲓⲧ ʔ ϩⲙⲧ ⲧⲱⲡⲉ
ⲁⲣ ʔ ⲉⲧⲉⲡϯ
ʔ + ⲧⲁⲁⲥ
ʔ ⲧ ⲛⲉⲓⲱ
ⲉⲧⲟⲩ . . . . ⲁ ⲡⲉ-
ⲧⲣⲟⲥ ϩⲓⲧⲙⲡ-
ⲗⲁⲧⲟⲥ

6 ⲧ above ⲟ. 9 For ⲧⲉϫⲣⲉⲓⲁ; for ⲡⲟⲩⲧⲉ. 17 [ⲛⲉⲓⲱⲧ]. 20 [ⲛⲛⲁⲙⲉⲣⲓ]ⲧ.
21 ⲉⲧⲟⲩ[ⲁⲁϩ ⲁ]ⲛⲁ.

218

ϯ ⲱⲟⲣⲡ̅ ⲙⲉⲛ ⲙ̅ⲡⲉⲛⲱⲁⲁⲉ
ⲛⲉⲗⲁϫ/ ⲧⲛ̅ⲱⲙⲉ ⲉⲧⲉⲧⲛ̅-
ⲙⲛ̅ⲧⲥⲟⲛ ⲉⲧⲛⲁⲛⲟⲩⲥ ⲁⲛⲁ
ⲃⲓⲕⲧⲱⲣⲟⲥ ⲙ̅ⲡⲁⲛⲁ ⲓ̈ⲉⲣⲙⲓ-
ⲁⲥ ⲙ̅ⲛ̅ⲛⲥⲱⲥ ⲉⲧϧⲉⲡⲥⲟⲛ ⲁⲛ-
ⲁⲣⲉⲁⲥ ⲉⲓⲥ ⲛⲛⲟⲩⲧⲉ ⲁⲫⲧⲁ-
ⲥⲥ̄ϥ ⲉⲡⲙⲁ ⲛ̅ⲧⲁϥⲭⲓⲧϥ
ⲁⲣⲓ̈ ⲡⲛⲁ ⲟⲩⲛ, ⲧⲉⲧⲛ̅ⲉⲓ̈
ⲉⲣⲁⲓ̈ ⲛⲉⲥⲛ̅ⲧⲉⲩⲧⲛ̅
ⲁⲣⲓ̈ ⲡⲛⲁ ⲟⲩⲛ ⲙ̅ⲡⲣⲕⲱ ⲛ̅-
ⲱⲟⲩⲗⲟ ϩⲣⲁⲓ̈ ϩⲛⲟⲩⲥⲉ-
ⲡⲉ ⲟⲩϫⲁⲓ̈ ϩⲙⲡⲭⲟⲉⲓⲥ
ⲧⲁⲁⲥ ⲛⲁⲡⲁ ϧⲓⲕⲧⲱⲣ
ⲙⲛ̅ⲛⲁⲡⲁ ⲓ̈ⲉⲣⲙⲁⲓⲁⲥ
ϩⲓⲧⲡⲛⲉⲥⲛⲏⲩ

7 Or ⲥϩϥ. 8 For ⲛⲧⲉⲧⲛ. 9 For ʔ ⲛⲧⲛⲥⲛ-. 15 Written upon the edge.

219

ϯ ϣορπ μεη ϯ[προ]σκυνει η-
τεκμητειωτ ϣατηατ ει-
ϫι πεηιτε τεϥϩ̣ε̣ μ̄περωι
τωϣ ρ̄ ππα ηϫοοτ ηπαρω-
5 με ϩατηκ ϫεμ̄π̄σιη ρωμε
ϯϩηϣ ϩαπερϩ̣[ο η]αρα ϩ-
ωϧ ηιμ ερϣαπαϣηρε ει ϯπαρ[. .]ϣ τα̣μο-
ογε ϩιη̣[. . .]ϯ πλιιι
10 εκϣ[απκα]ϩ̣ατ π̄κε-
ϩ̣[ογ]μσι[

3 ϩωϧ possible. 8 Or]ϥ.

220

ϯ αρι ταϩα-
πι ϣληλ εϫωϊ
π̄αϩαπι αρι τα-
ϩαπι π̄τετπερ̄ ϯ-
5 επϫωλη παϊ κε
ϩαρ ϯϩ̣. . ερ̄ επϫωλη
ημοοτ ηιμ π̄τετπερ̄
ππα π̄τετπεει επρητ
π̄τετπετωϩ̣ π̄ϣη ε-
10 πε̣λωλ παϊ π̄αϩαπι
[. . . . . .] μ̄πι.σιη ρω-
[. . . . . ϩ]̣π̄ϫοεις ϯ

7 For μμοοτ. 9 For ϣε. 11 Perhaps nothing lost before σ, so =μπισπ ρω[με.

221

ϯ αρι ταϩαπι ϩτπομεπτε
ϣτηκοτ̣σ̄πτ̣ε̣ ηκριακη
πε· επποττε τωϣ ηαϭ̄η
ηεπηερητ ον ατω
5 ον ϣληλ εϫωπ̄ ηαϩα-
πι ϫεκας ερεππο̣ττε
σμοτ ερωτη και ϩαρ ϊc τωϣ
ηαη η̣. ϣαϫε μ̄π-
ηεπηερητ ον ατ-
10 ω ον ηεϣληλ ε-
ϫωπ̄ οτϫαι

2 For ϣατει-. 7 ερωτη above.
8 Or ηαη αιϣ.

222

] ταας π̄ϊωϩαππης
ϯκιπε π̄θε αη π̄ταβωκ
π̄τακκω παηι ϫεεπετϫι-
οτε εροϊ ε̣ϣωπε κπαϣ.
5 π̄ηοοτϥ ερο̣τη π̄παιωτ
[ϩ]αμηρ π̄ϥ̄ηοοτ τ . .
an illegible line
αϥϫοος ϫεϯηα-
ταας ηακ

Verso

10 ϯ αρι ταϩα-
πι π̄ϭ̄ηπο-
οτ οτρωμε
παϊ π̄ϥϥϊ
τκλοτε
15 ε̣ϣωπε
κοτα̣ϣ̄ς
̄μμοη
blank

1 [+], or nothing. 2 For σιπε. 3 For πτακω. 14 For σλοσε.

223

+ πλαϣαπε ε̣ϥϩ̣ραϊ
ε̣ϥϣιπε επεϥμερητ
π̄ειωτ ετοτααϧ̣ ανα
ϊϩααϰ μ̄ππ̄σως ανσωτ̄μ
5 ϫεϩαπιηλ πρ̣ϊατρος
ηητ̀ ερο̣τὴ ϣατεκ-
μ̄πτειωτ μ̄ποοτ
ϧ̣ ραστε αρι ταϩαπ[ι]
οτη ε̣ϥϣανει εκϫο̣[οτ]
10 ηαη π̄τεηητ̀ ε̣[ρο̣τη]
. ̄ταη̣ ερο̣τη [

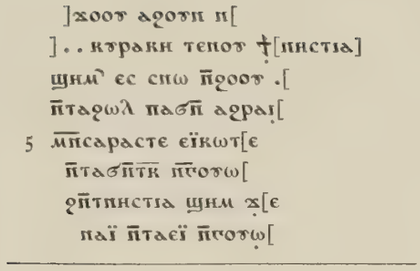
9 Room for 3 in gap, ?[οτϥ].
10 For ητπητ.

225

? ?
μαι[ηοτττε
ετταει[ητ ϧικ-]
τωρ ρ̣ιτπ̄ϊακ̣[ωϧ̣ ηεϥ-]
ϣηρε ϣορπ̄ με[ι ϯπρος-]
5 κυνει π̄τεκμ̄πτειω[τ] ϯταμ[ο π̄]-
τεκμητειωτ ϫεακμοοϣε ρ̣ιτε̣[. .]
ϫεεκπαϫοοτ πρωμε π̄τα-
τωϣ ταπο̣κριςις· εις ρ̣ηητε
αϊτοϣ̄ς μ̄πεϊμα μ̄πρ̣ϫοοτϥ
10 + οτϫαϊ ϩ̣μ̄πϫοεις

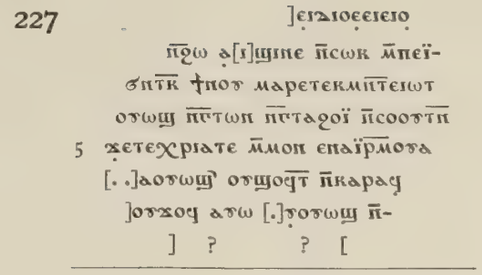
1 ?ηειωτ]. 2 ?ανα ϧικ].
5, 6 ειωτ inserted above.
6 Prob. ρ̣ιτο[οτ], or [τη].

226



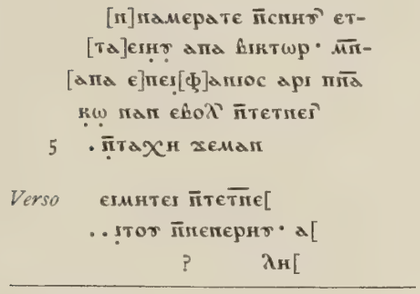
2 For κγριακη; ? read τ[.
5 For μπηca. 6 Same verb as in 8.

227



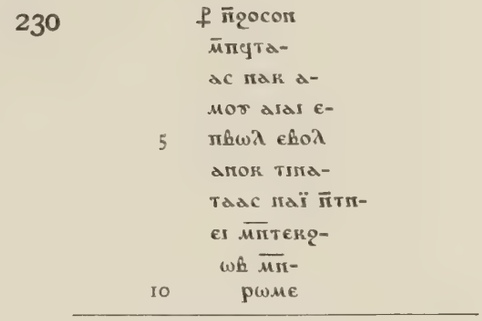
1 Or ⲁⲓⲟⲥ. 1, 2 ? ⲉⲓⲟⲛϩ ⲱⲁ[ⲓ]-.
4 For τωοτπ. 6 ? [π]. 7 ? [πc]ⲟⲩ-.

229



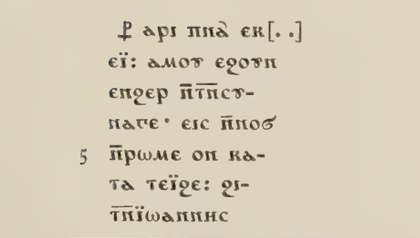
1 Or [+].
5 Prob. nothing before π̄. Not last line.

230



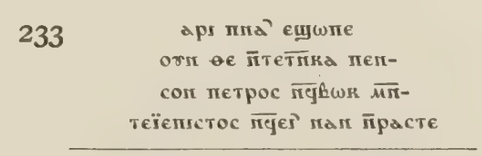
4 Read ⲛⲁⲓ. 7 Read ⲛⲁⲕ.

231



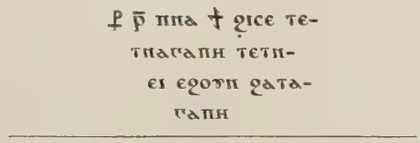
1 ? [ϣⲁⲛ-].

233



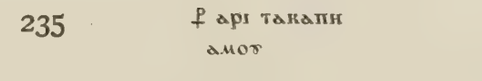
4 For ⲉⲡⲓⲥⲧⲟⲗⲏ.

234



1, 2 For ⲛⲧⲉⲧⲙ-.

235



236

ϯ ϣορ̄π̄ μεν̄ μ̄πϣαχε
τεπροσκυνε αυω τε-
ασπαζε πϣοειϣ π̄νοηρη-
τε μ̄παχοεις ειωτ ετονααϩ
απα κυριακος παπαχ̀ωρητης
μ̄ντοοϥ π̄τϧημε πνοητε
νετσοοτν ϫεες ουμνηϣε π̄-
ρομνε ϯοτωϣ ατραει ερηϲ ν-
ταπροσκυνε π̄τεκμ̄νετονααϩ
[μ̄]πεπροειϣ μ̄πεκοσμος καατ
[ϣα]τεποϥ αλλα ειϣωνε νοτωϣ μ̄-
[ννοϥ]τενε π̄ταω[ϩ]ϥ̄ τεννϩ ερηϲ
[π̄ταν]προσκυνε νακ ντατμοϥ καϊ
[ναρ αιχο]ος ϫεϯναϩωκ π̄ταοτωϣ[ϯ]
[π̄τρ]ομνε αρι ταναν̄ε
[κοτωϣ] ⲁ̣τραϩωκ ϫοοϥ ναϊ ειϣω-
[νε μ̄μοη ϫοοϥ ν]αϊ ον αυω ον ες ϫιμο-
[θεος μ̄νϩ]ατε ετωϣ ατραει ε̣βολ
ϩ̣]ωκ ναϊ ερϥτν ⲁ̣πανϊ
]ⲉ̣ ες ⲟⲩⲣⲟⲉⲓⲧⲉ
]. φιλοθιος π̄ρ̄μ-
κο]ⲩⲕⲗⲓⲟⲛ ⲁⲓⲧ̄π̄-
]ⲩ̣ ⲉⲧⲉⲙⲁⲣⲟⲁⲧ[ⲉ]
]ϫⲉ ⲛ̣ⲁⲓ ⲉϣ̄.
]ⲡⲁⲣⲛⲧ
] ⲛⲁⲕ
]. ⲕ̣

2 τε- for ϯ- (and in 12). 3 Read μπϣοειϣ. 4 Read νειωτ. 5 Accent doubtful. 8 For ετρα- (and in 16). 9 For μντ-. 10 For ροοτϣ; ? for νει-. 13 For μνατι-. 19 For επανι.

238

ϯⲥ̄ ν̄ϩⲉⲓⲱ̄ π̄τⲉⲉϣ-
σω ⲁ̄ⲛ̄ μ̄νετ̄ⲛ̄ⲃⲟⲗ τεποϥ
ϫⲉ̄ ⲛⲁⲉⲓⲱⲧ μ̄̄πρ̄μⲉⲧⲉⲩⲉ
ϫⲉⲛ̄ⲧⲁⲩϩⲟⲣⲉ μ̄μⲟⲓ ν̄ ⲉⲓ̈-
ϣⲱⲧ ν̄ⲟⲩⲗⲁⲁⲩ μ̄μⲟⲛ
ννοητε νετσοοτν ϫⲉⲛ-
π̄τⲉϣⲟⲩ ⲁ̄ⲛ̄ ⲟⲩⲁⲉ π̄τⲉⲣⲟⲥⲉ ⲁ̄ⲛ̄
ⲁⲗⲗⲁ π̄ⲧⲁⲓ̈ⲧⲱⲛ̄ ⲉⲣⲱⲧⲛ̄ ⲟ
ⲛⲁⲉⲓⲱⲧ ϩ̄ ⲧⲉⲡⲟⲥ ϫⲉ ⲉϣⲱⲛⲉ
κⲛⲁϣⲣ̄ ⲟⲩⲙ̄ⲡⲧⲙⲁⲓ̈ⲣⲱⲙⲉ
π̄ⲙⲙⲁⲓ̈ ⲛ̄ⲥⲛ̄ⲧ ⲉⲣⲟⲩⲛ ⲁⲣⲓ ⲧⲁⲕⲛ
ⲁⲗⲗⲁ ⲙⲉⲡⲧⲕϫⲟⲟⲥ

2 ll. erased

Verso

? ? ?
ⲣ̣ⲓⲥ̣ⲉ̣ .. ϫⲓⲥⲏⲟ ⲁ̣ .
ⲉϣⲱⲛⲉ ⲡⲣⲱϩ ⲁⲣⲓⲥⲕⲉ
ⲡⲛⲕ π̄ⲛⲟⲟϥ ⲡϫⲱⲕ ⲛⲁⲓ̈
μ̄ⲛⲁⲉⲓϫⲱⲗϫ ?
ⲕⲁⲗⲙ ? ?
ϫ̄ⲛ̄ⲛ̄ⲧⲁⲓ̣ . . . . . ⲓⲥ̄ ⲛ̄ⲉ̣
ⲏⲟⲧ ? ?
ⲉⲣⲟⲓ̣ ? ?
ⲁ̄ⲛ̄ . ⲏⲉⲧⲉϣⲏ̣ ⲛⲁⲓ
ⲟⲩϫⲁⲓ ⲣ̄ⲡⲧⲥⲟⲙ ⲛ̄-
τετρⲓⲁⲥ ⲉⲧⲟⲩⲁⲁϩ
? ? ?
ⲉⲣⲟⲩⲛ ⲧⲏⲣ̄ⲩ

1 After chrysmon, same sign as in 9; ντε- = nϯ (so below). 8 For ω. 11 For ταναν̄ⲛ. 24 μν(?)πετπεωοτϥ.

239

ϯ ⲣⲁⲟⲏ̄ μ̄πϣα-
ϫⲉ ϯⲁⲥⲡⲁϩⲉ μ̄πετ̄ⲛⲁⲩⲱⲉ-
ⲗⲟⲥ ⲉⲧⲟⲩⲁⲁϩ μ̄̄ⲛ̄ⲥⲱⲥ ϯⲡⲣⲟⲥ-
ⲕⲩⲛⲉⲓ ⲛ̄ⲧⲣⲁⲥⲱⲥⲧⲛⲓ ⲛ̄ⲧⲉ-
ⲧ̄ⲙ̄ⲛ̄ⲧⲣⲉϥϣⲙϣⲉ ⲛⲟⲩⲧⲉ ⲉⲧⲧⲁⲓ̈-
ⲛⲧ ⲉⲡⲉⲓϫⲙ ⲁⲧⲉⲧ̄ⲛⲁⲥⲁⲡⲛ ϫⲟ-
ⲟⲩ ⲛⲁⲓ̈ ⲣⲱⲥ ⲟⲩⲛ̄ ⲥⲩⲛⲥⲁⲧⲁⲥⲓⲥ
ⲣ̄ⲡⲧⲙⲛⲧⲉ ϯⲛⲟⲩ ϯⲉⲩϫⲁⲣⲓⲥ-
ⲧⲁ ⲛ̄ⲧⲟⲟⲧϥ̄ μ̄ⲛⲛⲟⲩⲧⲉ ϯ-
ⲉⲩϫⲁⲣⲓⲥⲧⲁ ⲛⲧⲟⲟⲧ̄ⲥ̄ ⲛ̄ⲧⲉⲧ̄ⲛ̄-
ⲁⲩⲁⲡⲛ ⲁⲗⲗⲁ ⲡⲧⲁⲓ̈ⲟⲩⲱϣ μ̄-
ⲙⲁⲧⲉ ⲙⲁ ⲉⲃⲱⲕ ⲉⲡⲁⲧⲟⲟⲩ ⲁⲡ-
ⲟⲕ ⲭⲣⲓ[ⲥ]ⲧⲟϫⲱⲣⲟⲥ ϯⲟⲩⲱϣⲧ̀ μ-
ⲡⲉⲓϫⲡⲟⲥ π̄ⲛⲉⲧ̄ⲛⲟⲩⲣⲏ-
τε ετοναϩ + ⲏ ⲁ̣ⲩ̣ⲓ[ⲁ τριⲁⲥ]

7 For ⲥⲩⲛⲥⲁⲥⲓⲥ. 8 For τιμητε.

240

ⲉⲧⲟ[
ⲉⲧⲟⲩⲁⲁ[ϩ
π̄ⲛⲉⲧ̄ⲛⲣⲓⲥⲉ μ̄[
ⲭⲉ ⲛⲓⲙ̀ ⲁⲛⲟⲕ [
ⲛⲁⲛⲟⲩⲥ, ⲉϣⲱⲛ[ⲉ] ⲁⲡⲉⲛⲉⲓⲱⲧ ⲁⲛ̣[
ⲛⲟⲟⲩ ⲛⲟⲩⲱ ⲛⲁⲓ ⲣⲓⲧ̄ⲡⲁⲛⲁ ⲁⲛⲁ[ⲛⲁⲥ] ⲡⲡⲣⲉⲥϩ/
ⲁⲛⲁ ⲥⲛⲑ μ̄ⲡⲓ̈ⲱⲥⲛϥ ϣⲙⲉ ⲉⲣⲱⲧⲛ̄ ⲉⲙⲁⲧⲉ
π̄ⲣⲟⲩⲟ ϫⲉ ⲡⲁⲥⲟⲛ ⲛⲁϥ̄ⲣⲣⲟ μ̄ⲡⲡⲉⲥⲛⲏⲧ
ⲧⲏⲣⲟⲩ ϫⲓⲛⲡⲛⲟϭ ϣⲁⲧⲉⲛⲟⲩ μ̄ⲡⲉⲓ̈ⲧⲁ-
ⲣⲟ π̄ⲉⲓ̀ ⲁⲗⲗⲁ ϯⲛⲏⲧ ⲧⲉⲡⲟⲩ ⲉⲓ̈ϣⲁⲛϯ ⲟⲩⲱ̀
ⲧⲁⲁⲥ π̄ⲛⲁⲉⲓⲟⲧⲉ ⲉⲧⲟⲩⲁⲁϩ ⲣⲓⲧⲡⲡⲉⲥ-
ⲥⲟⲛ π̄ⲛⲉⲓ̈ⲗⲁϫ/ ⲟⲩϫⲁⲓ ⲉ̄ⲙ̄-
ⲡϫⲟⲓ̈ⲥ + + +

4 π]ⲭⲉ. 5 ?[ⲁⲛⲧⲁ. 6 τⲙ]ⲛⲟⲟⲩ. 9 After ⲛⲟϭ, ϣⲁⲛⲕⲟⲩⲓ omitted. 12 For ⲛⲉⲗⲁϫ/.

241

ⲧ̀
ⲡⲱⲟⲣⲡ̄
ⲙⲉⲛ ⲛ̄ⲧⲱⲁϫⲉ ϯ-
ⲱⲙⲡⲉ ⲉⲡⲁⲙⲉⲣⲓⲧ̀ ⲡⲉⲓ̈ⲱ̄
ⲥⲁⲕⲁ̣ⲩ̀ ϯⲁⲥⲡⲁⲍⲉ
ⲙ̄ⲡⲉⲕⲁⲅⲅⲉⲗⲟⲥ ⲉⲧⲟⲩⲁⲁⲏ
ⲙⲁⲣⲉⲧⲉⲕⲙ̄ⲡ̄ⲧⲉⲓⲱⲧ
ⲟⲩⲱⲱⲉ ⲛ̄ⲥ̄ϧⲟⲟⲩ ⲡⲉⲕ̈ⲟⲩ-
ϧⲁⲓ̈ ⲡⲁⲓ̈ ⲉⲱϧⲡⲉ ⲑⲉ̀ⲧⲉ̀ ⲛ̄-
ⲧⲁⲉⲓ̀ ⲉⲡⲣⲏⲧ ⲛ̄ⲟⲩⲱⲱⲉ ⲥⲁⲣ
ⲉⲉⲓ ⲉⲡⲣ̀[ⲏⲧ] ⲡⲁⲕ ⲧⲉⲡⲟⲩ ⲙ̄-
ⲡⲓⲥ̄ⲛ̄ [ⲧ]ϧ̣ⲓ̣[ⲟ]ⲥ̣ ⲉⲧⲃⲉⲟⲩⲣⲱⲏ̈
ⲉⲁⲩⲧⲁⲣⲟⲓ̈ ⲫ̀ ⲧⲁⲁⲥ
ⲛ̄ⲡⲁⲙⲉⲣⲓⲧ̀ ⲛ̄-
ⲉⲓⲱⲧ̀ ⲓ̈ⲥⲁⲁⲕ

Verso, in other direction

ⲣⲓⲧⲛⲓⲱ-
ⲥⲛⲫ ⲡⲓⲉⲗⲁ-
ⲭⲓⲥⲧⲟⲥ +

242

ⲉⲧⲃⲉⲫⲱⲏ̈ ⲛ̣[
ⲧ̣ⲛⲟⲟⲩⲩ ⲡⲁⲕ ϫⲉⲟⲩⲣ[ⲱ]-
ⲫ̀ ⲛ̄ⲁⲃⲱⲁⲕ ⲉⲣⲟⲩ ⲁⲛ̄-
ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲥⲟⲟⲩⲛ̣
ϫⲉⲉⲛⲉⲟⲩⲛ̄ ⲥⲟⲙ ⲙ̄-
ⲙⲟⲓ̈ ⲛⲉⲓ̈ⲛⲁⲉⲡⲉ
ⲛ̄ⲧⲁⲁⲡⲁⲛⲧⲁ ⲉⲣⲟ-
[ⲕ]ⲛ̣ⲉ ⲁⲗⲗⲁ ⲛ̄[. . .]
ⲡⲁⲕ ϯⲧⲉ ⲑⲉ [. . .]
ⲕ ⲣⲱⲱⲕ ⲟⲛ ⲟⲩϫⲁ̣[ⲓ]
ⲣⲙ̄ⲡϫⲟⲉⲓⲥ +

1 Not first line; ? ⲛ[ⲧⲁⲩ-], or [ⲧⲁⲓ-].
3 For ⲟⲃⲱⲕ. 8 3, or 4 missing.
9 For ⲧⲁⲓⲧⲉ.

243

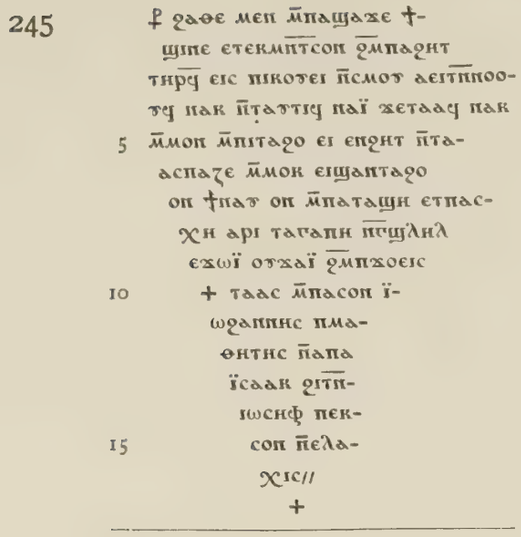
ⲧ̀ ⲁⲡⲟⲕ ⲁⲡⲁⲡⲓⲁⲥ
ⲡⲉⲧⲡⲥⲟⲛ ⲉⲡⲉⲓ̈ⲧⲛ
ⲁⲓ̈ϫⲟⲟⲥ ⲛ̄ⲧⲉⲧⲡⲙ̄ⲡ̄[ⲧ-]
ⲉⲓⲱⲧ ϫⲉϯⲡⲛⲧ
ⲉⲡⲣⲏⲧ ⲙⲡⲉⲓⲙⲁⲩ
ⲧⲉⲓⲙⲟⲩ ⲙ̄ⲡ̄ⲣ̄-
ⲓ̈ⲏ ⲣⲟⲟⲩⲱ ⲫⲱⲏ̈
ⲧⲛⲱ ⲁⲛ

244

Fibres ϯ→ ⲧⲉⲕⲥⲏⲱ ⲡⲥϫ[ⲱ] ⲣⲓϫ̣ⲱⲓ̣ . . . . ⲓⲧ . . ⲣⲥ̣ . ⲕ . . . ⲓ̣
ⲛ̄ⲛ̄ⲥⲡⲛⲟⲩ ⲙ̄ⲙⲁⲓ̈ⲡⲟⲩⲧⲉ ⲧⲛⲣⲟⲩ ⲉⲧⲣⲁⲣⲧⲛⲕ——
ⲙⲁⲣⲉⲡⲉⲕⲡⲁ ⲧⲁⲣⲟⲓ ⲟⲩⲡ ⲛ̄ⲥ̄ⲱ ⲡⲙⲛⲣ[
ⲙ̄ⲡⲉⲕⲣ̄ⲙⲣⲁⲗ ⲣ̄ⲙⲡⲉⲕⲣⲏⲧ̀ ⲁⲩⲱ ⲙⲁ̣[ⲣⲉ-]
ⲧⲉⲕⲣⲙⲣⲁⲗ ⲧⲁⲱⲛⲣⲉ ⲡⲣⲟⲥⲕⲧⲡⲉⲓ ⲙ̄ⲡⲱⲟⲉⲓⲱ
ⲛ̄ⲡⲉⲕⲟⲧⲉⲣⲛⲧⲉ ⲙ̄ⲡⲁⲡⲁⲛⲓ̈ ⲧⲛⲣⲟⲩ ⲙⲁⲣⲉ-
ⲡⲉⲕⲡⲁ̀ ⲧⲁⲣⲟ ⲙⲁⲕⲣⲙⲁ ⲧⲁⲱⲛⲣⲉ ⲟⲩⲡ——
ⲁⲩⲱ ⲧⲉⲕⲣ̄ⲙⲣⲁⲗ̀ ⲛ̄ⲧⲱⲗⲛⲗ ⲉϫⲱⲥ ⲙ̄ⲡ-
ⲡⲁⲡⲁⲛⲓ̈ ⲧⲛⲣⲟⲩ ⲉⲡⲉⲓⲁⲛ ⲟⲩⲡ ⲁⲓ̈ⲉ ϫⲉⲉⲙⲛⲧ
ⲉⲣⲛⲥ ⲛ̄ⲧⲁⲡⲣⲟⲥⲕⲧⲡⲉⲓ ⲛ̄ⲧⲉⲕⲙ̄ⲡⲡⲉⲧ-
ⲟⲧⲁⲉ̀ ⲁⲩ̣ⲕⲟⲧⲓ̈ ⲛ̄ⲣⲱⲏ̈ ⲁⲓ ⲣⲁⲧ ⲙ̄ⲡⲥ-
ⲥⲉⲣⲫⲉ ⲙⲁⲣⲉⲡⲉⲕⲡⲁ̀ ⲧⲁⲣⲟⲓ̈ ⲟⲩⲡ ⲣ̄ⲱⲁⲡ-
ⲡⲥⲁⲣ ⲙⲛⲛⲁ ⲉⲓ̈ ϫⲉⲉⲙⲛⲧ ⲉⲣⲛⲧ ⲧⲛⲟⲟⲩ
ⲡⲉⲕⲟⲩϫⲁⲓ̈ ⲡⲁⲓ̈ ⲉⲧⲛⲁⲡⲟⲩⲩ ⲡⲁⲓ̈ ⲙ̄ⲡ-
ⲧⲉⲕⲥⲏⲱ ⲛ̄ⲥⲱ ⲣⲓϫⲱⲓ̈ ⲙ̄ⲡⲡⲁⲛⲓ̈ ⲧⲛⲣⲩ̀ ⲙ̄ⲡ-
ⲙ̄ⲡⲙⲁⲕⲣⲙⲁ ⲧⲁⲱⲛⲣⲉ ⲟⲩϫⲁⲓ̈ ⲣⲙⲡϫⲟⲉⲓⲥ
ⲛ ⲁⲥⲛⲁ ⲧⲣⲉⲓⲁⲥ ⲉⲩⲣⲁⲫ/ ⲙⲛⲛ ⲁⲟⲧⲣ ⲁ̄ ⲓ̈ⲡⲁⲓⲕ/
ⲓ̈ⲉ

1 ϫω = ⲥω (*cf.* 15), but here not ⲧⲛⲣⲩ; possibly [ⲙⲡⲡⲁⲛ]ⲓ ϯ[ⲡ]ⲣⲟ[ⲥ]ⲕ[ⲧⲛⲉ]ⲓ.
2 and 7 A line fills space at end. 3 For ⲕⲱ; prob. ⲙⲛⲟ[ⲧⲉ].
8 ⲁⲩⲱ was ⲱⲗⲛⲗ. 9 ? for ⲁⲓⲉⲓ (*cf.* 13). 11 Or ⲁⲟⲧ.

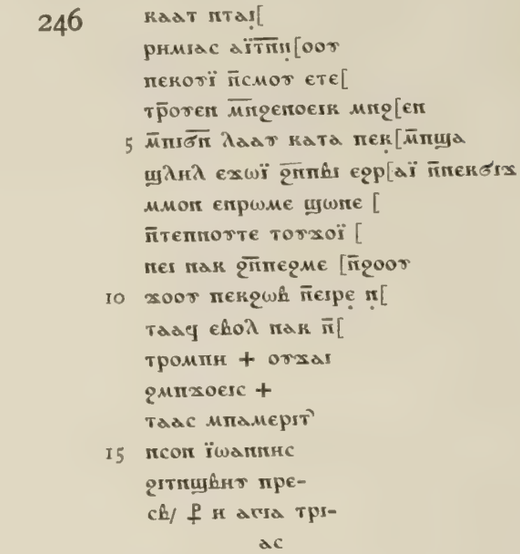
245



Ⲡ ϩⲁⲑⲉ ⲙⲉⲛ ⲙ̄ⲡⲁϣⲁϫⲉ ⲧ-
ϣⲓⲡⲉ ⲉⲧⲉⲕⲙ̄ⲡ̄ⲥⲟⲛ ⲥ̅ⲙⲡⲁⲣⲏⲧ
ⲧⲏⲣⲟ̅ ⲉⲓⲥ ⲛⲓⲕⲟⲩⲉⲓ ⲛ̄ⲥⲙⲟⲩ ⲁⲉⲓⲧ̄ⲡⲟⲟ-
ⲩⲉ ⲛⲁⲕ ⲛ̄ⲧⲁⲩⲧⲓϥ ⲛⲁⲓ ϫⲉⲧⲁⲁϥ ⲛⲁⲕ
ⲙ̄ⲙⲟⲛ ⲙ̄ⲡⲓⲧⲁⲣⲟ ⲉⲓ ⲉⲡⲣⲏⲧ ⲛ̄ⲧⲁ-
ⲁⲥⲡⲁϫⲉ ⲙ̄ⲙⲟⲕ ⲉⲓϣⲁⲛⲧⲁⲣⲟ
ⲟⲛ ⲧⲛⲁⲩ ⲟⲛ ⲙ̄ⲡⲁⲧⲁϣⲏ ⲉⲧⲡⲁⲥ-
ϫⲏ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ ⲛ̄ⲥ̅ϣ̅ⲗⲏⲗ
ⲉϧⲱⲓ ⲟⲩϧⲁⲓ ⲥ̅ⲙⲡϫⲟⲉⲓⲥ
+ ⲧⲁⲁⲥ ⲙ̄ⲡⲁⲥⲟⲛ ⲓ-
ⲱϥⲁⲛⲛⲏⲥ ⲡⲙⲁ-
ⲟⲛⲧⲏⲥ ⲛ̄ⲁⲡⲁ
ⲓⲥⲁⲁⲕ ⲥⲓⲧ̄ⲡ-
ⲓⲱⲥⲏⲫ ⲡⲉⲕ-
ⲥⲟⲛ ⲛ̄ⲉⲗⲁ-
ϫⲓⲥ//
+

4 For ⲧⲁⲧⲁⲁϥ. 5 Read ⲉⲉⲓ.
7 ? For ⲧⲙⲏⲧ.

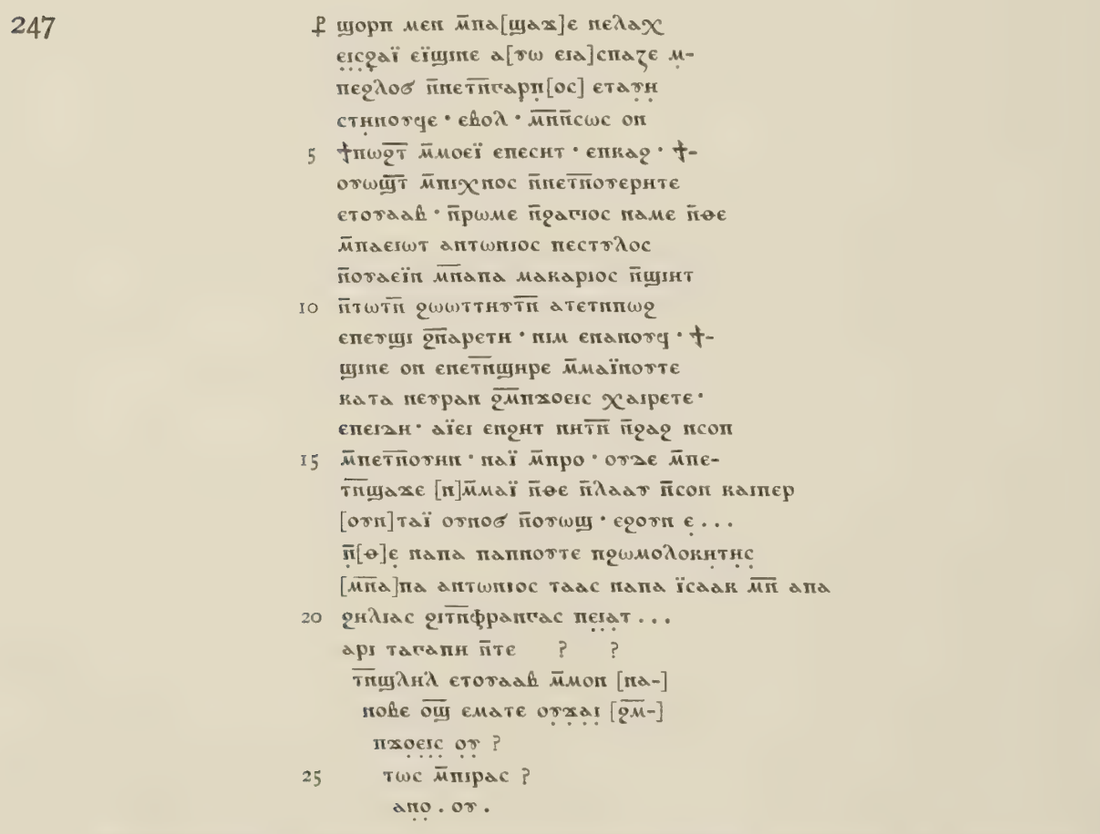
246



ⲕⲁⲁⲧ ⲡⲧⲁⲓ[
ⲣⲏⲙⲓⲁⲥ ⲁⲓⲧ̄ⲡⲓ[ⲟⲟⲩ
ⲡⲉⲕⲟⲩⲓ ⲛ̄ⲥⲙⲟⲩ ⲉⲧⲉ[
ⲧⲣⲟⲩⲉⲛ ⲙ̄ⲡⲣⲉⲡⲟⲉⲓⲕ ⲙⲡⲣ[ⲉⲛ
ⲙ̄ⲡⲓⲥ̄ⲛ ⲗⲁⲁⲩ ⲕⲁⲧⲁ ⲡⲉⲕ[ⲙ̄ⲡϣⲁ
ϣⲗⲏⲗ ⲉϧⲱⲓ ⲥ̅ⲙⲡⲏⲓ ⲉⲣⲣ[ⲁⲓ ⲛ̄ⲡⲉⲕⲥⲓϫ
ⲙⲙⲟⲛ ⲉⲡⲣⲱⲙⲉ ϣⲱⲡⲉ [
ⲛ̄ⲧⲉⲡⲡⲟⲩⲧⲉ ⲧⲟⲩϫⲟⲓ [
ⲛⲉⲓ ⲛⲁⲕ ⲥ̅ⲙⲡⲉⲣⲙⲉ [ⲛ̄ⲣⲟⲟⲩ
ϫⲟⲟⲩ ⲡⲉⲕⲣⲱⲙ ⲛ̄ⲉⲓⲣⲉ ⲛ̣[
ⲧⲁⲁϥ ⲉⲃⲟⲗ ⲛⲁⲕ ⲛ̄[
ⲧⲣⲟⲙⲡⲛ + ⲟⲩϫⲁⲓ
ⲥ̅ⲙⲡϫⲟⲉⲓⲥ +
ⲧⲁⲁⲥ ⲙⲡⲁⲙⲉⲣⲓⲧ̀
ⲛⲥⲟⲛ ⲓ̈ⲱⲁⲛⲛⲏⲥ
ⲣⲓⲧⲛ̀ⲧⲏⲛⲧ ⲡⲣⲉ-
ⲥ̄ⲃ̄/ Ⲡ ⲙ ⲁⲩⲁ ⲧⲣⲓ-
ⲁⲥ

2 ⲓⲉ]ⲣⲏⲙⲓⲁⲥ. 3 For ⲡⲉⲓ-. 5 Or [ⲧⲁⲉⲓⲟ.
10 Or ⲉⲓⲣⲏ[.

247



Ⲡ ϣⲟⲣⲡ ⲙⲉⲛ ⲙ̄ⲡⲁ[ϣⲁϫ]ⲉ ⲡⲉⲗⲁϫ
ⲉⲓⲥϩⲁⲓ ⲉⲓⲉ̀ϣⲓⲡⲉ ⲁ[ϫⲱ ⲉⲓⲁ]ⲥⲡⲁϫⲉ ⲙ̄-
ⲡⲉⲣⲗⲟⲥ̀ ⲡⲡⲉⲧⲡ̄ⲥⲁⲣⲝ[ⲟⲥ] ⲉⲧⲁⲩⲏ
ⲥⲧⲏⲡⲟⲩⲫⲉ · ⲉⲃⲟⲗ · ⲙⲡⲡ̄ⲥⲱⲥ ⲟⲛ
ⲧⲡⲱϩⲧ̀ ⲙ̄ⲙⲟⲉⲓ̈ ⲉⲡⲉⲥⲏⲧ · ⲉⲡⲕⲁϩ · ⲧ-
ⲟⲩⲱϣⲧ̀ ⲙ̄ⲡⲓϫⲡⲟⲥ ⲡⲡⲉⲧⲡ̄ⲟⲩⲉⲣⲏⲧⲉ
ⲉⲧⲟⲩⲁⲁϩ · ⲡⲣⲱⲙⲉ ⲡⲣⲁⲥⲓⲟⲥ ⲛⲁⲙⲉ ⲡ̄ⲟⲉ
ⲙ̄ⲡⲁⲉⲓⲱⲧ ⲁⲡⲧⲱⲡⲓⲟⲥ ⲡⲉⲥⲧⲩⲗⲟⲥ
ⲡ̄ⲟⲩⲁⲉⲓ̈ⲛ ⲙ̄ⲡⲁⲡⲁ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲡ̄ϣⲓⲛⲧ
ⲡ̄ⲧⲱⲧⲛ̄ ⲣⲱⲱⲧⲧⲏⲧⲧⲛ̄ ⲁⲧⲉⲧⲡⲡⲱϩ
ⲉⲡⲉⲧϣⲓ ⲥ̅ⲡⲁⲣⲉⲧⲏ · ⲛⲓⲙ ⲉⲡⲁⲡⲟⲧϥ · ⲧ-
ϣⲓⲡⲉ ⲟⲛ ⲉⲡⲉⲧⲡ̄ϣⲏⲣⲉ ⲙ̄ⲙⲁⲓ̈ⲡⲟⲧⲧⲉ
ⲕⲁⲧⲁ ⲡⲉϫⲣⲁⲓ ⲥ̅ⲙⲡϫⲟⲉⲓⲥ ϫⲁⲓⲣⲉⲧⲉ ·
ⲉⲡⲉⲓⲁⲏ · ⲁⲓⲉⲓ ⲉⲡⲣⲏⲧ ⲡⲏⲧⲡ̄ ⲡⲣⲁϥ ⲛⲥⲟⲛ
ⲙ̄ⲡⲉⲧⲡⲟⲩⲏⲓ · ⲛⲁⲓ̈ ⲙ̄ⲡⲣⲟ · ⲟⲩⲁⲉ ⲙ̄ⲡⲉ-
ⲧⲡϣⲁϫⲉ [ⲛ]ⲙ̄ⲙⲁⲓ̈ ⲛ̄ⲑⲉ ⲡ̄ⲗⲁⲁⲩ ⲡ̄ⲥⲟⲛ ⲕⲁⲓⲡⲉⲣ
[ⲟⲩⲛ]ⲧⲁⲓ̈ ⲟⲩⲛⲟⲥ̀ ⲡⲟⲩⲱϣ · ⲉⲣⲟⲩⲛ ⲉ . . .
ⲛ̄[ⲟ]ⲉ ⲡⲁⲡⲁ ⲡⲁⲡⲡⲟⲩⲧⲉ ⲡⲣⲱⲙⲟⲗⲟⲕⲏⲧⲏⲥ
[ⲙ̄ⲡⲁ]ⲡⲁ ⲁⲡⲧⲱⲡⲓⲟⲥ ⲧⲁⲁⲥ ⲡⲁⲡⲁ ⲓⲥⲁⲁⲕ ⲙ̄ⲡ ⲁⲡⲁ
ⲣⲏⲗⲓⲁⲥ ⲣⲓⲧⲡ̄ⲫⲣⲁⲡⲥⲁⲥ ⲡⲉⲓⲁⲧ . . .
ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ ⲛ̄ⲧⲉ ? ?
ⲧⲡϣⲗⲏⲗ ⲉⲧⲟⲩⲁⲁϩ ⲙ̄ⲙⲟⲛ [ⲡⲁ-]
ⲛⲟⲩⲉ ⲟⲩ̄ ⲉⲙⲁⲧⲉ ⲟⲩϧⲁⲓ [ⲥ̅ⲙ-]
ⲡϫⲟⲉⲓⲥ ⲟⲩ ?
ⲧⲱⲥ ⲙ̄ⲡⲓⲣⲁⲥ ?
ⲁⲛⲟ . ⲟⲩ .

3 For ⲕⲁⲣⲡⲟⲥ ⲉⲧⲧⲁⲩⲉ. 4 For ⲥ̄ⲧ-. 17 Probably ⲉⲣⲱⲧⲛ. 20 ⲙⲡϣⲁ (or ⲙϣⲁ).
21 ? [ⲧⲛⲣ ⲡⲁⲙⲉⲉⲩⲉ ⲥ̅ⲡⲡⲉ-]. 25 ? ⲡⲓⲣⲁⲥⲙⲟⲥ. 26 Written on the edge.

248

ⲣ
ⲛ̄ⲧⲟⲕ ⲁⲉ
ⲡⲁⲙⲉⲣⲓⲧ ⲡ̄ⲙ̄ⲛⲣⲉ
ⲉⲡⲉⲓⲁⲏ ⲉⲓⲭⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲕ
ⲙ̄ⲙⲏⲛⲉ ⲛⲁⲕ ⲭⲉⲙⲁⲣⲓⲁⲙ ⲉ-
ⲥⲉⲡⲟⲭⲗⲉⲓ ⲛⲁⲓ̈ ⲉⲕⲭⲱ ⲙ̄ⲙⲟⲥ ⲭⲉⲕⲁⲥ

ⲙ̄ⲙⲁⲛⲧⲉⲥⲣⲧⲟⲙⲡⲏⲥⲕⲉ ⲙ̄ⲙⲟⲥ ⲕⲁⲗⲱⲥ
ⲧⲛⲟⲩ ⲉⲥ ⲣⲏⲧⲉ ⲁⲥⲟⲣ̄ⲭ̄ ⲙ̄ⲡⲁⲣⲟ ⲁⲥⲕⲁⲉⲓⲥ
ⲣⲓⲃⲟⲗ ⲙ̄ⲡⲣⲟ· ⲁ̣ⲥ̣ⲕ . . . ⲁ̣ⲛ̣ ⲭⲓⲡⲡ̄ⲙ̄ⲙ̄-
ⲟ̣ⲣ̄ⲡ̄ ⲙ̄ⲡⲟⲟⲩ ⲧⲛⲟⲩ ⲡⲁⲙⲉⲣⲓⲧ ⲡ̄ⲙ̄ⲛⲣ-
ⲉ̣ ⲉⲓⲙⲉ ⲭⲉⲉⲏ[ ]ⲣⲉⲩ̣
ⲕⲡⲁ̣ⲙ̄ⲙⲭⲟⲟ̣[

5 ⲛⲁⲕ superfluous. 6 c (1°) very doubtful; for ⲕⲁⲁⲥ. 8 Perhaps nothing after ⲉⲓ.
11 Or ⲉⲕ[. 12 ⲭⲟⲟ[c, or ⲭⲟⲟ[ϩ.

249 Fibres ↓ →

A
ⲥϩ]ⲛⲧⲁⲍⲉ ⲉⲥⲙ̄ⲡ [
ⲉ]ⲁⲟⲛ ⲛ̄ⲧⲟⲟⲩ ⲙ̄ⲡⲛⲁϩ ⲛ̄ⲧⲁϩϩ[
]ⲁ . . ⲛ̄ⲧⲉⲥⲣϩ̣ⲏ̣ ⲁⲓⲙⲉⲧⲁ̣[

B
] ⲛⲧⲉⲧⲛⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ
]ⲉⲣ ⲡⲙⲛⲁ ⲛ̄ⲧⲣⲟⲥⲕⲉⲡⲉⲓ ⲙⲛⲧ̄ⲡ
]ⲙ ⲁⲡⲉⲡⲓⲥⲕ[o]/ ⲭⲟⲟⲥ ⲉⲣⲟⲓ̈ ⲭⲉⲡⲁⲛⲣ
]ⲧⲉⲧ̄ⲡⲉⲓ ⲟⲛ ⲉⲣⲏⲧ ⲉⲡⲉⲧ̄ⲡⲧⲟⲡⲟⲥ
margin

Verso, in other direction.

B
margin
ⲡ]ⲉⲓⲧⲟⲛ ⲛⲁⲑⲉⲣⲁⲡⲉⲩⲉ ⲙ̄ⲙⲱⲧⲡ ⲛ̄-
]ϩⲉ ⲡ̄ⲡⲉⲧ̄ⲡⲟⲩⲛⲣⲏⲧⲉ ⲉⲧⲟⲩⲁⲁϩ ⲙ̄ⲡ-
] ⲉⲧⲉⲧ̄ⲡⲉⲓⲣⲉ ⲡ̄ⲡ̄ⲙⲉⲩⲉ. ⲉ̣ⲡ̄ⲡⲉⲧ̄ⲡⲛⲗⲏⲗ

A
]ⲉ ⲉⲡⲉϩ ⲉⲓⲥ ⲡⲓⲕⲟⲧⲓ̈ ⲡ̄ⲟⲧⲁⲧ̣[ⲉ
] ⲛⲁⲣⲱⲧⲡ + ⲥⲣⲁⲓ̈ ⲡⲉⲧ̄ⲡⲟⲩ̣ϫ̣[ⲁⲓ̈

7 For ⲟⲛ ⲉⲛⲣⲏⲧ. 8 Or ⲛ]. 9 ? ⲁⲥⲡⲁ].

250 Fibres ↓ →

ⲧⲛⲣ]ⲟⲥⲕⲧⲛⲉⲓ ⲁⲧⲱ ⲧⲁⲥⲡⲁⲍⲉ ⲛ̣[
]ⲏ ⲛ̄ⲧⲁⲯⲩⲭⲏ ⲙ̄ⲡ̄ⲛ̄ⲥⲱⲥ ⲧⲥⲟⲡⲥ [
]ⲱⲉⲣⲉ ⲉⲧⲱⲱⲡⲉ ⲙⲙ̄ⲟⲛ ⲉ[
].ⲣⲟⲓ̈ⲧⲉ ⲧⲥⲟⲟⲩⲛ ⲁⲛ : ⲭⲉⲟⲩⲁ[
]ⲧ̣ⲱⲏⲣ ⲁⲧⲱ ⲉⲓⲥⲟⲡⲥⲛ ⲁⲧⲱ ⲉ[ⲓ
]ⲧⲉ ⲭⲉⲉⲕⲛⲁⲧⲡ̣ⲛⲟⲟⲩ ⲟⲩⲥⲙⲟⲩ ⲛ̣[

]ⲛⲁⲓ̈ . ⲛ . ⲟ̣ⲧ̣ⲱⲱ ⲧⲁⲣⲟⲩⲱ̣.[
blank
] ⲕⲁⲧⲁ ⲥⲙⲟⲩ ⲛⲓⲙ ⲁⲛ[ⲁ] ⲕ̣ⲩⲣⲓ̣[
] ⲡⲁⲡⲁϫⲱⲣ/ + ⲛ̣ⲁⲛ̣ⲧⲱⲛ[
ⲡⲉⲕⲱ̣[

2 ⲉⲙⲡⲭⲱⲕ ⲧⲏⲣ]ⲩ. 4 Perhaps]ⲥ; ? [ⲓⲙⲱⲛ. 5 ⲉⲓ]. 6 ? ⲧⲉⲕⲙⲡⲧⲙⲁⲓⲡⲟⲩ]; ? ⲛ[ⲁⲥ.
8 ⲉⲧⲧⲁⲓⲛⲩ]; end quite doubtful. 9 Or ⲥⲱⲛ[. 10 Not ⲉ̣[, perhaps [ⲛⲣⲉ.

251

ⲣ ⲉⲁⲟⲛ ⲙⲡⲱⲁϫⲉ ⲧⲡⲣⲟⲥⲕ/ [ⲁⲧⲱ]
ⲧⲁⲥⲡⲁⲍⲉ ⲡⲛⲁϫⲓⲥⲟⲟⲩⲉ ⲉⲧⲧⲁⲓⲛⲩ ⲁ[
ⲭⲉⲡⲥⲱⲙⲁ ⲙ̄ⲡⲛⲟⲩ ⲡⲣⲱⲙⲉ [
ⲁⲡⲁⲣⲛⲧ ⲙ̄ⲙⲁⲣ ⲁⲗⲗⲁ ⲙ̄ⲡⲥⲱⲥ ⲁ[
ⲭⲉⲥ ⲁⲩⲙ̄ⲧⲟⲛ ⲁⲡⲁⲣⲛⲧ ⲙ̄ⲧⲟⲛ ⲁⲣ[
ⲡⲣⲟⲥⲕⲧⲛⲉⲓ ⲛⲁⲩ ⲙ̄ⲡⲁⲣⲁⲛ ⲱⲁⲛⲧ[
ⲁⲣⲓ ⲡ[

3 ?[ⲱⲱⲡⲉ]. 4 ?[ⲕⲁⲟⲟⲥ].
5 For ⲭⲉⲉⲓⲥ; ? [ⲓ ⲡⲡⲁ ⲙⲡ-]. 7 [ⲡⲁ.

252

ⲣ ⲉⲁⲟⲉ ⲙⲉⲛ ⲙ̄ⲡⲁ-
ⲱⲁϫⲉ ⲡ̄ⲉⲗⲁϫⲓⲥϫ
ⲧⲱⲓⲛⲉ ⲉⲛⲁϫⲟⲉⲓⲥ ⲡ̄ⲉⲓ-
ⲱⲧ ⲙ̄ⲡⲉⲧⲉⲧ̄ⲡⲱⲓⲛⲉ ⲡ̄-
ⲥⲱⲓ̈ ⲉ̣ⲡ̄ⲧⲡⲁⲥϫⲁ̀ ⲭⲉⲧ-
ⲟⲛϩ ⲉ̣ⲡ̄ⲧⲙⲟⲟⲩⲧ ⲉⲁⲡⲟⲛ ⲉⲉ-
ⲡⲣⲱⲙⲉ ⲉⲱⲁⲧⲱⲱⲡⲉ ⲡⲗ-
ⲙⲛ ⲁⲡⲁⲣⲛⲧ ⲥⲱⲧⲡ ⲉⲣⲟⲓ̈ ⲁⲗⲗⲁ
ⲉⲡⲱⲁⲛⲱⲛϩ [

3 Read ⲛⲁϫⲟⲉⲓⲥ. 6 Prob. ⲉⲡ = (ⲱⲡ) ⲭⲡ.

253 Fibres ↓→

† εις ποεϊκ αϊτπποστсοτ ϱ[ιτ̅μ̅]φιλημων ετсο-
λ̅σ̅ ετтооβε πταϊκαατ ϣαη[...]ει хεπερωме
πατ ερ[ο]οτ · ετβεταποκρισις δε̣ μ̅πсоп αϊхоот αϊ-
π ⲁⲓⲕⲧⲱⲣ еротп, епторос аϊϣахе п̅μ̅маϥ аϥромо-
λογει наї хем̅пнаι ⲗⲁⲁτ п̅нοτβ̅ πταπωρ̅χ̅ ⲗⲁⲁτ п̅ϣар
аλλа пентаϥхιτ̅ϥ πταϥхιτ̅ϥ ех̅м̅пϣар етпапωρ̅χ̅
арι тачапн ешωпе кпахоот рωме ернс м̅πатаеї ⲉⲃⲟⲗ
хоот тапокрісіс наϥ · ешωпе ⲩпеιθе п̅т̅пταατ ех̅п̅
п̅ϣар, етпнτ етпапωρ̅χ̅ кап ϱιτоот̅ϥ кап ϱιτоот̅ϥ
п̅кеоγа п̅т̅пταατ · мареϥхоот тапокрісіс епϩнτ, ϱι-
тоот̅ϥ м̅петкпатт̅пноγϥ · †προскунει п̅текм̅πτειω̅
етоγααβ ϱаθн п̅ρωβ̅ пім + отхаї † ϱаϩ п̅ογοειϣ ·
ϱаϩ п̅ϣа

Verso

† таас м̅πенмерıт [п̅ειωт] ет̅т̅/ (ornament) м̅маїпоγτε апа елıсаıос
папаχ/ ϱıτп̅[ıωаππ]нс пеї-
[...]

2 ?[та], or [тк], but ει may be μ. 4 ηηηαϥ altered from -μαι.
7 For χοοτ οτρωμε. 16 [ελαχ/], or [ελ/].

254 Fibres ↓→

[+ προс ⲑ]е п̅тасдοϫн ϱıϱн п̅тет̅пмакар
[п̅хоеι]с п̅ειωт̅ етоγααβ̅ хеϣатет̅п̣
[. . . . .]ер̅моп̅т̅ п̅тет̅п̅п̅ пномıкос
[етреϥ]см̅п̅ тпросфора п̅пмакарıос
[ⲁϣⲁⲛ]ⲁⲥⲉ тıаıтеı [. . .]ун п̣[.]
тетпραγıωсупн п̅тет̅пτη̣[по]от п-
тет̅п̅п̅τϥ [п̅]т̣аει ернс п̅тасм[п̅]τϥ п̅[.]
патаβωк наї + апок комнтн̅
тıпроск/ п̅пρ̅γпоποδοıоп п̅п̅от-
ретн п̅тет̅пм̅пτхоеıс арι тачапн

Verso п̅тет̅пр̅ памеєγε ϱ̅п̅п̅ı̅ ερραї
п̅пет̅пσıχ етоγααβ̅ +

+ пахоеıс п̅мака рıотнс п[
апа пєсγноıос пепıск/ ϱı[τп̅

2 χ altered from or to α.
5 Cannot be only [ο]γн; perhaps nothing lost at end.
7 Perhaps nothing lost at end.
13, 14 Spaces for ribbon.

255

]п προс ⲑе е[
]т ϣатепоγ [
σ]п ⲑе п̅еї п̅таоγ[
]προсдокеı хеγпа̣[
] ̣ αγω ϣа†нογ м̅пе[
ϱ]ωβ̅ еїпарακαλει ογн̅ п[
]ωτ̅ етоγααβ̅ п̅тет̅ппрεп̣[
п̅]тет̅пϣтωре · п̅ϥтсапо там-
ıсθωсıс наї етс̅пте п̅ромпе
апок ϱω †пατсапо тмıсθωс/
паϥ · + м̅моп п̅тет̅птрεγ-

ϥ̅ пеуσωм паϥ · п̅ϥ† пасл
ⲗⲁⲁτ наї епταїхоϥ еβоλ
п̅тατωογп ϱапосе п̅п̅-
т̅бнооγе епταїмоογ-
тоγ етρра ероϥ †
таас п̅пахıсоογе
етоγααβ̅ апа ϱнλı-
ас м̅папа їсак
ϱıτпапа їω-
аппнс †

3 ?[ωϣτ. 6, 7 [тетпмптει]. 7 ?прес[ϧеγе. 12 Or пасл.

256

. κατα θε
πτατεκμπτϊωτ ϲραι παι
ϩαπϣηρε μπρεϥττρος
... μπτεϥϲριμε αϊϯωκ επ-
ϩητ κατα τκελευϲις πτεκμπ-
τϊωτ μπεϊωϥ πϯπ κω λαγε πα-
ριϰε ϩιωϥ μπτεϥϲριμε αϲτοκϊ
πτϊρε ετερετμαϩ πτεϲριμε
μπϣηρε πϊωϥ μππεϣηρε
π. ογρωμε πεϩπορος πϥ-
ϣπ τωρε ετοτ ειο μπεκπροϲο-
ποϊ ϩαπρωϥ μπεϲχατ ετπ-
τωτογ· αρι ππ̅α̅ μπϊωϥ πκ-
πτϥ ερογϩ̅ χεμπεϥκω αρ[ι-]
κε ϩιωϥ μπτεϥϲριμε ετϣαπ-
πλαπα οπ μπτογμ πρωμ
ϯπακαϩ ϩιϩολ πамерϊτ
πϊωτ ετοτααϥ απα ϩαπϊ-
κλ ϯτωϥ πιελαχιϲτος
[μ̅]πϯ/

1 Not 1st line. 4 [ι]ωϥ possible, but nothing is legible. 6 Monogram for πρεϥττερος, π (2°) superfluous.
8 For ετρε-. 10 After π a letter prob. erased. 14 ϥ (2°) above. 16 For ρωμε. 19 For ϯικτωρ.

257

] ϩρωϥ πιμ τ̅π̅ϣιπε ετετ̅π̅μ̅π̅τ-
]π τ̅π̅παρακαλει χε π̅τετ̅π̅αϩαπη
π]αρ̅ πηὰ π̅τετ̅π̅ααϲ ετϥεππογτε π̅τετ̅π̅-
]παρακαλει μ̅πλαϣαπε ελιϲαιος
]. παπαχωρε μ̅π̅ϊωρανπηϲ π̅ετζοϫια
] π̅ϥϥωκ ερογπ π̅ϥτρεϊακωϥ π̅ τ̅ϫιαθηκη
]τ πρεϥ/ απα ϯ[ικτ]ωρ ϥϩολ π̅ϲϵειμε χε-
]ϲμ̅π̅̀ϲτὲ ετὶ ϵϥρ̅μ̅πϲωμα ϵατρτπογραφε
]ϫϭιϫ π̅ϲετατο τμε παπ π̅τεπεπρητ κω ϥϩολ
πε]πρητ μοκ̅ϩ ερον χεμ̅π̅ϥϣιπε π̅ϲα-
]ρ̅χ π̅ϥειμε ετμε μ̅πατϥ-
]ϩ π̅τπ̅ρ̅ ϣμ̅μ̅ὸ επ[
]πε αϥϫι τεϥε[
]ει πρι[

1 [+ ϩαθη μεν], or [+ πϣορπ μεν]. 2 ? co].
7 ? ειω]. 9 ? ρητε]ϯ. 11 ω].

258

+ ϩαθη μεν μ̅πεπϣαχε π̅-
ελαχιϲτον, τ̅π̅ϣιπε ετεκμ̅π̅τϲον
ετπαπογϲ μ̅π̅ηατεπο ?
? καλε μ̅πα ?
? επειϫη απεπϲον ϫακωϥ
ϵ ? ατετ̅π̅μ̅π̅τϲον ρωϲτε
ετρεϥϣ[τ]ρτωρτ ϩαπρωϥ π̅πικοτϊ μ̅π-
πετϲχεγε χεαποκ̀ αϊκωλε μ..
τετ̅π̅μ̅π̅τϲον ὸ αν π̅α.ϯ ?
τασϣωπε ?
ρ̅πτεϲταπρο π̅ϭι ϯε ?
πεϲπητ ϵ ?
μαϯ· ατω ϥπ ?
μ̅πτεϯμαϯ· ατω πϲον π̅τεϯμαϯ μ̅π̅-
πεγειωτ· τεποϯ· ϵϣχε τετ̅π̅οτωϣ
παμε ερετεϊρηπη ϩ̅πτεπμητε
κατα πϥτε μ̅π̅ρὸ μαιχαχε ερο-
με ετϲπ ? ? ϲηϩ
χεϵ ? ? κω παι
ϵϩολ χεαιρ̅ ϩαϩ π̅ϣαχε
† ογχαϊ ϩ̅μ̅πχοειϲ

4 Or χε. 6 ? ϣατετπ-. 8 For ϲκεγη; ? μμοογ. 9 ? ηατϲοογπ.
11 πϭι improbable, ? πϭολ. 16 For ερ τειρηπη. 17 For ρωμε.

259

+ anok [epifanioc nie-]
λaχictoc eq[cpai eqωine]
etequepit [m̄maat xeapi ta-]
vanh n̄texoo[ϩ.....]poc̣ naθep-
moteioc etθetaṗokpicic n̄n̄ω[ĸ-]
pe ? xenkaipoc-
ne nai ? tapokpicic
tωω epxootc epai naï·
eqωne anaqomn̄ ..ọttpimnci-
on ne t̄n̄ootq naï m̄n̄pom̄t
[...]necnat ϯ nhp̄n̄ ne xoot tapo-
[kp]icic naï xenim nentaqϯ ne
m̄n̄pσω otn etθetapokp/ n̄n̄-
ωnpe nna..... xpi-
ate· + taac n̄tamepit m̄-
maat ϩit̄nepifaniοc
nielaχ/

4 мпкϯ]. 11 ?[on м]. 14 хетеχрι.

260

ϯ etθennw ntaiωω-
ne eaqσn apike epoi nte-
peiωaxe nmmaq ϩapenkoti
nnoϯ̀ enoti nemaqne eaiot[ω-]
ωe xeωai† namepoc ϩapentai[
tot axωi ntereϯωολτ eaixoo ̣
[e]ϩ̀ολ epoi ϩmnma mnnaeiωt ia-
kωϯ̀ eaϩapike apoi amate eq-
ω moc xemaikak a† λate n-
ω ϩatanictnc eaqϩoρω̄ τ.[
[.]nωaxe eaqxooq naï xen[
ntaρωϯ̀ ωωne ṃmoi [
on nktat otaixi λ[
n mnnekρωm[e

Verso blank, or quite illegible.

1 For nat. 5 ?[xι-], at[n-] less probable.
9 Read xω mmoc; for nat (*cf.* 1).
10 For ϫanictnc; ?to[not], or tω[ne].
11 [e]. 13 ? For taat, or tatoot; or n[.

261

ϯ apι tatanh ω-
λnλ exωι n̄atanh
n̄tet̄n̄πολτ m̄n̄maει-
ac n̄θe etetnnoτωω ϯ-
nιθe m̄mon eqoτeike
ϯnaρice n̄θe ete-
tnaρω̄ ent̄c eβ̀ολ
apic ϯnιθe n̄τωτn-
ne etρωωe taac n̄na-
xoeic n̄ειωτ n̄ρωme
etφορι m̄neχ̄c ana ïcak
m̄n̄na ϩnλιac ϩit̄n̄-
ïωcnϕ̀ πιρεϥ̄ρ̄ no-
βe n̄elaχιστος +
ϯ ϯ ϯ ϯ

6, 7 For etetnnaω-.

262

]ame eroï
]nt̄ alla
] ωantaei
enϩ[.....] nemaϥ̄
ennoτte tωω n̄tapωλk
kan̄ aτωιt̄ n̄kelaτe kan
eïeϫιλē ϯnht̄ enϩnt̄ ϩn̄-
oτσepn̄ n̄tapωλk̄ rωme
eβ̀ολ aτω̄ on̄ netϥ̄natarοϥ̄
ϩapeϥ̄ρωϩ ϯnataϥ̄
naϥ̄ eiωape n̄ϩnt
ari tatanh otn
nτnιθe
mmoϥ

1 Or]м, or]к. 2 ?ϩ]нт.
4 [нт тапωλк]. 7 Or аιеϫιλе.
11 For ωapei.

264

ϯ epeiaн aïcpaï ϩiϫ[iaθн-]
kн n̄taeicpaeic ϫe
cteaeiρ napatermot-
τene aïmaω̄t̄ kata nnoτ-
τe xeoτnapa naikeωnne
tenoτ n̄ka nim etρι-
ϫiaθнk napatep-
mottene m̄nnaτ-
λoc n̄τoot m̄n̄-
netepнτ anok
? ai ncoϥ
] aïcpaï

2 ?хе. 3 ϩ altered ? to or from ϩ.

266

ⲧ ⲡⲡⲉⲧⲟⲩⲁⲁⲩ
ⲛ̄ⲉⲓⲱⲧ ⲁⲡⲁ ⲕⲧⲣⲓ-
ⲁⲕⲟⲥ ⲙⲁⲣⲉⲡⲉⲕ-
ⲱⲗⲏⲗ ⲧⲁⲣⲟⲓ ⲛ̄ⲧⲁ-
ⲱⲛ̄ⲣ̄ ⲧⲡⲁⲣⲁⲕⲁⲗⲉⲓ
ⲛ̄ⲧⲉⲕⲙⲡⲧⲉⲓⲱⲧ ⲭⲉ-
ⲕⲁⲥ ⲉⲕⲡⲁⲧⲁⲧⲟ ⲟⲩ-
ⲣⲱⲃ ⲛⲁⲓ ⲉⲧⲃⲉⲡⲁⲙⲉⲣⲟ[ⲥ]
ⲛ̄.[

9 Perhaps ⲛⲕ[ⲁⲣ.

267

? ⲧ]ⲁⲯ[ⲩⲭⲏ
? ⲙⲉⲣⲓⲧ .[
? ⲛⲥⲛⲟⲩⲁ[ⲍⲉ
? ⲩⲥⲉⲡⲏ· ⲉⲩⲧⲙ[
? ⲟⲛ ⲧⲏⲟⲟⲩ [
? ⲟⲣⲉⲓ ⲁⲛ ⲱⲙ[
? ⲛⲁⲓ ⲭⲉⲩⲟⲩⲉⲱ ⲏⲣ[
? ⲁⲣⲓ ⲁⲡⲁⲧⲟⲟⲧⲕ ⲉⲧⲣⲉⲩ ..[
? ⲧⲟⲟⲧⲕ ⲱⲁⲡⲧⲁⲉⲓ ⲉⲣⲏⲥ .[.]
? ⲡⲱⲗⲥ̄ ⲏⲙⲙⲁⲩ· ⲟⲩⲭⲁⲓ
? ⲧⲁⲁⲥ ⲛ̄ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲣⲓⲧⲏ-

4 ⲣⲛⲟⲩⲥⲉⲡⲏ.
6 ? ⲟⲗⲓⲩⲟⲣⲉⲓ, or ⲉⲧⲡⲟⲣⲉⲓ; or ⲡⲙ[.
7 ? ⲏⲣ[ⲡ, or [ⲏⲡⲏ.

268 Fibres ↓ →

]ⲧⲉⲧⲛ̄ⲙⲛ̄ⲧⲙⲁⲓⲛⲟⲩⲧⲉ ⲛ̄ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲩ ⲉⲡⲉⲓ[ⲁⲛ
]ⲡⲉⲓⲣⲱⲙⲉ ⲉⲡⲱⲓⲡⲉ ⲭⲉⲁⲁⲡⲏⲗ ⲭⲉⲣⲣⲁⲣⲧⲏ[
]ⲟ ⲙ̄ⲡⲟⲩⲥⲱⲱⲡⲉ ⲉⲧⲱⲡⲧⲉ ⲉⲁⲡⲥⲙⲡ̄ ⲧⲉⲥⲉⲗⲉⲩ[
]ⲥⲱⲕ ⲛⲁⲥ ⲡⲉⲭⲁⲧ ⲭⲉⲩⲁⲙⲫⲓⲁⲗⲉ ⲣⲁⲡⲉ . . [
]ⲟⲥ ⲭⲉⲉⲩⲟⲧⲁⲱⲥ ⲁⲣⲓ ⲧⲙⲡ̄ⲧⲉⲓⲱⲧ ⲟⲧⲡ ⲛ̄ⲧⲧⲡⲟⲟⲧ [
]ⲡⲉⲓⲅⲣⲁⲙⲙⲁⲧⲓⲫⲟⲣⲟⲥ ⲛ̄ⲧⲉⲩⲡⲟⲧ ⲉⲧⲇⲡⲏⲧ . . [
]ⲣⲣⲁⲓ ⲉⲡⲉⲩⲥⲓⲭ ⲡⲙⲁ ⲉⲧⲇⲟⲩⲉⲱ ⲧⲁⲁⲩ ⲉⲣⲟⲩ . . [
]ⲁⲩⲡⲉⲩⲉ ⲉⲧⲟⲟⲧⲥ̄ ⲛ̄ⲧⲉⲧⲛ̄ⲙⲛ̄ⲧⲉⲓⲱⲧ ⲣⲁⲣⲟⲩ ⲉⲧⲙⲧⲣⲉ[
]ⲧⲁⲣⲟⲩ ⲕⲁⲧⲁ ⲗⲁⲁⲩ ⲛ̄ⲥⲙⲟⲧ ⲁⲗⲗⲁ ⲱⲁⲓⲥⲡⲉⲓ . . [
]. ⲙⲛⲡⲉ ⲡⲗⲏⲡ ⲧⲡⲟⲟⲩ ⲡⲣⲱⲙⲉ ⲉⲣⲟⲩⲡ ⲉⲡⲉⲩ . [
]ⲁⲣⲓⲥⲧⲉⲓ ⲛ̄ⲧⲉⲧⲛ̄ⲙⲛ̄ⲧⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲩ ⲟⲡⲓⲥⲱ

Verso, in other direction

]ⲧ ⲛⲁⲓ ⲉⲧⲣⲁⲥⲣⲁⲓ ⲱⲁⲣⲱⲧⲛ̄ ⲣⲁⲣⲉⲡⲡⲟⲩⲣ ⲛ̄ⲥⲱⲥ[
]ⲛ ⲛ̄ⲥⲱⲧⲛ̄ ⲧⲡⲟⲟⲩ ⲛⲁⲓ ⲭⲉⲱⲁⲛⲥ̄ⲛ ⲟⲩⲏⲣ ⲛ̄ⲥⲭ̣ⲟⲓ[
]ⲧ̣ ⲛ̄ⲧⲧⲡⲟⲟⲩⲥ ⲛⲁⲕ ⲛ̄ⲧⲁⲁⲩ ⲛⲁⲓ ⲱⲗⲏⲗ ⲉⲭⲱⲡ

In original direction

]ⲡⲙⲁⲓⲛⲟⲩⲧⲉ ⲛ̄ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲩ ⲁⲡⲁ ⲁϧⲣⲁⲣ[ⲁⲙ
ϧⲓⲕⲧⲱⲣ[

1 Perhaps [ⲁⲛ], with nothing further missing; so too all following lines.
2 ⲛ[ⲓ, or ⲣⲁⲣⲓⲥ[ⲉ. 3 Or]ⲣ; [ⲑⲉⲣⲓⲁ. 4 Not]ϧⲱⲕ; ? ⲣⲁⲡⲗⲟ[ⲩⲥ.
6 ? ⲱ[ⲁ. 7 ⲉ]. 8 ⲕⲓⲛ]; or ⲣⲁⲣⲟⲛ. 9 Or ⲧⲁⲥⲟⲩ; ⲥⲡ ⲥⲛ, or ⲣ̄ ⲡⲥⲛ.
10]ⲙⲙⲛⲡⲉ; ⲡⲉⲩⲏⲓ possible. 11 ⲉⲧⲭ]. 12 Not ⲥⲱⲙ.
15 Perhaps only [+].

269 Fibres ↑ →

A
[. .]ⲧⲛ ⲛⲛ[
ϯⲧⲁⲙⲟ ⲙ̄ⲡⲁϫⲟⲉⲓ[ⲥ
ⲗ[ⲙ]ⲁ ⲡ̄ϫⲟ[ⲟⲩ
ⲁⲁⲗ̈ ⲛ̄ⲧⲣⲱⲧⲛ̄ [
ⲁⲩⲧⲁⲩⲉ ⲟⲩⲁⲡⲟ[
ⲉⲓⲥ ⲣ̄ⲡⲟⲩ [
ϫⲉⲉⲡⲉⲓ̈ⲁⲛ ⲁ[
ⲣⲁⲛⲧⲟⲟⲩ ⲛ̄ⲧ[. . . . . ⲟ]ⲩⲉⲓⲏ ⲟⲩⲣⲱⲙⲉ [
ⲛ̄ⲧⲉⲣⲉⲓⲉⲓ ⲟ[ⲩⲛ ⲛ̄]ⲣⲛⲧ ⲁ̈ⲓⲱⲁϫⲉ ⲙ̄ⲡⲣ[
ⲉⲧⲣⲉⲧⲁ̈ⲱⲕ ⲉⲡⲙⲁ ⲉⲧⲙ̄ⲙⲁⲩ · ⲡⲉϫⲁⲩ [
ⲛ̄ⲥⲱⲩ ⲣ̄ⲡⲟⲩⲣⲱⲡ ⲕⲡⲁ⳪ⲛ ⲡⲉⲩⲥⲕⲟⲡ[ⲟⲥ
ⲉⲁ̈ⲱⲕ ⲉⲱⲱⲡⲉ ⲧⲉⲕⲙ̄ⲡⲧⲉⲓⲱⲧ ⲡⲓⲟ[ⲉ
ⲣ̄ⲙⲡⲟ[ⲟⲩ] ⲛ̄ⲣⲟⲟⲩ ⲉⲧⲉⲡⲥⲁⲁ̈ⲁⲧⲟⲡⲡ[ⲉ
ⲧⲉⲕⲙ̄ⲡⲧϫⲟⲉⲓⲥ ⲣ̄ⲡⲟⲩ⳪ⲉⲡⲏ ⲙ̄ⲡⲟⲩ[
ϫⲉⲙⲡⲱⲥ ⲛ̄ⲧⲁⲁ̈ⲱⲕ ⲛ̄ⲧⲁⲧⲛ̄ⲛⲟⲟⲩ[
ⲁⲩϫⲟⲟⲥ ⲉⲣⲟⲓ̈ ϫⲁⲣⲓ ⲁⲧⲣⲟⲟⲩⲱ ⲛⲁⲕ [
]ⲛⲧⲉ[. .]ⲥⲁ̈ⲧⲱⲧ · ⲉⲓ[
[ⲡⲉ]ⲕⲟⲩⲉⲣⲥⲁⲣⲡⲉ ⲉⲧⲟⲩⲁⲁ̈ ⲕ[
[ⲕⲁ]ⲧⲁ ⲡⲉⲧⲣ̄ ⲁⲡⲁⲕ · ⲟⲉ ⲉⲡⲧⲁⲩ[

B
]ⲧⲉⲕⲙⲡⲧⲉⲓⲱⲧ ⲛⲉⲁⲓⲣⲟⲟⲩⲱ ⲣⲁⲡⲉⲓⲯⲩϫⲏ ⲉⲓⲙⲉ ⲉⲧⲁ̈ⲉⲟⲩ
]ⲉ ⲉⲥⲣ̄ⲙⲫⲁⲙⲡⲁⲛⲉ ⲉⲧⲱⲉⲉⲣⲉ ⲡⲕⲁⲗⲁⲡⲏⲥⲓⲟⲥ ⲙ̄ⲡⲉⲣⲥⲁⲙⲓⲟⲥⲧⲉ
]ⲥ ⲡⲧⲁⲩⲙⲟⲟⲩⲧⲣ̄ⲩ · ⲉⲥⲁ̈ⲛⲕ ⲉⲣⲟⲧⲛ ⲉⲃⲱⲥ ⲉⲥⲡⲟⲣⲛⲉⲩⲉ ⲙ̄ⲡ-
]̄. ⲙⲁⲥⲥ[ⲱ] ⲣⲓⲡⲉⲙⲡⲧ ⲣ̄ⲡⲟⲩⲡⲁⲣⲣⲏⲥⲓ[ⲁ]

3 το]λμα. 4 ετοτ]ααϊ. 5 ? απο[κρισις, or [φασις. 8 ? τ[σητε. 11 ? ωιπε] ⲛⲥⲱϥ.
16 For ϫεαρι. 17 Or [.]; or επ[. 20, 21 About 8 letters lost on left.

270 Fibres ↑ →

+ ⲣⲁⲟⲏ ⲙⲉⲛ ⲛ̄ⲣⲱ[ⲃ
ⲧ̄ⲛⲧⲁⲙⲟ ⲛ̄ⲧⲉⲧⲛ̄[
ϫⲉⲙⲡⲛⲁⲩ ⲉⲩⲣ̄ⲛ̄[
ⲗⲟⲓⲡⲟⲛ ⲙ̄ⲡⲛ̄⳪ⲛ̄[
ⲁⲥⲁ̈ⲱⲕ ⲉⲧⲁϩⲙⲉ [
ⲙ̄ⲡⲉϥⲏⲓ̈ ⲧⲉⲡⲟⲩ [
ⲣⲏⲧ ⲣⲓⲧⲛ̄ⲧⲉⲧⲛ̄ⲙ[ⲛ̄ⲧ
ⲑⲉⲡⲉⲉⲧⲉ ⲙ̄ⲡⲕⲧⲣ[
ⲉⲡⲱⲓⲛⲉ ⲣ̄ⲡⲟⲩⲱⲣ[ϫ
ⲉⲣⲟⲓ̈ · ⲛ̄ϯⲛⲁⲣⲟⲛ̄ϥ [
ⲱⲱⲡⲉ ⲣ̄ⲛⲧⲉⲩⲙⲛⲧⲉ [

Verso, different hand
+ ⲱⲉⲡⲉⲧⲱⲙ
ⲡⲟⲩⲱⲣⲉ
ⲡⲱⲉ ⲙ̄ⲡⲥⲁⲗⲉ
ⲣ̄ⲙⲡⲁⲱⲙⲉ
ⲁⲩⲛⲉϫ ⲧⲉⲩⲥⲣ[ⲓ-]
ⲙⲉ ⲉⲃⲟⲗ ⲉⲧⲉ-
ⲧⲉⲥⲱⲱⲉⲧⲉ
ⲁⲩⲩⲓ ⲧⲉⲣⲛⲧ
ⲧⲱⲉ ⲛ̄ⲕⲟⲙⲉⲥ
ⲙ̄ⲡⲁⲣⲛ · ⲁⲧⲱ
ⲁⲩϯ ⲧⲉⲩⲱⲉ-
ⲉⲣⲉ ⲙ̄ⲡⲉⲥ-
ⲱⲛⲣⲉ
ⲓ̈ⲡϫ/ ⲓ̈ +

3 Or ⲙ[. 4 Or ⲙ[. 8–11 Older writing, washed off, makes these lines less legible.
8 ⲕⲧⲣ[ⲓⲟⲥ, or ⲕⲧⲣⲓⲥ, or ⲕⲧⲣ[/.

271

ϯproc̀/ ⲛ̄tekaⲥⲓωⲥⲧⲙⲏ
ⲛ̄ⲉⲓⲱⲧ ⲉⲧⲧⲁⲉⲓⲛⲧ ⲡⲁ-
ϫⲟⲉⲓⲥ ⲛⲉⲓⲱⲧ ⲕⲁⲓ ⲅⲁⲣ ⲙ[ⲛ̄-]
ⲧⲁⲓ̈ ⲕⲉϧⲟⲛⲟⲟⲥ ⲛⲥⲁⲡⲡⲟⲩ̀ⲧ[ⲉ]
ⲛ̄ⲙⲙⲁⲕ ⲉⲓⲥ ϣⲁⲧⲣⲛⲉ ⲁϥ-
ⲉⲓ̀ ⲁϥϥⲓ ⲧⲉⲣⲧⲱⲣⲉ ⲡϫⲟ
ⲉⲓⲥ ⲛⲧⲉⲡⲉϫⲣⲟⲛ ⲁϥⲉⲓ ⲁϥ-
ⲣⲁⲛⲓⲍⲉ ⲙ̄ⲙⲟⲓ̈ ⲁ̈ⲓⲧⲁⲁⲥ ⲛⲁ[ⲩ]
ⲟⲛ ⲛ̄ⲧⲉⲩⲛⲟⲩ ϯparaka-
ⲗⲉⲓ ⲟⲩⲛ ⲛ̄tekⲙⲛ̄ϫⲟⲉⲓⲥ
ⲛⲉⲓⲱⲧ ⲉⲧⲣⲉⲕⲧⲛ̄ⲛⲟⲟⲩ ⲛ̄-
ⲣⲏⲗⲓⲁⲥ ⲛⲁⲛ̄ ϣⲁⲧⲣⲛⲉ ⲛⲁ̄-
ⲛ̄ ⲧⲉⲣⲧⲱⲣⲉ ⲛ̄ⲇⲁⲁⲥ ⲛ̄ϣⲁⲣ
ⲛⲁⲓ̈ ⲙ̄ⲙⲟⲛ ⲁ̈ⲣⲗⲟⲡⲗⲉⲙ̀ ⲛ̄-
ⲣⲏⲧ̀ ⲁ̈ⲓⲧⲁⲁⲥ ⲛⲁϥ ⲁϥⲱⲕ
ⲛⲁϫⲟⲉⲓⲥ ⲛⲉⲓⲱⲧ ⲉⲧⲙ̄ⲛϣⲁ
ⲛ̄ⲧⲁⲉⲓⲟ̀ ⲡⲓⲙ ⲁⲛⲁ ⲉⲡⲓⲫⲁⲛⲓⲟ[ⲥ]
ⲗⲁⲍⲁⲣⲟⲥ ⲡⲉⲕⲣ̀ϣⲁⲗ

an illegible line

1 For προσκυνει. 19 ? [πελαχ/].

272

ⲛⲥ[
ⲉⲧⲟⲧⲏ ⲛ̄ⲧ[
ⲉϥϣⲁⲛⲧⲥⲁⲃⲟⲟⲩ̀ [
ⲧ̀ⲁⲁⲥ ⲛⲁϥ ⲉϥϣⲟⲛⲥ̀ ⲕⲁⲛ [
[. . ⲧ]ⲓⲙⲏ ⲡⲉϫⲁϥ ⲧⲉⲡⲟⲩ . [
[. . .]ⲥⲧⲏⲥ ⲉⲧⲙ̄ⲙⲁⲁⲩ ⲉⲧⲟⲧⲏ [
ⲣⲙⲟⲛⲧ̀ ⲁϥⲣ̄ ⲧⲉⲧⲉⲕⲁⲓⲕⲏⲥⲓⲥ ⲛ̄ⲙ̄ⲙ[
ⲁⲧⲉⲧⲛ̄ⲛⲁⲣⲁⲓⲧⲉⲓ ⲙ̄ⲙⲟϥ ⲉ̀[. . .]ϯⲧⲉ ⲟⲩⲛ ⲱ[
]ⲉ ⲛⲧⲁϥⲧⲁⲁϥ ⲥⲁⲣⲟⲥ ϯⲙ[ⲉ]ⲉⲩⲉ ⲁⲡⲟ[ⲕ
]ⲱⲡⲉ ⲁⲧⲉⲧⲛ̄ⲛⲁⲛ̄ ⲧⲱⲣⲉ ⲉⲧⲟⲧⲏ [
ⲡⲟ]ⲗ̀ⲁϥⲏ ⲉϧⲟⲗ ⲉⲙⲱⲡⲉ ⲧ[ⲉ]ⲧⲛⲥⲟ[
]ⲟⲛ ⲁⲛⲛⲉ ⲡⲣⲙ̄ⲉⲣⲙⲟⲛ[ⲧ̄
]ⲏ . [.]ⲉ[
]ⲛⲉ ⲁⲉ[
ⲉⲅⲱ ⲛⲥⲧ̀ . . ⲉ̀ ⲙⲙⲱ[. . ⲧ]ⲛ̀ⲁⲥⲡⲁϫⲉ ⲁⲉ [
ⲉⲧⲟⲩⲁⲁⲩ + ⲧⲁⲁⲥ ⲙ̄ⲡⲙⲁⲓⲛⲟⲩⲧⲉ ⲛ̄ⲥⲟⲛ ⲉⲧ̀[. .]
ⲁⲡⲁ ⲓ̈ⲱⲥⲏⲫ ⲡⲡⲣ[ⲉ]/ ⲣⲓⲧⲛ̄ⲣⲗⲗⲟ ⲙ̄ⲡⲛⲣⲱⲧⲡ
+
ⲡⲓⲉⲗⲁχ/

6 Prob. [ⲁⲁⲡⲓ]. 10 ? ⲉϣⲧ]. 11 ? co[ⲟⲩⲛ.
16 ? [ⲧ/].

273 Fibres ↓→

]ⲙ̀ ⲁⲧⲱ ⲁⲡⲣⲁϣⲉ ⲉⲙⲁⲧⲉ ϫⲉⲁⲡⲉⲓⲙⲉ ⲉⲡⲉⲧⲛ̄ⲟⲩϫⲁⲓ̈ ⲉⲃⲟⲗ ⲛ̄ⲣⲏ-
ⲧ]ⲉⲧⲛ̄ⲣ̄ ⲡⲛⲙⲉⲩⲉ ⲣⲓⲧⲛ̄ⲛⲉⲧⲛ̄ϣⲗⲏⲗ ⲛ̄ⲧⲉⲡⲡⲟⲩⲧⲉ ⲣ̄
ⲕⲉ]ⲗⲉⲩⲉ ⲛⲁⲓ̈ ⲉⲧⲏⲉⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲣ̄ⲙⲟⲩⲟⲩ̈ⲉ ϫⲉⲉϥⲭⲣⲉⲱⲥⲧⲉⲓ
] ⲁⲡⲟⲕ ⲧⲉⲱⲥ ⲛⲁϫⲟⲉⲓⲥ ⲛⲉⲓⲱⲧ ϯⲛⲁⲥⲧⲣⲓⲥⲧⲁ ⲙ̄ⲙⲟ[.]
]ⲛⲉ ⲉⲩⲣⲣⲛⲁⲍⲉ ⲛ̄ⲧⲉϥⲁⲉⲥⲡ[ⲟ]ⲧⲉⲓⲁ ⲙ̄ⲛⲛⲁⲛⲙ[ⲟⲥ-]

Verso + ⲛⲁϫⲟⲉⲓⲥ ⲛⲉⲓⲱⲧ ⲉⲧⲟⲧⲁⲁⲩ̀ ⲁⲧⲱ ⲉⲧⲙⲉⲣ ⲛ̄[

1 ⲣⲏ[ⲧⲟⲩ. 4 ⲙⲙⲟ[ϥ, or ⲙⲙⲟ[ⲟⲩ. In this line only space for 1 letter.
5 Or ⲣⲣⲛⲁⲍⲉ; not space for [ⲟⲥⲓⲟⲛ]. 6 n[ⲁⲣⲉⲧⲏ ⲡⲓⲙ.

275

3 illegible lines
] . ⲛ̄ⲧⲁⲕϣⲛ̀ ⲧ̀ⲱ[ⲣⲉ
]ⲓⲟⲛ ⲙⲙⲟⲟⲩ . [
]ⲛⲓⲧⲉⲣⲟ ⲉⲓ ⲉⲡⲉⲛⲏ ϫⲉ-
ⲧ]ⲛⲛⲟⲟⲩ̀ ⲡⲣⲱⲙⲉ ⲉⲩⲛ̄ⲣⲟⲩⲛ
ⲉⲡⲧⲟⲟⲩ ⲧⲁⲣⲟⲩⲱϥ ⲡⲣⲱⲏ
ⲉⲣⲟⲓ̈ ⲛ̄ⲧⲁⲣⲉⲡϫⲟⲉⲓⲥ ⲥⲙⲟⲩ
ⲉⲣⲟⲕ ⲫ̄ ⲟⲩϫⲁⲓ ⲥ̄ⲙⲡϫⲟⲉⲓⲥ

2 ? ϫⲙⲟⲥ]. 3 м]; for ταρο εει, or τεщ(τнщ) εει.

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+ ⲥⲩⲛⲭⲱⲣⲉⲓ ⲛⲁⲓ ⲭ[ⲉ]ⲉⲣⲉⲧⲁⲟⲩⲉⲣⲏⲧⲉ ⲡⲱ-
ⲛⲉ ⲙ̄ⲡⲓⲥ̄ⲡ ⲟⲉ ⲛ̄ⲧⲁⲉⲓ ⲑⲁⲥⲡⲁⲍⲉ ⲛ̄ⲧⲉⲕⲙ̄ⲡ[̄ⲧ-]
ⲉⲓⲱⲧ ⲫⲁⲟⲛ ⲛ̄ⲣⲱⲃ ⲡⲓⲙ ⲙⲁⲗⲗⲟⲛ ⲭⲉ ⲑⲡⲣⲟⲥⲕⲩⲛⲉⲓ
ⲙ̄ⲡⲁⲭⲟⲉⲓⲥ ⲛⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̄ⲡⲁⲥⲟⲛ
ⲙⲙⲁⲓⲛⲟⲩⲧⲉ ⲁⲛⲁ ⲭⲁⲡⲓ[ⲛⲁ] ⲑⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛ̄ⲧⲉⲕⲙ̄ⲡ̄ⲧ-
ⲙⲁⲓⲛⲟⲩⲧⲉ ⲛⲉⲓⲱⲧ ⲉ[ⲧⲣⲉⲕ]ⲣ ⲡⲛⲁ ⲛ̄ⲙⲙⲁⲓ ⲉⲩⲱⲡⲉ
ⲛⲣⲱⲃ ⲛⲁⲣ ⲁⲡⲁⲕ ⲛ̄ⲥ̄[ⲧ̄ⲡⲛ]ⲟⲟⲩ ⲡⲧⲣⲓⲙⲏⲥⲓⲟⲛ ⲛⲁⲓ ⲣⲓⲧ̄ⲡ-
ⲡⲉⲩⲗⲁⲃⲉⲥⲧⲁⲧⲟⲥ ..[..]ⲁⲥ ⲭⲉⲥⲉⲁⲛⲁⲥⲕⲁⲍⲉ [ⲙ̄]ⲙⲟⲓ
ⲣⲁⲣⲟⲩ ⲉⲙⲁⲧⲉ ⲉⲧⲣ[..]ⲧⲁⲁⲩ ⲛ̄ⲣⲏⲗⲓⲁⲥ ⲡⲥⲟ[ⲩ ⲙ̄ⲡ]ⲉⲡⲉⲓ-
ⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ ⲡⲉⲡⲓⲥⲕ[ⲟ]ⲡⲟⲥ ⲣⲁⲡⲙⲁⲣ[ⲉ . . . . .]ⲓⲁⲥ
ⲣⲁ ⲛ̄ⲧⲁϯ ⲟⲩⲉ̄ⲣⲣⲉ ⲛⲁⲓ [..]ⲁⲁⲩ ⲛⲁⲩ [
ⲧⲉⲓ ⲛ̄ⲣⲟⲙⲛ̄ⲧ ⲛⲁⲩ ⲡⲣ[

Verso [ⲧ]ⲛⲟⲟⲩ ⲛⲁⲓ ⲙⲡⲟⲟⲩ ⲛⲧⲁⲓϫⲟⲟⲥ ⲛⲁⲕ ⲣⲁⲣⲟⲩ
ⲉⲡⲉⲣ · ⲁⲩⲱ ⲡⲉϫⲁⲩ ⲛⲁⲓ ⲛ̄ⲧⲉⲩⲧⲁⲡⲣⲟ ⲭⲉⲉ-
ⲭⲉⲙⲁⲕⲧⲁⲁⲩ ⲛⲁⲓ ⲧⲉⲡⲟⲩ · ⲟⲩⲱⲣⲣ̄ ⲡⲙⲁⲣⲉ
ⲛⲁⲓ ⲛ̄ⲧⲁϯ ⲧⲉⲕⲙ̄ⲡ̄ⲁ ⲥⲱⲙⲉ ⲛⲁⲕ · ⲑⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛ-
ⲧⲉⲕⲙ̄ⲡ̄ⲧⲉⲓⲱⲧ ⲣⲱⲥ ⲉⲙ̄ⲡ ⲣⲱⲃ ⲛⲁⲣ̄ ⲁⲧⲥⲟⲙ ⲛⲁⲕ ⲉ-
ⲧⲣⲉⲕⲣ̄ ⲥⲡⲟⲩⲁⲏ ⲛⲓⲙ ⲛ̄ⲧⲙ̄ⲙⲁⲗⲗⲟ ⲉⲙ̄ⲡⲉⲓⲕⲉⲣⲱⲙ ⲕⲁ-
ⲧⲁ ⲟⲉ ⲉⲧ̄ⲛ̄ⲣⲁⲓ ⲣⲟⲟⲩⲙ ⲣⲁ[ⲧ]ⲛⲟⲩⲣⲉ ⲛ̄ⲕⲁⲓⲣⲟⲥ ⲛⲓⲙ
ⲙⲁⲗⲓⲥⲧⲁ ⲧⲉⲡⲟⲩ ⲭⲉⲕⲁⲥ [ⲉⲓⲡⲁ]ⲉⲩⲭⲁⲣⲓⲥⲧⲉⲓ ⲛ̄ⲧⲟⲟⲧⲕ
ⲟⲩⲁⲁⲓ ⲉⲙ̄ⲡⲭ[ⲟⲉⲓⲥ . . . .] . ⲛ̄ⲡⲉⲧⲟⲩⲁⲁⲃ ⲛⲉⲓⲱ[ⲧ]
[ⲁⲡ]ⲁ ⲡⲥⲟⲛ ⲛⲁ[ⲛⲁⲭⲱⲣⲓⲧⲏ]ⲥ ⲣⲓⲧ̄ⲡⲙⲁⲣⲕⲟⲥ ⲡⲉⲩⲉⲗ[
] . ⲁ ⲙ̄ⲡⲉⲡⲉⲓⲱ̄ ⲡⲉⲡⲓ[
]ⲉ ⲛ̄ⲡⲕⲉⲧⲣⲓⲥ . ⲉⲡ̄[

9 Not ⲉⲧⲏ[, prob. ⲉⲧⲣ[ⲁ]. 11 ⲧ]ⲁⲁⲩ. 12 [ⲟⲥ; perhaps not last line. 14, 15 ? ⲉ(ⲱ)ⲭⲉ, or omit ⲭⲉ (2°). 19 Not space for [ⲡⲉⲧⲣ]. 21 ? ⲧⲁⲁⲥ ⲙ̄]ⲡⲛ. 22 [ⲁⲭ/. 23 [ⲥⲕⲟⲡⲟⲥ.

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ⲙ̄ⲡⲡⲥⲏ̄ ⲭⲁⲣⲧⲏⲥ ⲛ̣[
ⲉⲥⲣⲁⲓ ⲡⲛⲕ
ⲑ ⲁⲡⲟⲕ ⲁⲡⲁ ⲓ̈ⲱⲁⲛⲛ[ⲏⲥ
ⲉ]ⲩⲥⲣⲁⲓ ⲉⲩ[
]ⲥⲟ[

] . ?
]ⲉⲧ ?
]· ⲁⲩ[. .]ⲙⲧⲉ ?
]ⲧⲉⲧⲛ̄ ?
]ⲉⲡⲧⲁⲓ̈ⲉⲓ ?
ⲁⲗ]ⲗⲁ ⲁⲓ̈ⲧⲁⲟⲩⲥ ?
ⲛ]ⲉ̄ⲙⲣⲁⲗ ⲛ̄ⲥⲉ[ⲡⲟⲩ]ⲟⲓⲟⲥ ⲡⲱⲏⲣⲉ [ⲙ̄-]
]ⲉⲓⲛ· ⲙ̄ⲡⲡⲱⲏⲣⲉ ⲙⲙ[. . . . .]ⲣⲁⲕ
]ⲕⲉⲣ̄ⲙⲥⲛⲉ · ⲣⲓⲧ̄ⲙⲣ[. . . . .] ⲣⲟⲗⲱⲥ

ⲛ]ⲧⲉⲓⲥⲟⲟⲩⲛ ⲁⲛ̄ ⲭⲁⲧⲁⲛ[. . . .]ⲁⲱⲧⲉ
[. .] ⲉⲓⲥⲟⲟⲩⲛ ⲅⲁⲣ ⲭⲉⲧⲱⲧⲛ̄ⲧⲉ ⲛ̄ⲥⲟⲩⲧⲁⲁⲥ ⲛⲁⲓ̈
ⲣⲁⲟⲩⲕⲉⲣⲁⲧⲥⲉ ⲛ̄ⲣⲟⲙⲛ̄ⲧ̄ ⲑⲡⲁⲭⲓⲧ̄ⲥ ⲁⲛ · ⲭⲉ-
ⲉⲡⲱ ⲛ̄ⲥⲁⲛ ⲙ̄ⲡⲡⲉⲡⲉⲣⲉϥ̄ ⲧⲉⲡⲟⲩ ⲉⲓⲥ ⲛ̄ⲣⲱⲙⲉ
ⲉⲡ̄ⲧⲁⲁⲩⲧⲉⲓⲟⲩ ⲉⲃⲟⲗ ⲡⲓⲛ ⲁⲓ̈ⲧⲁⲟⲟⲩ ⲡⲏⲧⲛ̄
ⲁⲩⲱ ⲁⲛ[. . ⲧ]ⲟⲟϥ̄ ⲛ̄ⲣⲟⲗⲟⲕ/ ⲣⲁⲣⲟⲟⲩ
ⲁⲩⲱ ⲁⲛ[. . .]ⲏⲱⲛ ⲉⲓ ⲉⲡⲉⲧⲉⲙⲟⲩⲧ ⲉⲧⲭⲱ
ⲙ̄ⲙⲟ[ⲥ ⲭⲉ]ⲡⲟⲩⲛⲉ · ⲙ̄ⲡⲟⲩⲧⲁⲁⲩ
ⲛ . [.] ⲁⲩⲥⲱⲛ ⲣⲱⲙⲉ ⲡⲧⲏⲛ
ⲁⲩⲙⲱϥ̄ ⲣⲁⲣⲟⲟⲩ· ⲙⲟⲛⲟⲛ
ⲉⲡⲱⲛⲉ ⲛⲟⲩⲕ ⲉⲓⲥ ⲛ̄ⲣⲱⲙ
ⲁⲛⲧⲁⲟⲩⲟⲩ ⲡⲛⲕ ⲧⲁⲁⲥ
ⲙ̄ⲡⲗⲁⲱⲁⲛⲉ ⲣⲓ-
ⲧ̄ⲡⲁⲛⲁ ⲓ̈ⲱⲁⲛ-
ⲛⲏⲥ

1 Or ⲛ[. 1 and 2 added later. 6–15 On the right of these the text is entirely illegible. 8 Or ⲁϥ[. 13 ? ⲡⲗ]. 14 ? ⲣⲉⲛ]. 15 For ⲭⲉⲁ-. 19 For ⲉⲛⲧⲁⲩⲧⲁⲁⲩ; for ⲁⲓⲧⲁⲟⲟⲩ. 21 Not ⲁⲣ]ⲭⲱⲛ. 22 For ⲛⲟⲩⲛⲛⲉ. 23 Perhaps ⲛⲧ[.

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]τετ̄π-
μ̄πειωτ̄ ετοτααϩ ατω π̄ρεqϣ̄μ̄ϣε
ποττε ϙ̄ποτμε · μ̄ππ̄cωc ϯταμο̄ π̄-
τετ̄παcιωc[ynh xea]τεχρια ϣωπε
5 π̄οτπαϣε π̄ϙ̣ . . . . . ϙ̣oc oτωϣ̄ π̄τετ̄πποοτc
παϊ ϙι[τ̄μ]πcραμμα̣ . . ϵ̣ πανοτc xe-
τεχριατε π̄τ̣π̣τωτ̄ ετ̄πποοτ εκε-
μα· xeϯcoonπ xετετ̄πρ χρια· ϊ̄ . [. .]
πκοτϊ̈ π̄ρωϩ π̄ϭιx ebol· πϵ[. .]καιοπ
10 [ⲁ]ϵ πα[xι]coote ετοταaϩ π̄τετ̄πτωb̄ϙ̄
[π]xoeic ϙaροπ ϙ̄μ̄πι ερραϊ̈ π̄πετ̄π-
ϭιx ετοταaϩ · ετbεπαϣαϊ̈ π̄πανοbε
[o]ϯxaϊ̈ ϙ̄μ̄πxoeic · н ανι[a τριac ?]
taac π̄πaειοτε ετοτ[aaϩ π̄ρεqϣ̄μ̄-]
15 ϣε ποττε · απα ϙнλιac μ̄πапа ϊcaκ
ϙιτ̄ππετροc πιєλ/ π̄ⲁιακ/ ⳉ

2 ατω above. 5 Hardly space for ϙολοκοτποc, perhaps ϙολοκ/ πρbοc; οτωϣ above; for πτετπτπποοτc. 6 γραμματнφορος, but abbreviated. 9 Read πκ[εφα]λαιοπ, not πⲁ[ι]καιοπ[π]ε. 11 ? ϙαροι (*cf.* 1st sg. in 12). 13 Prob. +].

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+ ⲁ̣πок ⲁaτειⲁ ечсϙаϊ̈ еч-
ϣπε епеqмерıт пеϊ̈ω̄т
ϊ̈ωϙапнис xеепетн акхат
текаратсе нρом̄пт̄ п̄тотϥ̄ п̄-
5 пϣнп п̄ϊ̈ωснф̄ п̄тасıа ата̄маат̄
хат паϊ̈ хеалтнппат ϙ̄ме п̄ϣе
п̄ром̄пт̄ еротп пак хехатсот пⲁ̣ı
п̄тетнот арı тагапн перω-
ме етн̄нт̄ пак̄ м̄пτеbелхе +
10 пкотсепе пач п̄ϥнптϥ пⲁ̣п̣ хе̣ .-
отнϙ̄ п̄ρотп п̄пе̄ϥнї̈ хеп̄п̣ . . . ⲁ .
таϊ̈ϵї̈ епρн̄т п̄татат ϙапеbı̄ρ
п̄каке хеаї̈ϙї̈се ϵї̈отωϙ лаτе
ероϥ пеп̄тацат пак̄ мппеп̄-
15 ρωме меϙ̄ паї̈ ϵї̈ⲁ̣τеат паї̈ ⲁ-
пеρе арı тагап нтмотϙ̄ тее-
bω̄ пепеϙ̄ паї̈ ес панеϙ̄ мп̣-
]пατλос πειє[

Verso, in other direction

отакϥ̄ ēρос хат ē-
20 ϙραϊ̈ п̄тхιтϥ̄ п̄то-
тϥ̄ п̄пατλо̄с̄ хек . п̄а
τερο хат ēρραϊ̈ ап̄ ē-
прωме катеχε
ге гар героϊ̈ erasure
25 1 line erased
герω прωме п̄т̣ . . .
т̄ппатотϥ̄ пак̄ . . .
ϙмо . . . апеρе +
хаı ϙмпхоеıе +
30 . м̄п̄тацат̄ пⲁ̣ .

3 For хоот (also in 6, 7, 19). 5 Read πϣн п̄-. 6 For тнноот (*cf.* 27). 9 For тει-
10 ? хеϥ-. 15 For таат. 16 Read ατапн. 16, 17 ebω=етω?. 17 For нпепеϙ.
24 For каı гар. 28, 29 [от]хаı; for хоеıс.

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[+ ετϧ]επρωϧ ⲡⲁⲡⲁ ⲕⲩⲣⲓⲕⲟⲥ
[ⲡⲁⲉ]ⲓⲱⲧ ⲉⲧⲟⲩⲁⲁϧ ⲁⲛⲁⲣⲁ ⲥⲣⲁⲓ
[ⲙ]ⲁⲓ ⲭⲉⲁⲩϯ ⲡⲉⲩⲧⲟⲟⲩ ⲣⲟⲗⲟⲕ/ ⲡⲟⲉ-
ⲟⲍⲟⲣⲟⲥ ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ
+ ⲕⲟ ⲛⲁⲓ ⲉⲃⲟⲗ ⲛⲧⲙ ⲭⲉⲙⲡⲛⲟⲙ ⲭⲁ/
ⲡⲣⲟⲥ ⲟⲉ ⲡⲧⲁⲓⲥⲣⲁⲓ ⲡⲧⲉⲧⲡⲙⲡⲧⲉⲓⲱⲧ ⲭⲉ-
ⲉⲣϣⲁⲡⲡⲁⲣⲭⲏⲙⲁⲛⲧ/ ⲉⲱⲕ ⲛⲁⲩ ϣⲁⲓ-
ⲉⲓⲙ ⲧⲁⲡⲟⲕⲣⲓⲥⲓⲥ ⲉⲓⲥ ⲣⲏⲧⲉ ⲁⲓⲉⲓ ⲁⲓⲣⲉ
ⲉⲣⲟⲥ ⲉⲁⲣⲉⲡⲕⲉϣⲁⲭⲉ ϣⲱⲡⲉ ⲁⲓ-
ⲥⲣⲁⲓ ⲡⲧⲉⲧⲡⲙⲡⲧⲭⲟⲉⲓⲥ ⲙⲛⲛⲟⲧⲉ
ⲡⲧⲉⲧⲡⲭⲟⲟⲥ ⲭⲉⲁⲓⲣ ⲁⲧⲥⲱⲧⲙ ⲙⲡⲉⲓⲉⲓ
ⲉⲡⲣⲏⲧ ⲁⲓⲭⲟⲟⲥ ⲉⲧⲣⲁⲥⲣⲁⲓ ⲡⲭⲱⲕ
ⲙⲡϣⲁⲭⲉ ⲙⲏⲧⲡ ⲧⲏⲣϥ ⲙⲡⲥⲥⲁⲣϥ
ⲭⲉⲙⲡⲓⲥⲛ ⲭⲁⲣⲧ/ ⲁⲗⲗⲁ ⲁⲓⲭⲟⲟⲥ
ⲉⲡⲉⲡⲣⲉⲥⲃ/ ⲡⲉⲥⲧⲛⲟⲓⲟⲥ ⲉⲧⲣⲉϥ-
ⲧⲁⲧⲟⲧⲟ ⲡⲭⲱⲕ ⲧⲏⲣϥ ⲉⲣⲱⲧⲡ
ⲡⲧⲁⲡⲣⲟ ⲣⲓⲧⲁⲡⲣⲟ ⲁⲣⲓ ⲡⲁⲙⲉ-
ⲉⲧⲉ ⲉⲡⲛⲉⲧⲡϣⲗⲏⲗ ⲉⲧⲟⲩⲁⲁϧ
ⲁⲃⲃⲁ ⲯⲟⲓ ⲡⲁⲡⲁⲭⲱⲣ/
ⲕⲟⲭⲟⲗⲱ ⲡⲉⲧⲡⲉⲙ-
ⲣⲁⲗ ⲡⲉⲗⲁⲭ/ ⲟⲩ-
ⲭⲁⲓ

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ⲓ ⲣⲁⲟⲛ ⲙⲉⲓ
ⲙⲡⲉⲛϣⲁⲭⲉ ⲡⲉⲗⲁⲭ/ ⲧⲡ-
ϣⲓⲛⲉ ⲉⲧⲉⲧⲡⲙⲡⲧⲣⲉϥϣⲙϣⲉ ⲛ̄-
ⲧⲉ ⲉⲧⲧⲁⲉⲓⲛⲧ ⲭⲓⲙⲡⲕⲟⲩⲓ ϣⲁ-
ⲡⲛⲟⲥ ⲉⲙⲡⲭⲟⲉⲓⲥ ⲭⲁⲓⲣⲉⲧⲉ:
ⲙⲡⲡⲥⲱⲥ ⲧⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ-
ⲙⲱⲧⲛ ⲉⲙⲡⲣⲁⲛ ⲙⲡⲉⲛⲭⲟⲓⲥ
ⲓⲥ ⲡⲉⲭⲥ ⲭⲉⲕⲁⲥ ⲉⲧⲉⲧⲛⲁⲣ ⲥⲡⲟⲩ-
ⲁⲛ ⲛⲓⲙ ⲛⲧⲉⲧⲡϣⲓⲛⲉ ⲡⲥⲁ-
ⲡⲣⲱϩ ⲉⲡⲧⲁⲡϣⲁⲭⲉ ⲡⲙⲙⲛⲧⲡ
ⲭⲁⲣⲣⲱϩ ⲡⲡⲕⲩⲙⲓⲗⲓⲟⲛ, ⲉⲓⲥ
ⲡⲟⲧⲁ ⲡⲣⲟⲗⲟⲕ/ ⲉⲧⲣⲁⲧⲟⲟⲧⲛ ⲁⲛ-
ⲧⲁⲁⲩ ⲙⲡⲣⲱⲙⲉ ⲧⲉⲛⲟⲩ ⲧⲁⲣⲟⲛ
ⲧⲁⲭⲛ ⲙⲡⲡⲉⲧⲉⲣⲉⲡⲛⲟⲧⲧⲉ
ⲡⲁⲥϩⲧⲱⲧϥ: ⲭⲉⲡⲛⲉⲡ-
ⲣⲱϩ ⲧⲁⲕⲟ ⲧⲁⲁⲥ ⲡⲡⲉⲡⲣⲉⲥ-
ⲥϩⲧⲉⲣⲟⲥ ⲣⲓⲧⲡⲁⲡⲁ-
ⲛⲓⲁⲥ ⲉⲗⲁⲭ/ ⲭⲥ +

---

5 ⲛⲧⲛ cancelled; for ⲭⲁⲣⲧⲛⲥ (*cf.* 14).
7, 8 For ϣⲁⲓⲙ. 13 For ⲙⲡⲉⲓ-.
20 Cryptogram reads ⲡⲁⲩⲗⲟⲥ.

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ⲓ ⲧⲁⲁⲥ ⲙⲡⲟⲉⲥⲟⲫⲓⲗ/ ⲡⲥⲟⲛ
ⲣⲗⲗⲱ ⲣⲓⲧⲡⲁⲁⲡⲓⲛⲗ ⲡⲓⲉⲗⲁⲭ/
ⲁⲓⲁⲡⲁⲛⲧⲁ ⲉⲣⲟⲕ ⲣⲓⲧⲡⲁⲣⲁⲁⲓ . .
ⲁⲓⲭⲡⲟⲩⲕ ⲣⲁⲡⲗⲁⲕⲱⲛ ⲁⲕ-
ⲭⲟⲟⲥ ⲉⲣⲟⲓ ⲭⲉϣⲁⲓϣⲙⲉ ⲡⲥⲱ-
ⲟⲩ ⲉⲓⲥ ⲡⲉⲓⲣⲱⲙⲉ ⲉⲡⲱⲓⲡⲉ
ⲁⲓⲧⲡⲛⲟϯⲥ ϣⲁⲧⲉⲕⲙⲡⲧ-
[ⲥ]ⲟⲛ ⲧⲁⲣⲉⲕⲧⲡⲛⲟⲟⲩ ⲡⲭⲱⲕ
ⲛⲁⲓ ⲣⲓⲧⲟⲟⲧⲥ ⲁⲩⲱ ⲭⲉⲟⲩⲏⲣ-
ⲧⲉ ⲧⲧⲓⲙⲓ ⲡⲧⲁⲧⲡⲛⲟⲟⲩⲥ
ⲙⲡⲡⲕⲁⲙⲟⲩⲗ ⲡⲉⲧⲡⲟ-
ⲟⲩⲥⲟⲩ ⲛⲁⲓ · ⲡⲗⲓⲛ ⲧⲡ-
[ⲛⲟⲟⲩ ⲡ]ⲭⲱⲕ ⲛⲁⲓ ⲣⲓ-
].⁻
?

---

3 end, ? ⲥⲉ, perhaps in different hand. 13 ⲣⲓ[ⲧⲡ, or [ⲧⲟⲟⲧϥ ⲡ-.

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ⲫⲉⲟⲩ-
ⲣ.ⲉ ⲉⲱⲕ ⲁ-
ⲙⲁ ⲡⲡⲓⲥⲣⲁⲏⲗ
ⲉⲡⲥⲟⲩⲙⲛⲧⲁϥⲧⲉ
ⲙⲡⲁⲱⲡⲉ ⲉⲡⲡ-
ⲙⲉⲣⲥⲛⲁⲩ ⲛⲣⲟⲟⲩ
ⲡⲟⲩⲱϣ ⲧⲁⲩⲉⲓ
ⲉⲡⲥⲟⲩⲭⲟⲩⲧϣⲙⲛⲛⲉ
ⲙⲡⲁⲱⲡⲉ

Verso

+
ⲁⲓⲭⲓ ⲕⲉ-
ⲯⲓⲥ ⲡⲟⲛⲥⲓⲁ
ⲛⲛ/ ⲉⲡⲛⲁⲉⲧⲣ-
ⲟⲥ ⲁⲓⲧⲡⲛⲟⲟⲩⲥⲟ-
ⲩ ⲡⲁⲡⲱⲡ ⲡⲁⲧⲧ-
ⲓⲣⲡⲉ ⲁⲧⲣⲏⲛⲉ ⲛ-
ⲛⲣⲏⲟⲟⲥ ⲛⲧⲛⲓ ⲙ-
ⲡⲣⲗⲗⲟ ϣⲁⲛⲧ-
ⲁⲭⲓ ⲛ̣. ⲛⲧⲁⲓ
ⲁⲡⲉⲩⲙⲁ

---

1 Before ⲫ possibly a letter, ⲁ? 2 Prob. nothing between ⲣ and ⲉ. 7 For ? ⲛⲧⲁⲩ-.
12 ⲛ/=ⲛⲟⲩϩ. 18 ⲛⲛ/ possible (*cf.* 12); ⲛⲧⲁⲓ (*sic*) possible.

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ⲫ ⲡⲱⲟⲣⲡ ⲙⲉⲛ
ⲙⲡⲱⲁϫⲉ ⲧⲱⲓⲛⲉ
ⲉⲧⲉⲕⲙ̄ⲡ̄ⲣⲉⲩⲱⲙⲱⲉ ⲡⲟⲩⲧⲉ
ⲉⲧⲧⲁⲓⲛⲧ ⲣ̄ⲡⲡⲁⲣⲛⲧ ⲧⲏⲣⲩ ⲁⲣⲓ
ⲡⲡⲁ̀ ⲛ̄ⲣ̄ ⲡⲉⲙⲙⲉⲉⲩⲉ ⲣ̄ⲡⲡⲱⲓ ⲉⲣⲣⲁⲓ
ⲡⲡⲉⲕⲥⲓϫ ⲉⲧⲟⲩⲁⲁⲃ ⲧⲡⲧⲁⲙⲱ ⲙ̄-
ⲙⲟⲕ ϫⲉⲁⲡⲁⲓⲁⲕ/ ⲡⲉⲧⲣⲟⲥ
ϫⲟⲟⲥ ⲉⲣⲟⲓ ϫⲉⲁⲕϫⲟⲟⲧ ⲛⲁⲓ ϫ[ⲉ-]
ϯ ⲧⲡⲓⲛⲓⲱⲉ ⲡ̄ⲣⲟⲗⲟⲕ/ ⲛⲁⲡ

10 ϯⲛⲟⲩ ⲙ̄ⲡⲉⲣⲕⲟ ⲡⲉⲥⲣⲟⲟⲩ[ⲱ .]
ⲟⲟⲕ ⲁⲩϫⲟⲟⲥ ⲛⲁⲡ ⲉⲧⲃ̄ⲏ[
ⲡϫⲟⲉⲓⲥ ⲧⲱⲱ ⲡⲣⲱⲃ̄ [
ⲧⲁⲁⲥ ⲡⲛⲩ ⲭⲛⲁⲩ[
ⲙⲁⲩⲁⲧ + ⲟⲩϫ[ⲁⲓ
15 ⲧⲁⲁⲥ ⲙ̄ⲡⲙⲁ[
ⲁⲡⲁ ⲓ̈ⲥⲁⲁⲕ ⲡⲁ[
ϫⲟ̄...[
ⲡⲉ̀ⲗⲁ[

10 ? ⲣⲓ-]. 11 For ? ⲱⲱⲕ; ? [ⲛⲧⲥ. 15 [ⲡⲟⲩⲧⲉ. 16 [ⲡⲁ-]. 17 ϫⲟⲣ̄, or other abbreviation. 18 [ϫⲓⲥⲧⲟⲥ].

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]ⲉⲡⲣⲉⲥⲃ̄ⲓⲧⲉⲣ[ⲟⲥ
ⲙⲡⲉⲩ[. . . . .]ⲩ . . ⲱⲁϯⲛⲟⲩ ⲡⲧⲁ̣ .
ϫⲟⲟⲥ ⲛⲓⲧⲡ ϫⲉϫⲟⲟⲥ ⲛⲁⲩ ϫⲉⲉⲕⲱⲁⲛ-
ϯ ⲣⲙⲉ ⲡⲱⲓⲛ ⲛⲁⲓ ⲡⲥⲁⲩⲧⲡ̄ ⲧⲕⲟⲩⲥⲉⲛⲧⲉ
5 ⲡⲕⲉⲣⲁⲧⲥⲉ ⲟⲩⲁⲣⲣ̄ ⲛⲁⲕ ϯⲛⲟⲩ ⲉⲓⲥ ⲣⲛⲧⲉ ⲁ-
ⲣⲉⲧⲡ̄ϫⲟⲟⲥ ϫⲉⲡ̄ⲣⲟⲙⲡⲧ ⲟⲩⲁⲣⲣ̄ ⲉⲓⲥ
ⲣⲛⲧⲉ ⲁⲉⲓⲧⲱⲣ ϯⲛⲟⲩ ⲉⲓⲱⲁⲛ-
ⲡ̄ ⲧⲉⲙⲟⲡⲉ ϯⲛⲁⲡⲁⲩⲣ̄ⲧ ⲁⲛ
ⲉϫⲱⲧⲡ̄ ⲉⲱⲱⲡⲉ ⲙ-
10 ⲁⲧⲉⲧⲡ̄ϫⲓ ⲥⲟⲩⲉⲛ
ⲡⲁϫⲱⲙⲉ ⲛⲁⲓ ⲙⲁⲧⲉ-
ⲧⲡⲱⲛϩⲣⲛⲟⲩ
. . ⲱⲓ̈

1 ? ⲡ]. 2 ? ⲛⲧⲁⲓ-. 4 For ⲱⲉ. 9 end, not ⲙⲡ-.

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ⲁⲛⲟⲕ ϫⲓⲟⲥ ⲙ̄ⲙⲱⲓ̈ⲥⲛ[ⲥ]
ⲱⲱⲗⲛⲗ ⲉϫⲱⲓ̈
ⲫ ⲁⲛⲟⲕ ⲯⲁⲡ ⲉⲓⲥⲣⲁⲓ̈
ⲙ̄ⲡⲉⲩⲙⲉⲣⲓ̈ⲧ ⲡ̄ⲥⲁⲡ
ϫⲉⲁⲣⲓ ⲧⲁⲥⲁⲡⲛ ⲛ̄ⲧ̄ⲥⲣⲁⲓ̈
5 ⲉⲃⲟⲗ ⲛⲁⲥⲁⲧⲉⲣ ⲛ̄ⲑⲛ ⲡ̄-
ⲱⲙⲟⲩⲧ ⲡ̄ⲱⲛ ⲛ̄ⲣⲁⲙⲧ ⲡ̄-
ⲧⲁϯⲟⲩ ⲣⲁⲧⲉⲙ̄ⲧⲁⲧ ⲉⲡ-
ⲧⲁⲟⲩⲥⲉ ⲛⲁⲥ ⲛⲁⲓ̈ ⲉⲡⲁⲙⲉⲟⲩ
ⲣⲁⲧⲱⲧ: ⲟⲩⲁⲓ̈ϯⲟⲩ ⲱⲁⲁⲧⲁ-
10 ⲕⲛⲧⲕ ⲙ̄ⲡⲡⲥⲱⲥ ⲡⲉϫⲉ
ⲡⲉⲧⲣⲟⲥ ϫⲉⲉⲡⲁⲱ ⲙϫ
ⲡⲕⲁⲙⲟⲩⲗ ⲡⲕⲟⲩⲱⲱⲉ-
ⲡⲉ ϫⲟⲟⲩ ⲉⲃⲟⲗ
ⲛⲁⲓ̈

1 In same hand as rest.
2 Different pen, inserted.
9 For ⲣⲁⲧⲟⲟⲧ; ⲁ (4°) above.
9, 10 For ⲱⲁⲛⲧⲁⲃⲛⲧⲕ. 10 ⲛ (2°) above.
11 For ⲉⲙϫ.

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ⲫ ⲁⲓ̈ⲃⲱⲕ ⲉⲙⲁ ⲙ̄ⲡⲥⲙⲟⲩ [
ϫⲉⲉⲓⲁϫⲓ ⲡ̄ⲣⲟⲙⲡⲧ ⲁⲩⲁ[
ⲗ̄ⲧ ⲉⲧⲣⲱⲙⲉ ⲡⲉϫⲁⲩ ϫⲉ[
ⲧⲁⲩϯ ⲣⲟⲙⲡⲧ ⲛⲁⲕ ⲁⲡ[
5 ⲕⲟⲱ ⲡⲧⲉⲣⲙⲛϫⲉ ⲡⲟⲩⲃ̄ [
ⲡⲧⲁϫⲓⲧⲩ ⲡⲧⲟⲟⲩ . . [
ⲡⲧⲁⲓ̈ⲧⲩ ⲛ . . . . . ⲁ [
ϫⲓ ⲡⲕⲟⲩ̀ⲗⲉⲡⲁⲥ ⲡ̄[
ⲣⲟⲙⲡⲧ ⲙⲡⲓⲥⲉⲣ-
10 ⲭⲉ ⲟ . . . . .
ⲟⲩϫⲁⲓ ⲣⲙ̄-
ⲡϫⲟⲉⲓⲥ

1, 2 Perhaps nothing lost.
5 For ⲕⲟⲩⲱⲱⲩ (?) ⲡⲧⲉⲣⲙⲛϫⲉ ⲛⲡⲟⲩⲃ̄.
7 ? ⲛⲁ[.

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ⲫ ⲁⲣⲓ ⲡⲡⲁ̀
ⲕⲥⲟⲟⲩⲛ ϫⲉ-
ⲁⲡⲡⲁⲣⲁⲕⲁⲗⲉⲓ
ⲡ̄ⲧⲉⲕⲙ̄ⲡⲧⲥⲟⲛ
5 ⲣⲁⲡⲣⲟ̀ⲗⲟⲕ/ ⲡ̄ⲉⲡⲉⲡ-
ⲁⲁⲩ̀ · ⲁⲕⲁⲙⲉ̀ⲗⲉⲓ ⲱⲁ-
ⲧⲉⲡⲟⲩ · ⲁⲣⲓ ⲡⲡⲁ̀ ϯ
ⲡ̄ⲣⲟⲙⲡⲧ ⲧⲏⲣⲟⲩ ⲡ̄ⲓ̈ⲱⲣⲁⲛⲛⲥ
ⲡ̄ⲧⲉⲡⲣⲱⲙⲉ ⲉⲓ̄ ⲛ̄ⲣⲣⲉ ⲉⲣⲟ-
10 ⲟⲩ · ⲉⲩⲥⲃ̄ⲧⲱⲧ · ⲙⲛ[ⲛⲟ-]
ⲧⲉ ⲡ̄ⲧⲉⲡⲥⲟⲛ ⲧⲱⲣ̣[. . . .]
ⲧⲁⲁⲥ ⲙ̄ⲡⲉⲛ̣[ⲥⲟⲛ ⲱⲣⲁ-]
ⲡⲛⲥ ⲣⲓⲧ̣[ⲡ . . . .]
ⲛⲉⲥ[ⲙⲛⲧ]

11 ? [ⲙ +].

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+ ⲁⲛⲟⲕ ⲭⲱⲥ
ⲉⲧⲥⲣⲁⲓ ⲉⲧⲙⲙⲉ
ⲉⲡⲁⲙⲉⲣⲓⲧ ⲉⲥⲟⲛ ⲏⲗⲓⲁⲥ
ⲙⲛⲥⲟⲩⲥⲁⲛⲛⲁ ⲙ̄ⲡⲛⲩ-
ⲛⲟⲥ ⲙ̄ⲡⲁⲥⲟⲛ ⲧⲣⲧⲙⲉⲓ-
ⲁⲥ ⲙ̄ⲡⲁⲥⲟⲛ ⲡⲁⲩⲗⲟⲥ
ⲙ̄ⲡⲧⲁⲙⲟⲩ ⲧⲣⲧⲣⲏ
ⲙⲡⲧⲣⲧⲣⲣ ⲧⲣⲓⲙⲉ
ⲛ̄ⲧⲣⲧⲙⲉⲓⲁⲥ ⲭⲟⲩ ⲛⲓ-
ⲧⲏ ⲛ̄ⲛⲣⲟⲙⲧ ⲧⲣⲡⲏ
ⲡⲉϫⲟⲟⲩ ⲛⲁⲧⲓⲧⲟⲩⲥ
ⲛⲉⲧⲙⲛⲉⲓ
ⲣⲏⲥ
ⲁⲃⲟⲗ ⲧⲁⲁⲥ ⲏⲗⲓⲁ-
ⲥ ⲣⲓⲧⲏⲛⲓⲕⲱⲥ

3 For ⲛⲥⲟⲛ. 5 For ⲓⲉⲣⲙⲉⲓⲁⲥ.
7 For ⲙⲁⲁⲩ. 14, 15 Written on edge.

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ⲧⲉⲙⲙⲉ ⲉⲧⲉⲕⲙⲛⲧⲥⲟⲛ
ⲙ̄ⲡⲥⲱⲥ ⲧⲉⲧⲁⲙⲱ ϫⲉⲉⲡⲉ-
[ϫ]ⲏ ⲁⲕϣⲱⲕ ⲉⲣⲏⲥ ⲣⲓⲧⲱⲧ
ⲁⲉ.ⲕⲟ ⲫⲱϣ ⲉⲧϣⲉⲛⲏ
ⲧⲉⲛⲟⲩ ⲭⲟⲟⲩ ⲧⲁⲡⲟⲕⲣⲓⲥⲓⲥ
ⲛ̄ⲧⲟⲧⲩ ⲛⲁⲛϩⲣⲉⲁⲥ ⲉⲧϣⲉ-
ⲧⲟⲩⲧⲓⲙⲏ ϫⲉⲁⲕⲁⲓ ⲧⲟⲩⲧⲓⲙⲏ
ⲉⲙⲱⲡⲉ ⲁⲉ ⲛ̄ⲧⲉⲕⲉⲙ̄
ⲥ̄ⲙ ⲥⲟⲙ ⲧⲁⲁⲩ ⲉⲃⲟⲗ ⲭⲟⲟⲩ
ⲧⲁⲡⲟⲕⲣⲓ[ⲥⲓⲥ
ⲭⲟⲟⲩ ⲛⲧⲟ[
ⲛ̄ⲛⲁⲙⲉ[ⲣⲓⲧ
ⲣⲓⲧⲏ[
ⲣⲓ[

4 For ⲣⲓⲧⲟⲟⲧ. 5 Prob. ⲁⲉⲓⲕⲱ.
8 For ⲧⲉⲧ-.

294

ⲓ̄ⲏ ⲭ̄ⲥ̄ ⲛⲓⲕⲁ
[ⲧ ⲁ]ⲛⲟⲕ ⲉⲡⲱⲭ ⲉⲩⲥⲣⲁⲓ̈ ⲛⲁⲡⲉⲩⲉⲓⲱⲧ
[ⲙ̄]ⲡⲧⲉⲩⲙⲁⲁⲧ ϫⲉⲁⲣⲓ̈ ⲧⲁⲥⲁⲡⲏ ⲛⲧⲉ-
]ϫⲱⲟⲩⲧ ⲛ̄ⲧⲱⲉ ⲛⲍⲉⲃⲉⲁⲁⲓⲟⲥ
]ⲧⲥⲛⲧⲥ ⲁⲧⲱ ⲧⲛⲁⲡⲟⲗⲟⲩ . .
] ⲫⲁⲣⲟⲟⲩ ⲁⲧⲱ ⲡⲉⲓⲁϫⲓⲧⲥ
ⲙ̄ⲡ]ⲉⲣⲕⲱ ⲛⲧⲱⲟⲩⲛⲉⲩ ⲥⲟⲧⲟ
] ?

5 Or ⲡⲟⲗⲥⲉⲩ, not -ⲗⲟⲩⲍⲉ. 6 Or ⲙⲉⲓⲁ-.
7 ? For ⲛⲧⲱⲟⲩⲛ ⲛⲉⲩ-.

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ⲧ ⲉⲓⲥ ⲉⲧⲃⲉⲡ-
ⲱⲛⲣⲉ ⲙⲛⲛⲟⲩⲧⲉ
ⲛⲩϫⲁⲟⲩ ⲫⲱⲗⲟⲕⲟⲧⲥⲉ
blank

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ⲧ ⲛⲱⲟⲣ̄ⲡ̄ [ⲙⲉⲛ]
ⲙ̄ⲡⲱⲁϫⲉ ⲛ̄ⲧⲉ[ⲛⲙⲛ̄ⲧ-]
ⲉⲗⲁϫ/ ⲧ̄ⲛⲱⲙⲉ ⲉⲧⲉ[ⲕⲙⲛ̄ⲧ-]
ⲉⲓⲱⲧ ⲉⲧⲧⲁⲓ̈ⲛⲧ ϩⲙ̄ⲡϫⲱ[ⲕ ⲧⲛⲣⲩ ⲛ̄-]
ⲧⲉⲡⲯⲩⲭⲏ ⲁⲣⲓ ⲛⲛⲁ ⲙ̄ⲡⲣ̄ ⲡⲉⲡⲙⲉ[ⲉⲧⲉ ϩⲙ̄-]
ⲛⲉⲓ ⲉⲣⲣⲁⲓ̈ ⲛ̄ⲛⲉⲕⲥⲓϫ ⲉⲧⲟⲩⲁⲁⲃ̄ ⲙ̄ⲛ[ⲛ̄ⲥⲱⲥ]
ⲁⲣⲓ ⲛⲛⲁ ⲉⲱⲟⲡⲉ ⲫⲱⲃ̄ ⲙⲟⲧⲛ̄ ⲉⲣⲟⲕ ⲉ[ⲕ-]
ⲥ̄ⲛ ⲟⲩⲣⲱⲙⲉ ⲉⲛⲁⲃⲱⲕ ⲉⲡⲣⲏⲧ ⲉⲡⲙⲁ
ⲛ̄ⲁⲡⲁ ⲓ̈ⲱⲁⲛⲛⲏⲥ ⲙ̄ⲡⲱⲟⲩⲛⲏ̄ ⲉⲕⲣ̄
ⲛⲛⲁ ⲛ̄ⲧⲭⲟⲟⲩ ⲛⲁϥ ⲙ̄ⲡⲉⲕⲣⲁⲓ
ⲛⲩϫⲟⲟⲩ ⲉⲣⲟⲧⲛ̄ ⲉⲕⲛⲏⲧ ⲛ̄ⲧⲱⲟⲩⲛ-
ⲛⲉ ⲛ̄ⲥⲁⲟⲩⲁⲙⲣⲓ ⲉⲩⲥⲟⲟⲧⲛ̄
ⲛ̄ⲧⲱⲕ ⲕⲁⲗⲱⲥ ⲉⲩⲥⲟⲟⲧⲛ̄ ⲛ̄ⲣ̄
ⲥⲓⲣ ⲛⲩϫⲟⲟⲩⲧ̄ ⲉⲣⲏⲥ ⲛⲁⲓ
ⲱⲁⲥⲟⲩⲥⲛⲁⲩ̄ ⲛ̄ⲛⲧ̄
ⲁⲣⲣⲓ ⲛⲩⲧⲱⲕ ⲛⲉⲡ-
ⲟⲉⲓⲕ ⲛⲁⲓ ⲛ̄ⲧⲛⲧ̄ ⲛ-
ⲉⲩⲃⲉⲕⲉ ⲛⲁⲩ
ⲁⲣⲓ ⲛⲛⲁ ⲙ̄ⲡⲣ̄-
ⲁⲙⲉⲗⲉⲓ ⲉϫⲟⲟⲩⲩ
ⲧⲁⲁⲥ ⲙ̄ⲡⲛⲉⲧⲟⲩ-
ⲁⲁⲃ̄ ⲛⲉⲓⲱⲧ
ⲁⲛⲁ ⲓ̈ⲥⲁⲕ
ⲣⲓⲧⲛⲛ̄-
ⲉⲗⲁϫ/
...

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Ⲡ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ ⲉⲣⲱⲁⲛ-
ⲓⲉⲍⲉⲕⲓⲏⲗ ⲱⲏⲙ ⲉⲓ ⲉⲣⲟⲧⲛ ⲛⲁⲕ,
ⲣⲱⲛ, ⲉⲧⲟⲟⲧϥ ⲕⲁⲗⲱⲥ, ⲉⲧⲙⲧⲣⲉϥ-
ϩⲟⲟⲥ ⲛⲗⲁⲁⲩ ⲡⲣⲱⲙⲉ· ⲉⲓⲙⲏ ⲉⲡⲉϥ-
ⲉⲓⲟⲧⲉ ⲙⲙⲁⲧⲉ· ⲁⲩⲱ ⲛⲧⲟⲟⲩ ⲣⲱⲟⲩ
ⲛⲥⲉⲧⲙϩⲟⲟⲥ ⲡⲣⲱⲙⲉ· ⲛⲑϩⲟⲟⲥ
ⲛⲁⲩ ⲛⲥⲉⲥⲓⲕⲧ ⲟⲩⲙⲁϩⲉ ⲛⲥⲟⲩⲟ
ⲛⲥⲉⲡⲁⲧⲥ ⲛⲛⲟⲉⲓⲧ ⲉⲑⲱⲟⲟ-
ⲙⲉ, ⲛⲑⲛⲧⲥ ⲉⲣⲟⲧⲛ ⲛⲁⲕ
ⲛⲥⲛⲧⲥ ⲛⲥⲛⲁⲁⲥ ⲣⲓ-
ϩⲙⲡⲣⲟ· ⲙⲙⲟⲛ
ⲧⲱⲱⲡⲉ ⲉⲓⲥ·
ⲣⲉⲛⲣⲟⲟⲩ ⲛ-
ⲧⲉⲑ ⲟⲩ-
ⲱⲙ ⲁⲛ

Verso

Ⲡ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ ⲛⲛⲣϩⲟⲟⲥ ⲛⲛ-
ⲥⲛⲏⲩ ⲱⲏⲙ, ⲉⲡⲧⲏⲣϥ ϫⲉⲧ-
ⲱⲱⲡⲉ ⲛⲥϩⲱⲗⲙ ⲡⲉⲩⲣⲏⲧ·
ⲕⲁⲓ ⲅⲁⲣ ⲧⲛⲁⲙⲁⲣ ⲛⲣⲏⲧ ⲛⲙ-
ⲙⲁⲕⲡⲉ ⲙⲡⲓⲥⲟⲩ ⲱⲁⲣⲣⲁⲓ ⲉⲡⲙⲟⲩ
ⲟⲩⲁⲉ ⲟⲩ ⲙⲛⲣϩⲟⲟⲥ ⲛⲥⲉⲣⲱⲙⲉ

298

Ⲡ ⲧⲁⲓⲧⲉⲓ ⲛⲟⲩⲥ . . . . . ⲙⲉ . .
ⲙⲛⲟⲩⲕⲱ ⲉⲃⲟⲗ ϫⲉⲙⲡⲓⲥⲛ
ϫⲁⲣⲧⲏⲥ ⲣⲏⲛ ⲉⲣⲟⲓ ϫⲉⲉⲓⲣⲉ . . ⲁ-
ⲙⲁ ⲁⲛ· ⲧⲡⲣⲟⲥⲕ/ ⲛⲧⲉⲕⲙⲛⲧϩⲟⲉⲓⲥ
ⲧⲟⲡⲉ ⲣⲛⲟⲩⲛⲟⲩ ⲛⲉⲡⲓⲱⲧⲙⲓⲁ· ⲉⲓⲥ
ⲡⲣⲟⲗⲟⲕ/ ⲁⲛϩⲟⲟⲩ ⲛⲥⲟⲩⲟ ⲡⲣⲟⲥ ⲱⲉ
ⲛⲧⲁⲡⲉⲩ ⲥⲙ ⲥⲟⲙ· ⲡϩⲟⲉⲓⲥ ⲥⲟⲟⲩⲛ ⲁⲓⲣ
ⲉⲡⲁⲧⲟⲟⲩ ⲉⲙⲁⲧⲉ ⲕⲁⲧⲁ ⲧⲁⲥⲟⲙ· ⲙⲡⲣⲧⲣⲉ-
ⲧⲉⲕⲙⲛⲧϩⲟⲉⲓⲥ ⲥⲛ ⲁⲣⲓⲕⲉ ⲣⲱⲥ ϫⲉⲛⲧⲁⲓ-
ⲁⲙⲉⲗⲉⲓ ⲉⲛ . . . ⲥ . . . ⲣ.ⲟ ⲡⲛⲟⲩⲧⲉ ⲥⲟⲟⲩⲛ
ⲁⲩⲧ ⲡⲣⲟⲗⲟⲕ/ ϫⲛⲧⲙⲁ . . . ⲧⲁⲩⲧⲁⲁϥ ⲟⲛ ⲛ-
ⲱⲱⲉ ⲙⲡⲉⲥⲟⲩⲟ
ⲣⲟⲥ ϫⲟⲩⲱⲧ ⲟⲩⲁ ⲟⲩⲕⲁⲥ· ⲧⲛⲛⲟⲟⲩ ⲡⲱⲁⲣ
ⲙⲉⲛ ⲙⲛϩⲟⲓ ⲫⲟ ⲛ-
ⲣⲟⲩⲟ·

Verso

+ ⲁⲗⲗⲁ ⲧⲙⲉⲉⲩⲉ ϫⲉⲛⲁⲛⲟⲩ ⲛⲉⲥⲟⲩⲟ
ⲛⲁⲓ ⲁⲛⲭⲓⲧϥ ⲡⲣⲟⲥ ϫⲟⲩⲱⲧ ⲟⲩⲁ ⲁⲩ-
ⲥⲛ ⲡⲣⲟⲗⲟⲕ/ ⲱⲁⲁⲧ ⲛⲟⲩⲛⲏⲱⲛ
ⲛⲕⲉⲣⲁⲧⲓⲁ ⲁⲩⲥⲱϫ ⲉⲃⲟⲗ ⲡⲣⲟⲥ ⲧⲁⲡⲁ-
ⲗⲟⲅⲓⲁ· ⲙⲛⲛⲥⲱⲥ ⲁⲩⲭⲓ ⲛⲟⲩⲁ ⲛⲕⲁ-
ⲙⲟⲩⲗ ⲡⲣⲉⲙⲉ ⲉⲡⲡⲣⲟⲗⲟⲕ/ · ⲡⲁⲣⲛⲧ
ⲱⲧⲣⲧⲱⲣ ⲙⲛⲡⲱⲥ ⲛⲧⲉⲡⲉⲕⲣⲛⲧ
ⲣⲓⲥⲉ· ⲡϩⲟⲉⲓⲥ ⲥⲟⲟⲩⲛ ⲙⲡⲟⲩⲱⲱϥ
ⲙⲡⲁⲣⲛⲧ ϫⲉⲁⲓⲣ ⲧⲁⲥⲟⲙ ⲧⲏⲣⲥ
ⲉⲡⲥⲡⲟⲩⲁⲛ ⲛⲓⲙ ⲕⲁⲁⲛ
ⲥⲟⲟⲩⲛ ⲱϥ ⲧⲉⲓⲕⲉⲏⲗϫⲉ

1 Prob. c[ⲧⲙⲭⲱⲣ]ⲛⲥ[ⲓⲥ]. 2 end, ? ⲙⲙⲟⲛ. 3 end, ? ⲛⲁ-, or ⲣⲙⲛⲁ-.
11 Altered from, or to ⲁⲓⲧ; ? ⲛⲧⲁⲩ. 24 ⲕ altered; ⲁ for ⲗ?

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ⲣⲓⲧⲙⲡⲟⲩⲱϥⲉ,
ⲟⲩⲛ ⲙⲡⲛⲟⲩⲧⲉ ⲙⲡⲛⲉⲧⲛ-
ⲱⲗⲏⲗ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲛⲣⲉ
ⲉⲡⲁⲓⲁⲕ/ ⲧⲱⲙⲉ ⲉⲣⲱⲧⲛ ⲉⲙⲁ-
ⲧⲉ ⲁⲩⲱ ⲧⲁⲓⲧⲉⲓ ⲉⲱⲗⲏⲗ ⲉϫⲱ[ⲧϥ]
ⲙⲡⲛⲉϥⲱⲛⲣⲉ ·· ⲧϩⲟⲙⲟⲗ[ⲟⲩⲉⲓ ⲛ-]
ⲧⲉⲧⲛⲙⲡⲉⲓⲱⲟ ϫⲉⲁⲛ[
ⲧⲁⲙⲟⲓ ⲉⲥⲛⲁⲩ ⲛⲥⲓⲱ[.]ⲥ ⲛⲥⲟⲩⲟ
ⲁⲗⲗⲁ ⲡⲉⲧⲛⲁⲛⲟⲩϥ ⲡⲣⲟⲧⲟⲡⲉ ⲡⲁⲓ
ⲉⲓⲥ ⲙⲛⲧ ⲛⲣⲧⲁⲃ ⲛⲥⲟⲩⲟ ⲣⲓⲧⲙ-
ⲡⲙⲁⲥⲱⲁⲙⲟⲩⲗ· ⲁⲩⲱ ⲱⲙⲟⲩⲡⲉ ⲙ-
ⲙⲁⲁϫⲉ ⲛⲣⲏⲙⲉ · ⲉ[ⲧ]ⲃⲏⲟⲩⲉ ϫⲉ ⲛⲧⲁⲧⲉ-

ⲧⲛⲥⲣⲁⲓ ϫⲉⲁⲣⲛⲧ ⲧⲉⲧⲛⲁⲣⲉ ⲉⲛ-
ⲣⲉⲛⲕⲟⲩⲓ ⲛⲣⲟⲙⲛⲧ ⲧⲉⲛⲟⲩ ⲣⲱ ⲙⲛ
ⲟⲩⲟⲛ ⲥⲁⲗⲛ ⲉⲣⲟⲛ· ⲁⲗⲗⲁ ⲉⲣ-
ⲱⲁⲛⲛⲟⲩⲧⲉ ⲧⲱⲱϥ ⲟⲩⲟⲛ ⲟⲛ ⲧⲛ-
ⲛⲁⲓⲟⲓⲕⲏ ⲙⲙⲟⲟⲩ ⲟⲛ· ϫⲉⲕ-
ϫⲱ ⲙⲙⲟⲥ ϫⲉⲉⲓⲟⲩϥ
ⲉⲧⲁⲙⲉⲓⲟ ⲡⲉⲥⲕⲉⲧⲉ ⲉⲛ-
ⲧⲁⲓϫⲟⲟⲥ ⲙⲛⲛⲉⲛⲉ-
ⲣⲏⲧ ⲙⲡⲓⲣⲟⲟⲩ
ⲟⲩϫⲁⲓ ⲉⲙⲡϫⲟⲓⲥ
Ⲡ Ⲡ [Ⲡ]

7 ? [ⲁⲓⲁⲕ/]. 16 ⲟⲛ ? superfluous. 18 Read ⲟⲩⲱϥ.

300

+
] ητεκμητ-
] αγω †ασπα-
[ζε ⲙ̄ⲡⲓ]ⲭ̄ⲥ̄ⲥ̄ ⲡⲟⲩⲏⲣⲏ-
[τε ⲡ̄ⲧ]ⲉⲕⲙ̄ⲡ̄ⲧⲙⲁⲓⲙⲟⲩⲧⲉ ⲡⲁⲭⲟ-
[ϲ]ⲓⲥ ⲡⲉⲓⲱⲧ ⲁⲡⲟⲕ ⲧⲉⲣⲙⲣⲁⲗ
ⲡⲭⲏⲣⲁ ⲉⲧⲉⲣⲗⲗⲱⲧⲉ ⲡⲡⲙⲁⲅⲁⲣⲓ-
ⲟⲥ ⲡⲉⲧⲣⲟⲥ ⲙ̄ⲡⲗⲱⲥ ⲣⲓⲧⲥⲟⲟⲩⲉ̄ⲥ̄ ⲙ̄ⲡⲧⲏⲙⲉ †ⲧⲁⲙⲟ ⲡ̄ⲧⲉⲕⲙ̄ⲡ̄ⲧ-
ⲭⲉⲙⲧⲟⲕ ⲡ̄ⲧⲁⲡⲡⲟⲩⲧⲉ ⲧⲓⲕ ⲉⲧⲣⲉⲕⲱⲙⲉ ⲡ̄ⲥⲁⲣⲭⲱⲏ ⲙ̄ⲡⲣⲏⲕⲉ
ⲣⲁⲱⲛ ⲅⲁⲣ ⲙ̄ⲡⲁⲧⲉⲙⲡⲉⲣⲥⲟⲥ ⲉⲓ ⲉⲣⲏⲥ ⲁⲡⲙⲁⲅⲁⲣⲓⲟⲥ ⲡⲁⲣⲁⲓ
ⲉⲓⲱⲧ
10 † ⲣⲉⲛⲥⲟⲩⲟ ⲛⲁⲡⲣⲉⲥⲃ/ ⲡⲁⲡⲁ ⲱⲉⲡⲉⲧⲱⲙ ⲙ̄ⲡⲥⲁⲕⲁⲧ
ⲡ̄ⲭⲟⲩⲓ̈ ⲁⲩⲭⲟⲟⲩ ⲉⲧⲕⲁⲉ ⲙ̄ⲡⲟⲩ† ⲗⲁⲩⲉ ⲛⲁⲓ ⲣⲓ-
ⲱⲧ ⲱⲁⲧⲉⲛⲟⲩ ⲁⲩⲱ ⲉⲓⲥ ⲣⲏⲧⲉ ⲁⲓ̈† ⲟⲩⲙⲏⲛⲅⲉ ⲡ̄ⲕⲟⲧ
ⲉⲣⲟⲟⲩ ⲭⲉⲥⲣⲁⲓ̈ ⲛⲁⲓ̈ ⲉⲣⲟⲟⲩ ⲱⲁⲛⲧⲉⲡⲙⲁ ⲙ̄ⲧⲟⲛ
ⲡ̄ⲧⲉⲧⲛ† ⲟⲩⲕⲟⲩⲓ ⲛⲁⲓ̈ ⲕⲁⲧⲁ ⲣⲟⲙⲡⲉ ⲁⲩⲃⲱⲕ
15 ⲉⲡⲣⲁⲡ ⲙⲡⲛⲉⲩⲉⲣⲏⲩ ⲁⲥⲁⲟⲩⲓ ⲭⲉⲱⲁⲣⲉⲡ[ⲟⲩⲁ]
ⲛⲟⲩⲁ ⲥⲣⲁⲓ̈ ⲉⲡⲉⲥⲙⲉⲣⲟⲥ · ⲉⲓⲥ ⲛ̣[

8 For ⲧⲁⲁⲕ. 12 For ⲱⲟⲩ.

301

+
ⲣⲁⲱⲛ ⲙⲉⲛ ⲙ̣-
ⲡⲱⲁⲭⲉ ⲡ̄ⲧⲁⲙⲡⲉⲗⲁⲭ/
†ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲡ̄ⲧⲉⲧⲙ̄ⲙ̄ⲧⲉⲓⲱⲧ
ⲉⲧⲟⲩⲁⲁⲃ ⲙ̄ⲡⲡ̄ⲥⲱⲥ †ⲧⲁⲙⲟ ⲙ̄ⲙⲱ-
ⲧ̄ⲛ ⲭⲉⲉⲓⲥ ⲟⲩⲟ̈ⲓⲛⲉ ⲡ̄ⲥⲟⲩⲟ ⲁ̈ⲓ̈ⲧⲛ-
ⲛⲟⲟⲩⲥ ⲙⲛⲧⲛ ⲣⲓⲧⲟⲟⲩⲧ̄ⲫ ⲡⲁⲡⲁ ⲓ̈ⲁⲕⲱⲃ
ⲙ̄ⲡⲩⲧⲟⲉ ⲡⲁⲓⲁⲓⲡⲗⲁ ⲡⲓⲣⲡ̄ ⲡⲛⲟⲩ-
ⲧⲉ ⲥⲟⲟⲩⲛ̀ ⲭⲉⲡⲧⲁⲩⲥⲱⲡⲧⲓⲙⲁⲍⲉ
ⲙ̄ⲙⲟⲩ ⲉⲣⲙⲉ [ⲡ̄]ⲱⲉ ⲁⲗⲗⲁ ⲁ̈ⲓ̈-
10 ⲟⲩⲱⲱⲥ ⲉⲃⲁⲣⲉⲓ ⲙ̄ⲙⲟ̈ⲓ̈ ⲡⲥⲟⲩⲟ
ⲡⲧⲉⲡⲉⲧⲡⲣⲛⲧ ⲙ̄ⲧⲟⲛ ⲁⲣⲓ ⲧⲁ-
ⲥⲁⲡⲏ ⲉⲱⲱⲡⲉ ⲟⲩⲡ̄ ⲟⲉ ⲃⲱⲕ
[ⲡⲉⲥ]ⲕⲩⲗⲙⲟⲥ ⲡⲧⲉⲧⲡⲉ[. . .]
[. .] ⲡ̣ⲧⲡⲁⲡⲁⲛⲧⲁ [
15 ⲧⲥ]ⲁⲃⲱⲧⲡ̄ ⲉⲓ[
]ⲥⲙ̄ⲡⲧⲟⲩ [
ⲁⲡ]ⲁ ⲓ̈ⲱⲥⲏ[ⲫ
]ⲥ̣[

13 ? ⲉ[ι. 14, 15 ?[ⲉⲡⲉⲣⲛⲩ], or [ⲉⲣⲱⲧⲙ].

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ⲫ ⲡⲁⲩⲗⲟⲥ ⲉⲧⲥⲣⲁⲓ
ⲉⲫⲱⲓⲛⲉ ⲉⲙ̄ⲙⲁⲓ̈ⲡⲟⲩ-
ⲧⲉ ⲡⲥⲛⲏⲩ ⲡⲁⲩⲗⲟⲥ ⲙ̄ⲡ-
ⲁⲃⲣⲁⲣⲁⲙ ⲉⲡⲉⲓⲁⲏ ⲁⲧⲉⲧⲡ-
ⲭⲟⲟⲥ ⲡⲁⲓ̈ ⲭⲉⲓ̈ⲱⲁⲛⲛⲏⲥ
ⲟⲩⲱⲱ ⲟⲩⲣⲟⲗⲟⲕ/ ⲡⲥⲟⲩⲟ ⲧⲉ-
ⲡⲟⲩ ⲉⲓⲥ ⲟⲩⲣⲟⲗⲟⲕ/ ⲡⲥⲟⲩⲟ ⲉⲡⲁ-
ⲡⲟⲩⲩ ⲁ̈ⲓ̈ⲣⲉ ⲉⲣⲟⲩ ⲉⲫⲱⲡⲉ ⲧⲟⲩ-
ⲁⲫⲫⲩ † ⲡⲣⲟⲗⲟⲕ/ ⲙ̄ⲡⲓⲣⲱⲙⲉ ⲉⲧ-
ⲛⲏⲩ ⲱⲁⲣⲱⲧⲡ ⲙ̄ⲡⲧⲉⲓ̈ⲫⲗⲭⲉ
ⲡⲧⲁⲧⲁⲗⲟ ⲡⲣⲟⲗⲟⲕ/ ⲉⲣⲏⲥ
ⲙ̄ⲡⲱⲁⲣ ⲡⲡⲕⲟⲟⲩⲉ ⲉⲫⲱⲡⲉ ⲟⲛ
ⲓ̈ⲱⲣⲁⲛⲛⲏⲥ ⲟⲩⲁⲫⲫⲩ ⲁⲛ ⲱⲓⲛⲉ
ⲣⲓⲧⲡⲕⲉⲟⲩⲁ ⲭⲉⲧⲉⲭⲣⲓⲁ-
ⲧⲉ ⲟⲩⲭⲁⲓ̈ ⲫ̄ⲙ̄-
ⲡⲭⲟⲉⲓⲥ

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ⲫ
ⲡ̄ⲱⲟⲣⲡ̄
ⲙⲉⲛ ⲙ̄ⲡⲱ-
ⲁⲭⲉ †ⲱⲓⲛⲉ
ⲉⲧⲉⲕⲙ̄ⲡ̄ⲧⲥⲟⲛ
ⲙ̄ⲡⲡⲉⲧⲉⲡⲉⲙ-
ⲁⲕ ⲧⲏⲣⲟⲩ ⲕⲁⲧⲁ [ⲛ-]
ⲉⲧⲣⲁⲡ ⲉⲓⲥ †ⲫⲧ̣[ⲟ]
ⲡ̄ⲑⲁⲗⲗⲓⲥ ⲡ̄ⲥⲟⲩ̣[ⲟ ⲉ-]
ⲧⲁⲃⲉ ⲁⲉⲓⲧⲛ̣[ⲛⲟⲟⲩ-]
ⲥⲟⲩ ⲛⲁⲕ ⲁⲣⲓ ⲡⲛ[ⲁ . . . .]
[.]ⲛ̣ ⲣⲁⲣⲧⲏⲕ ⲉⲡⲛ[ⲟⲩⲧⲉ ⲧⲱ]ⲱ
†ⲛⲁⲩ ⲉⲡⲣⲏⲧ ⲣ̣[ⲡⲟⲩⲥ]ⲉⲡⲏ
ⲱⲓⲛⲉ ⲟⲛ ⲡ̄ⲥⲁⲟⲩ[ⲣ]ⲱⲙⲉ ⲉⲡⲁ-
ⲡⲟⲩⲩ ⲭⲉⲉⲫⲁⲧⲁⲗⲟⲩ ⲱⲁⲛⲧⲁ-
ⲉⲓ ⲉⲡⲣⲏⲧ ⲁⲩⲱ ⲟⲛ ⲡ̄ⲧ̄ⲭⲟⲟⲥ
ⲡ̄ⲓ̈ⲱⲣⲁⲛⲛⲏⲥ ⲡⲣⲙ̄ⲥⲣⲉⲫⲫⲱ̣[. .]
ⲭⲉⲓ ⲟⲩⲑⲁⲗⲓⲥ ⲡ̄ⲧⲉⲣⲟⲓ̈ ⲉ[. . .]
ⲟⲩⲭⲁⲓ̈ ⲫ̄ⲙ̄ⲡⲭⲟⲉⲓⲥ ⲫ † ⲧⲁⲁⲥ [ⲙ̄ⲡⲁⲙⲉ-]
ⲣⲓⲧ ⲡ̄ⲥⲟⲛ [. . . . ⲣⲓ-]
ⲧ̄ⲡⲓ̈ⲱ̣[ⲥⲛⲫ. . .]

7 Hardly space for [ⲟⲉ]. 12 For †ⲛⲛⲩ.
16 ω[just like ω in 15.

305

ⲫ ⲁⲣⲓ ⲛⲉⲙⲙⲉⲉⲩⲉ
ⲡⲛⲉⲕⲱⲗⲁⲏⲗ
ⲉⲓⲥ ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲥ
ⲁⲩⲉⲓ ⲉⲩⲱⲙⲉ ⲛⲥⲁⲡϫⲱⲕ
ⲛⲛⲥⲟⲩⲟ ⲉⲓⲥ ϯⲟⲩ ⲡⲉⲣⲧⲁⲏ ⲥⲟⲩⲟ
ⲙⲛⲥⲧⲉ ⲁⲧⲁⲣⲉ ⲉⲣⲁⲧⲟⲩ
ⲁⲓϯ ⲭⲧⲟⲉ ⲛⲥⲓϫ ⲉⲃⲟ ⲛϯⲉ
ⲙⲙⲁϫⲉ ⲉⲥ ⲛⲉⲥⲁⲱⲥ ⲟⲓⲩ
ⲛⲥⲓϫ ⲙⲛⲟⲩⲙⲁⲥⲟⲩⲣ ⲉⲃⲟ
ⲛⲟⲩⲁⲡⲉ ⲉⲥ ⲛⲉⲱⲟⲙⲧⲉ
ⲥⲓϫ ⲟⲩ ⲙⲛⲟⲩⲙⲁⲥⲟⲩⲣ ⲉⲃ-
ⲟⲣⲉ ⲛⲁⲣⲡⲁⲣⲟⲩ ⲛⲉⲡⲉ
ⲟⲩϫⲁⲓ ⲉⲙⲡϫⲟⲉⲓⲥ

5 end, read ⲛⲥⲟⲩⲟ. 6 Or ⲙⲙ-; after ⲥⲙⲧⲉ ? supply ⲛⲥⲓϫ. 8 Read ⲥⲁⲱⲩ(ⲉ). 11 Read ⲛⲥⲓϫ. It is not certain that 11—13 are complete at beginnings. 12 For ⲙⲡⲁⲣⲡⲁⲣⲟⲩ.

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ⲫ ⲣⲁⲫⲉ ⲙⲉⲛ ⲡⲁ-
ⲁⲱⲁϫⲉ ⲡⲡⲉⲗⲁ-
ϫⲓⲥⲧⲟⲥ ⲁⲡⲟⲕ ϫⲁⲧⲉⲓϫ ⲡⲣⲉϥ/
ⲉⲧⲣⲁⲓ ⲉⲧⲱⲙⲉ
ⲁⲡⲉⲙⲙⲉⲣⲓⲧ ⲛⲉⲓⲱⲧ ⲁⲡⲁ
ⲓⲥⲁⲕ ⲙⲡⲡⲉⲧⲡⲛⲉⲙⲁϥ
ⲧⲏⲣⲟⲩ ⲡⲣⲱⲙⲉ ⲉⲧⲫⲟⲣⲉⲓ
ⲙⲡⲉϫⲣⲥ ⲣⲛⲟⲙⲉ ⲣ ⲧⲁⲥⲁⲡⲏ
ϫⲟⲟⲩ ⲁⲣⲟⲩⲛ ⲛⲧⲁⲓ ⲛⲥⲟⲩⲱ
ⲕⲁⲓ ⲅⲁⲣ ⲁⲓⲥⲱⲧⲙ ϫⲉⲁⲕⲉⲓ
[.]. ⲁⲛⲣⲛⲧ ⲣ ⲧⲁⲥⲁⲡⲏ ⲱⲗ-
ⲏⲗ ⲁϫⲱⲓ ⲙⲙⲟⲛ ⲁⲓⲣ ⲛⲟ
ⲣⲛⲛⲟⲃⲉ ⲫ ⲟⲩϫⲁⲓ
ⲣⲙⲡϫⲟⲉⲓⲥ ⲏ ⲑⲁ
ⲧⲣⲓⲥ ☩

1, 2 Read ⲙⲡⲁⲱⲁϫⲉ. 8 ⲟ=ⲟⲩ. 11 ?[ⲟ]ⲏ. 12 ? ⲛⲟ[ⲥ], altered from ⲣⲉ[ⲏ]. 14, 15 For ⲏ ⲁⲑⲁ ⲧⲣⲓⲁⲥ.

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]ⲱⲙ[ⲉ] ⲉⲧⲉⲕⲙⲛⲧⲥ[ⲟ]ⲏ
ⲙⲛ]ⲛⲉⲧⲡⲉⲙⲁⲕ ⲧⲏⲣⲟⲩ ⲙⲛ-
☩ⲡⲁⲣⲁ]ⲕⲁⲗⲉ ⲙⲙⲟⲕ ⲉⲧⲣⲉⲕⲡⲁ-
]. ⲙⲙⲟⲛ ⲁⲩⲡⲱⲗⲕ ⲉⲃⲟⲗ ⲙⲡ-
]ⲛⲱⲉ ⲁⲩⲡⲁⲟⲩⲣⲉϥ ⲉϫⲱⲩ [
ⲏ]ⲉⲙⲁϥ ⲁⲩⲙⲁⲣⲉϥ ⲛⲉⲩⲥⲟⲩⲟ [
]ⲱⲱⲡⲉ ⲟⲩⲛⲧⲁϥ ⲣⲱⲏ ⲡⲉⲙⲁϥ ⲁⲛ[
]ⲙⲁⲓ ⲉⲩⲱⲡⲉ ⲣⲱⲙⲉ ⲡⲓⲙ ⲉⲧ[
]ⲁⲟⲩⲣⲟⲩ ⲉⲉⲓ ⲙⲁⲣⲉⲡⲁⲓ ⲛⲁⲟⲩⲣⲉϥ ⲣ[
]ⲧ . . . ⲉⲃⲟⲗ ⲉⲙⲟⲧⲡ ⲱⲁⲛⲧ . [
]. ⲟⲩⲱⲙ ⲛⲉⲧⲣⲙⲉ ⲡ-
]ⲙ ⲕⲁⲧⲁ ⲡⲥⲧⲙⲫⲁⲛⲟⲛ ⲡⲧⲁⲩⲥⲙⲡⲧⲩ
]ⲁⲩ ⲉⲩⲱⲡⲉ ⲟⲛ ⲟⲩⲱⲙ ⲡⲉⲣⲧⲟⲏ
]ⲁⲧⲁⲁϥ ⲛⲁϥ ⲉⲩⲱⲡⲉ ⲉⲓⲭⲓ ⲥⲟⲗ ϫⲟⲟⲩ
[ⲓⲱ]ⲣⲁⲡⲡⲏⲥ ⲅⲁⲧⲁⲟⲩⲟ ⲧⲙⲉ ⲛⲁϥ [
]ⲁⲁⲩ ⲣⲡⲧⲉⲡⲙⲛⲧⲉ [ⲛⲉ]ⲙⲁϥ [
]ⲟⲩⲕⲣⲏⲧⲏⲥ ⲣⲡⲟⲩⲡⲟⲗⲓⲥ ⲛⲩ[ⲣ ⲣⲟⲧⲉ ⲁⲛ ⲣⲏⲧϥ]
[ⲙ]ⲡⲛⲟⲩⲧⲉ ⲁⲧⲱ ⲛⲧⲱⲩⲡⲉ [ⲁⲛ]
ⲣⲏⲧⲏ ⲡⲣⲱⲙⲉ ⲡⲁⲓⲡⲉ ⲙ-
ⲙⲟⲛ ⲁⲩⲡⲱⲗⲕ . ⲧ . . [
ⲉⲡⲉⲓⲁⲏ ⲁⲕϫⲟⲟϥ ϫⲉⲧⲱⲩ ⲛⲕ[
ⲙⲡⲁ☩ⲥⲡ ⲓⲥⲁⲕ ⲧⲣ . [
ⲙⲙⲟⲥ ⲙⲁⲕⲱⲩⲡⲉ [
ⲱ ⲧⲉⲓⲣⲉ ⲙⲙⲟⲟⲩ [
ⲥⲉ ϫⲉⲙⲉⲓⲥⲡ [
ⲓⲕⲉ ⲡⲉⲣ . . [
ⲉⲓⲁ . . [

1 ⲉⲓ], or ☩]. 2 ? ⲙⲛ[ⲛⲥⲱⲥ, but perhaps more missing. 3 ? ⲡⲁ[ⲣⲁⲥⲉ, or [ⲣⲁⲕⲁⲗⲉ. 7 ⲉ]ⲱⲱⲡⲉ. 8 ⲛⲉ]. 9 ⲏ]ⲁⲟⲩⲣⲟⲩ; for ⲉⲓⲉ. 11 ? ⲭⲟⲧⲱⲩ. 12 Or]ϥ. 13 ? [ⲛⲉⲙ]; for ? ⲭⲟⲧⲱⲩ. 14 [☩ⲏ]. 15 Or [ⲓⲱ]. 17 Hardly space for [ⲟⲩⲏ]. 22 ⲧⲣⲁ[, or ⲧⲁ . [. 25 ? [ⲁⲣ]ⲓⲕⲉ.

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ⲫ ⲁⲛⲟⲕ ⲛⲉⲥⲛⲧⲉ ⲉⲓ-
ⲣⲣⲁⲓ ⲓⲱⲣⲁⲛⲛⲏⲥ ϫⲉⲁⲓ-
ⲃⲱⲕ ⲉⲕⲁⲗⲏⲁ ⲁⲓⲭⲡⲟⲩ ⲁⲓⲟⲥ-
ⲕⲟⲣⲟⲥ ⲡⲉϫⲁⲓ ϫⲉⲡⲧⲟⲕ ⲧⲁⲱ-
ⲏⲓ ⲫⲟⲗⲟⲕⲟⲧⲥⲉ ⲡⲥⲟⲩⲟ ⲁⲣⲓ ⲧⲁⲥⲁ-
ⲡⲏ ⲛⲧⲁⲁϥ ⲙⲡⲁⲧⲥⲁ ⲛⲧⲁⲁϥ
ⲛⲁⲓ ⲡⲥⲟⲩⲟ ⲕⲁⲓ ⲅⲁⲣ ⲁϥϫⲟⲟⲥ ⲛⲁⲓ
ϫⲉⲡⲧⲟⲕ ⲉⲧ☩ ⲙⲙⲟϥ + ⲟⲩϫⲁⲓ ⲣⲙ-
ⲡϫⲟⲉⲓⲥ ⲫ ⲧⲁⲁⲥ ⲓⲱⲣⲁⲛⲛⲏⲥ
ⲣⲓⲧⲡⲛⲉⲥⲛⲧⲉ

4 For ⲉⲧⲁⲱ.

309

☩ ⲟⲩϫ[
ϫⲁϥ ☩ⲥⲟⲟⲡⲓ [
. ⲡⲕⲁⲙⲟⲩⲗ ⲣⲁ[. . . . .] ⲣⲟⲗⲟⲕ/ ⲛⲁⲓ ⲡ-
ⲉⲥⲟⲩⲟ ⲉⲩⲥⲁⲣⲙ ⲉⲁⲩ☩ ⲟⲩⲡⲏ[ⲉ]ⲓⲏ ⲧⲉⲣⲙⲓⲥⲓⲟⲛ ⲛⲁⲓ ⲡⲛⲏ-
ⲛⲉ ⲣⲱⲙⲁⲓⲱⲥ ⲟⲛ ⲟⲩⲡⲉⲓⲏⲉ ⲡⲣⲟⲗⲟⲕ/ ⲡⲛⲏⲣⲡ ⲛⲁⲓ ⲟⲙⲁⲓⲟⲥ
ⲕⲉⲡⲉⲓⲏ ⲧⲉⲣⲙⲓⲥⲓⲟⲛ ⲛⲁⲓ ⲡⲛⲏⲛⲉ ⲟⲙⲁⲓⲟⲥ ⲕⲉⲣⲟⲗⲟⲕ/ ⲡⲥⲟⲩⲟ
ⲁⲩⲧⲟⲕϥ ⲛⲁⲓ ⲡⲕⲁⲕⲉ ⲟⲙⲁⲓⲟⲥ ⲕⲉⲥⲛⲁⲩ ⲡⲧⲉⲣⲙ . . .
ⲁⲁⲩ ⲛⲁⲓ ⲉⲡⲛⲣⲡ ⲡⲧⲣⲟⲙⲡⲉ ⲕⲉⲧⲉⲣⲙⲓⲥⲓⲟⲛ ⲓⲏ . . . . ⲙⲁⲩ
. . . . ⲙⲛⲉⲓⲛ . . ϫⲟⲉⲓⲉ

4 ⲉ before ⲥⲟⲩⲟ ? cancelled. 6—9 In another hand. 6 After ⲥⲟⲩⲟ ? a letter, ⲉ ? 7 end, ⲁⲩⲧ cancelled. 8 ⲉⲡⲛⲣⲡ above. 8, 9 From ⲕⲉ all cancelled.

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προ]σκυνει μ̄[πρτ-]
[π]οπολιον ⲡⲛⲉⲧⲙⲟⲩⲣⲉⲧⲛ
ⲉⲓⲥ ⲛ̣ⲥⲟⲩⲟ ⲁⲩⲛⲧⲟⲩ ⲉⲣⲙⲟ-
ⲡⲧ ⲉⲩⲧⲉⲓ ⲙ̄ⲙⲟⲟⲩ ⲉⲃⲟⲗ
ⲁⲣⲓ ⲡⲛⲁ ⲧⲛⲡⲟⲟⲩ ⲟⲩⲣⲱ-
ⲙⲉ ⲡⲧⲕ ⲉⲃⲟⲗ ⲙ̄ⲡⲉⲕⲣⲁⲛ
ⲛ̄ⲧⲝⲁⲝⲉ ⲡ̄ⲙⲙⲁⲩ ⲉⲡⲉⲓ

ⲡⲧⲉⲣⲓⲧ̣ⲓ̣ ⲧⲉⲡⲓ̈ⲥⲧⲟⲗⲏ ⲛⲁⲩ
ⲡⲉϫⲁⲩ ϫⲉⲙⲙⲁⲓⲡⲱⲗ̄ⲕ
ⲡⲁⲉⲓⲱⲧ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲩⲥ̣ⲟⲩ-
ⲟ ⲙⲉⲧⲁ ⲕⲁⲗⲟⲩ ⲧⲛⲡⲟⲟⲩ
ⲡⲉⲕⲣⲱⲙⲉ ⲡⲁⲡⲧⲱⲥ
ⲩⲛⲁⲧⲁⲁⲩ ⲛⲁⲩ ⲙ̣.-
[ϫ]ⲟⲉⲓⲥ ⲡⲉⲓⲱⲧ ⲣ̣ⲓⲧⲛ̣-

6 Read ⲡⲧⲁⲕ. 8 Perhaps ϫⲓ. 13 ? ⲡⲁ-.

311 Fibres ↑ →

]ⲧⲉⲕⲙ̄ⲡ̄ϫⲟⲉⲓⲥ ⲡ̄ⲉⲓ[ⲱⲧ
]. ⲙⲉ ⲉ̈ⲓ ⲁⲩⲙⲟⲩⲣ̄ⲧ̄ ⲡ . . [
]ⲁⲱ ⲁⲩⲉⲓ ⲉⲃⲟⲗ ⲡⲥⲉⲃⲱⲕ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉⲡ̄ⲥⲟⲙ [
]ϫⲉ̀ ⲉⲧⲃⲉⲧⲁⲓⲥⲟⲩⲟ̀ ⲏ ⲧⲣⲟⲫⲏ// ⲏ ⲱⲁⲱⲟ̀ ⲡ̄ϯⲕⲡ ⲟ[ⲉ
]ϩ̄ⲗ̄ⲗⲟⲩ ⲉⲧⲕⲥⲟ[ⲟ]ⲩⲡ ⲙ̄ⲙⲟⲥ ⲁⲥϫⲟⲟⲩ ⲡⲁⲓ̈ ⲡ̄ⲣⲁⲣ ⲡ̄ⲥ[ⲟⲡ
]ⲱ ⲁⲥⲃⲱⲕ ⲁⲥⲡ̄ ⲡⲁⲩⲗⲟⲥ ⲙ̄ⲡⲣ̈ⲡⲟⲥⲉ ⲙ̄ⲡⲁ[
]ⲓ̈ . ⲟⲣⲕ ⲉϫ[ⲡ]ⲙ̄ⲡⲧⲥ[. . . .] ⲡ̄ⲣⲟⲗⲟⲕ[
]ⲥⲟⲛⲙ[. . . . .]ⲉ ⲉ[

Verso ⲣ̄ ⲡⲁϫⲟⲉⲓⲥ ⲡ̄ⲓ̈ⲉⲱⲧ ⲉ(ornament)ⲧ[ⲟⲩⲁⲁⲃ

2 ? ρ]ⲱⲙⲉ ; ⲡⲣⲱ[ⲃ possible. 3 ? [ⲁⲡⲧⲉ. 4 Or]ⲍⲉ; ⲕⲡ=ϭⲡ. 7 Not ⲡⲟⲣⲕ; ? [ⲛⲟⲟⲩⲥ], or [ⲁⲱⲫⲉ]. 8 Or]ⲙⲟⲛ.

312

] ?
]ⲉ̣ⲕϯ ⲡ̄-
ⲱⲟⲱⲟⲩ ⲛⲁⲩ ⲣⲁⲡⲟⲣⲩⲟⲛ
ⲁⲗⲗⲁ ⲁⲣⲓ ⲟⲉ ⲡ̄ⲓ̈ⲱⲕ̣ ⲉⲱⲱ-
ⲡⲉ ⲁⲕⲱⲙⲉ ⲡ̄ⲥⲁⲧⲕⲉⲙ̄-
ⲧⲉ ⲡ̄ⲱⲟⲱⲟⲩ ⲛⲁⲓ̈ ⲙⲁ ⲙ̄ⲡ̣-
ⲁⲩⲩⲛ· ⲉⲕϭⲡ ⲟⲩⲉⲧⲕⲁⲓ-
ⲣⲓⲁ ⲉⲕⲧⲁⲗⲟⲟⲩ ⲛⲁⲓ̈ ϯ-
ⲁⲥⲡⲁⲍⲉ ⲡ̄ⲧⲉⲕⲙ̄ⲡ̄ⲧⲉⲱⲧ
ⲉⲧⲟⲩⲁⲁⲃ ⲣⲁⲟⲏ ⲡ̄ⲣⲱⲃ
[ⲛ]ⲓⲙ + ⲟⲩϫⲁⲓ̈ ⲧⲁⲁⲥ
[ⲡⲁⲡⲁ] ψ̣ⲁⲛ ⲣⲓⲧⲛ̣-
]ⲟⲥ
]. .

313

ⲉⲡⲉⲓ]ⲁⲛ ⲁⲓ̈ϫⲟⲟⲥ ϫⲉⲁⲓ̈-
[ⲧ̄ⲛ]ⲟⲟⲩ ⲡ̄ⲥⲟⲩⲟ ⲛⲁⲕ ⲣⲁⲡϫⲱⲕ
[. .]ⲁⲓ̈ⲱⲙⲉ ϫⲉⲉⲓ̈ⲡⲁϫⲓⲧⲟⲩ ⲉⲡⲉⲩ̣-
ⲱⲁⲛ ⲱⲁⲛⲧⲁⲧⲁⲁⲩ ⲉⲡⲉⲧⲙⲁ ⲙ̄ⲡⲓ̣ⲥⲙⲉ
ⲉⲛⲁⲡⲟⲧⲩ ⲉⲩⲛⲁⲣ ⲁⲛⲁⲕ̀ ⲉⲓⲥ ⲡⲥⲟⲟⲩ ⲡ̄ⲗⲓⲕ/
ⲡ̄ⲣⲟⲙⲡ̄ⲧ ⲁⲓ̈ⲧⲡⲟⲟⲩⲥⲟⲩ ⲉⲩϫⲛⲕ
ⲙ̄ⲡⲓⲟⲩⲉⲱ ⲁⲙⲉⲗⲉⲓ ϫⲉⲟⲩⲡⲣⲟⲥⲫⲟⲣⲁⲧⲉ
ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ ⲛ̄ⲧϯ ⲣⲧⲛⲕ ⲉⲣⲟⲟⲩ ⲛ̄ⲧⲱⲱⲟ-
ⲗⲟⲩ ⲕⲁⲗⲱⲥ ϫⲉⲡⲓⲉⲡⲓⲗⲓⲕⲏⲟⲛ ⲫⲓ-
ⲧⲟⲩ ⲛ̄ⲧⲙⲉⲉⲩⲉ ϫⲉⲙ̄ⲡⲓⲧ̄ⲡⲟⲟⲩⲥⲉ

1 [+ if first line. 3 ? [ϫⲉ], or [ⲡⲧ].

314

ⲣ̄ ⲧⲁⲣⲉⲕⲉⲓⲙⲉ ϫⲉⲡⲧⲉⲣⲉⲕⲧⲓ-
ⲡⲟⲟⲩ ⲛ̄ⲥⲟⲩⲟ ⲉⲣⲟⲩⲡ ⲉⲡⲏⲱⲕ
ⲉⲣⲣⲁⲓ ⲉⲡⲏⲧⲟⲩ ⲉⲣⲣⲁⲓ̈ ⲁⲓ̈ⲃⲱⲕ
ϫⲉⲉⲓⲡⲁⲡⲁⲱⲟⲩ ⲡⲉϫⲁⲩ ϫⲉ-
ⲟⲩⲁⲛ ⲕⲁⲁⲩ ⲱⲁⲛⲧⲟⲩⲡ̄ ⲡ̄ⲕⲓⲧ-
ⲉ ⲡ̄ⲧⲉⲣⲉⲡⲕⲁⲁⲩ ⲱⲁⲡⲟⲟⲩ
ⲁⲧⲏⲱⲕ ϫⲉⲉⲓⲧⲁⲉⲓⲁ-
ⲁⲩ ⲡⲉϫⲁⲓ̈ ϫⲉⲙⲁ[
. ⲉⲁⲁⲩ ⲛ̣[

3 ⲁⲓⲏⲱⲕ altered from ⲁⲩ-.
9 For ⲉⲓⲁⲁⲩ.

315

ⲣ̄ ⲧⲁⲁⲥ ⲙ̄-
ⲡⲁϫⲟⲉⲓⲥ
ⲡ̄ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲃ
ⲉⲧⲫⲟⲣⲓ̄ ⲙ̄ⲡⲉϫ̄ⲥ ⲣ̄ⲟⲩ-
ⲙⲉ ⲁⲡⲁ ⲓ̈ⲱⲁⲡⲡⲏⲥ
ⲣⲓⲧⲡ̄ⲡⲉⲧⲣⲟⲥ ⲡⲓⲉⲗ/
ⲣ̄ ⲡⲛⲁ ⲧ̄ⲡⲛⲟⲟⲩ ⲟⲩ-
ⲥⲟⲛ ⲛⲁⲓ̈ ⲡ̄ⲱⲱⲣ̄ⲡ
ⲡ̄ⲧⲁϯ ⲡ̄ⲣⲧⲁⲃ ⲡ̄ⲥⲟⲩⲟ̀
ⲛⲁⲩ ⲙ̄ⲡⲁⲧⲉⲡⲙⲟⲟⲩ
ϫⲱⲗϫ̄ ⲱⲗⲏⲗ ϫⲉ
ⲉϫⲱⲓ̈ ⲡⲁⲩⲁⲡⲏ
ⲟⲩϫⲁⲓ̈ ⲣ̄ⲙⲡϫⲟⲥⲓ̈ⲥ

316

⳥ ϊcaak пϊєλa-
χ/ єтєραϊ м̄пєц-
coп ρнλιac ϫєa-
ρϊ тαcαпн п̄т̄ρ̄ про-
м̄п̄т̄ мпєпcоп пαγ-
λoc єщωпє кпαтa-
αγ пαq αп ⲣ̄ ппὰ п̄т̄-
п̄ coγ̀ єρoγn пαϊ
ραpoоγ п̄тa-
тααγ п̄ϊ-
ωρ̣αιιιн[c

6 н added above.

317

+ αρϊ тαcαпн ⳥ пєc[ноγ]
ιcραϊ
ρртαϩ п̄coγω п̄-
єϊω̣ραппнc ϫєαпα
ϊωcнϥ ϫαoγ · наї . .
ϫєпєqcaak тєєγ . oγ
наї тααc м̄пαпα-
χωρє ρ̄ϊ̄т̄ϊcaak
пιєλαχ̣ιcтoc

1 ιcραι ? part of earlier text.
3 Read -пнс; for ϫєααпα.
4 Prob. nothing after наι.

320

⳥проскупєι αγω
⳥аспαζє п̄пєρλoc нτє-
тнмнтмαϊ̈пoγτє єтт/
αρι тαcαпн нτєтнтпоoγ
⳥oγ̀ пєιqτ щнм наϊ пє-
ρнфoп ϫєєпαcмн περн-
фoп кαι̣αpoоγ oγϫαϊ
ϩ̄м̄пxoєιc αпα пcαп
фιλ/ пєιєλαχ/ +

7 Prob. καταροογ.

322

⳥ єιc пικoγ-
ι п̄coγω
ⲁ̣єιτι м̀мαq ϩ̄м̄па-
мερoc пєϫαq ϫє-
мнтнι ρωϩ
єщωпє мπєqмωρ
⳥ ρoмπτ пαq ⳥-
ππαπoλoγιζє
пнттєпє

323

ζ]αχαριαc пερмн[т-]
oщ п̄кєϩ̄т̄ αιτηпоoγq
[п̄]тєтнмнтєιωт ⳥ oγαιπє
пορaζ̣ пαq ρηпορaζ̣
єтριπκαρ αγω нсρα-
ιτoγ єтoγ̄к̄ oγϫαι +

1 [єιc; ? for пєι-. 5 For ? нусра-.
6 On earlier text, which continued below it.

324

αιπαρακαλє м̄моq
αγсρ̣αϊ наї п̄αпєρсoс
єτρ̣ηιη єτρєqкаат
п̄τaϩωк ερнс п̄таєм̄ пщ-
ωq̄т̄ cωo єщωпє ппoγτє
м̄п̄пєкщλнλ̀ пαc̣oощт

2 For напперсос. 5 For соγо.
6 ? соотт[н.

325

⳥ аноκ пαγλoc єγcραι єп-
маϊ̈пoγτє п̄coп анапιαc̣
ϫєєιc c̄п̄τє м̄мαϫє
п̄coγo аϊ̈ϫoоγcoγ
пак̀ · ϫoоγ̀ cαщq̄
п̄oєιк єпρωмє

326

]ωпє єιc пєщнρє
[щ]нм αιτηпоoγq єϩ̀ολ̀ тαρєк-
⳥ пщι п̄пcоϊ̈ нαн п̄тнщατc
тщє п̄пoγτρє мєп αιoγω єщωп
м̄моc αγω нτ̀п̄ноoγ пєк-
ρωмє єρoγn п̄qнαγ єρoоγ
єщωпє нαноoγ̄ п̄тнτα-
λoоγ п̄т̄п̄ϫωк тєтнкєλєγ-
cιc єϩ̀ολ̀ αγω нєр п̄т̄α
[п̄]т̄ппоoγ тнищє

[п̄]ρoλoк/ наι ϫєτєχρια-
τє ємατє наϊ
єιcραϊ ммоoγ ⳥ас-
παζє п̄пєтнσιϫ
єтoγααϩ αγω
⳥аιτєι єτρєτє-
т̄пр̄ пєпмє-
єγє ρмπqι
єρραϊ п̄пє-
тнσιϫ
+

327 Fibres →

ⲡ ⲁⲛⲁⲓ ⲛⲉⲥⲣⲁⲓ ⲛ̄ⲧⲉⲧⲛ̄ⲙ̄ⲛ̄ⲧⲙⲁⲓⲛⲟⲩⲧⲉ ⲛ̄ⲉⲓⲱⲧ
ⲁⲛⲣⲁϣⲉ ⲉⲙⲁⲧⲉ ϫⲉⲁⲡⲉⲓⲙⲉ ⲉⲡⲉⲧⲛ̄ⲟⲩϫⲁⲓ ⲉⲃⲟⲗ
ⲛ̄ⲣⲛⲧⲟⲩ · ⲉⲧⲃⲉⲡⲣⲟⲗⲟⲕ/ ϫⲉ ⲡⲥⲓⲙ̀ⲥⲓⲙ̀ · ϯⲥⲟⲟⲩⲛ
[. . . . .]ⲏ ⲟ̣ⲩⲣⲱⲙⲉ ⲛ̄ⲧⲁⲓⲕⲁⲓⲟⲥ ϫⲉⲁⲧⲉⲧⲛϣⲣⲛ̄
]ⲧϣⲱⲡⲉ ⲡⲁⲛⲧⲱⲥ ⲉⲧⲉⲧⲛϫⲱ ⲙ̄-
]. ⲏⲩ ⲛ̄[.]ⲉⲧⲉⲧⲛ̄ⲧⲁⲣⲣⲟⲩⲧ ⲉⲡⲣ[ⲟ-]
[ⲗ]ⲟⲕ/ · ⲙ̄ⲙⲟⲛ ⲛ̄ⲟⲩⲣⲙⲟⲧ ⲉⲣⲟⲓ ⲁⲛⲛⲉ ⲉϫⲉⲕ̀ ⲧⲉⲧⲛ̄ⲕⲉⲗⲉⲩⲥⲓⲥ
ⲉⲃⲟⲗ ⲉ̄ⲣⲣⲱϩ ⲛⲓⲙ̀ · ⲡⲓⲥⲧⲉⲩⲉ ⲛⲁⲓ ϫⲉⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉⲁϥ-
ⲣ̄ ⲙ̄ⲡⲧⲁϥⲧⲉ ⲣⲓⲙⲛ̄ⲧⲉ ⲣⲛⲕⲉⲧ̄ ⲣⲛ̣[. .]ⲕⲉⲙⲁ̀ ⲡⲗⲏⲓ ⲟⲩⲛ ⲟⲩ-
ⲡⲁⲱⲉ ⲣⲱⲗⲟⲕ/ ϭⲉⲛ̀ ⲛ̄ⲧⲟⲟⲩ̀ ⲏ ⲯⲓⲥ ⲉⲱⲱⲡⲉ ⲧⲉⲧⲛⲟⲩⲟⲱ̄ⲥ
ϫⲟⲟⲩ ⲛ̄ⲥ̄ⲙⲓⲧⲉ ⲉ̄ⲡⲟⲩϭⲉⲡⲏ · ⲙ̄ⲡⲁⲧⲉⲓ ⲉⲡⲉⲓⲧⲏ ⲛ̄ϭⲉⲧ̀
ⲡⲁⲛⲧⲱⲥ ⲟⲛ ⲛ̄ⲧⲛ̄ϭⲉⲛ ⲣⲱⲗⲟⲕ/ ⲧⲏⲣ̄ⲩ · ⲧⲡⲁⲱⲉ̀ ⲣⲱ ⲥⲟⲩⲏⲩ
ϯⲱⲡⲉ ⲉⲧⲉⲧⲛ̄ⲙⲛ̄ⲧⲉⲓⲱⲧ ⲣⲁⲟⲏ ⲛ̄ⲣⲱϩ ⲛⲓⲙ ⲛ̄ⲣⲟⲧⲟ̀ ϫⲉ
[ⲡ]ⲁⲙⲉⲣⲓⲧ ⲛϫⲟⲉⲓⲥ ⲛⲉⲓⲱⲧ

Verso

ⲉⲧⲟⲩⲁⲁϩ ⲁⲡⲁ ⲙⲁⲣⲕⲟⲥ ⲡⲣⲉⲥⲃⲩⲧ/
ⲙ̄ⲡⲡⲉⲡⲣⲟϫⲟⲧⲛⲥ ⲉⲧⲁⲥⲱⲟⲩ
ϫⲉϥⲯⲁⲓ ⲛ̄ⲧⲁϥⲛⲩⲟⲉ ⲙ̄ⲙⲟⲕ ⲉⲕ-
ⲥⲣⲁⲓ ⲧⲉⲓⲕⲉⲡⲉⲡⲓⲥⲧⲟⲗⲏ ⲡⲁⲡ
ⲟⲩϫⲁⲓ ⲉ̄ⲙⲡϫⲟⲉⲓⲥ · ⲉⲗⲓⲥⲁⲓⲟⲥ ⲡⲓⲉⲗ/

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4 [ⲥⲁⲣ ϫⲉⲛⲧ]ⲕ would not fill the space. 9 Or ⲣⲓ[ϫⲛ]. 11 ϭⲉⲧ=ⲕⲉⲧ. 14 A separate fragt., probably belonging here. 15 ff. Right and lower part of leaf left blank, earlier text having been washed off. 18 Or ⲡⲁⲕ, but less likely.

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ⲡ ϯⲡⲣⲟⲥⲕ/ ⲁⲩⲱ ϯⲁⲥ-
ⲡⲁⲍⲉ ⲛ̄ⲧⲉⲕⲙ̄ⲡⲧⲙⲁⲓ-
ⲛⲟⲩⲧⲉ ⲛⲉⲓⲱⲧ ⲁⲩⲱ ⲉⲧ-
ⲧⲁⲓⲏⲧ [ⲕⲁ]ⲧⲁ ⲥⲙⲟⲧ ⲛⲓⲙ
ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛ̄ⲧⲉⲕⲙ̄ⲡⲧⲉⲓ-
ⲱⲧ ϫⲉⲕⲁⲥ ⲉⲕⲡⲁ̄ⲣ̄ ⲡⲛⲁ̀ ⲡ-
ⲙⲁⲓ ⲛ̄ⲟⲩⲕⲟⲩⲓ ϣⲏⲙ
ⲡⲗⲁⲯⲁⲛⲉ ⲙ̄-
ⲙⲟⲛ ⲛ̄ⲧⲁⲓ-
ⲉⲡⲓⲟⲩ-
ⲙⲉⲓ

Verso

ⲉⲣⲟϥ
ϫⲉⲉⲓ̈ϣⲱⲡⲉ
ϯⲥⲟⲟⲩⲛ ⲅⲁⲣ ϫⲉ-
ⲡⲉⲕⲛⲁ ⲧⲁⲣⲟ ⲛ̄ⲟⲩⲟⲛ
ⲛⲓⲙ · ⲁⲛⲟⲕ ⲛ̄ⲣⲟⲩⲟ
ⲟⲩϫⲁⲓ ϣⲗⲏⲗ ⲉϫⲱⲛ
+ ⲡⲁⲙⲉⲣⲓⲧ ⲛ̄ⲉⲓ̈ⲱⲧ ⲉⲧⲟⲩⲁⲁϩ
ⲡⲉ . . . . . ⲗⲁϫ/ +

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ⲙⲛⲛⲁ [
ⲡ ϣⲟⲣⲡ̄ ⲙ[ⲉⲓ
ⲁⲩⲱ ϯⲁⲥⲛⲁ[ⲍⲉ
ⲧⲙⲙⲧⲥⲟⲛ [
ⲉⲧⲫⲟⲣⲉⲓ ⲙ̄ⲡ[ⲉⲭ̄ⲥ ⲉ̄ⲣⲣⲟⲩⲙⲉ ⲙ̄ⲙⲛ̄-]
ⲥⲱⲥ ⲁ̄ⲣⲓ ⲧⲁⲩ[ⲁⲡⲏ ⲛ̄ⲧⲉⲧⲛ̄ϣⲗⲏⲗ]
ⲉϫⲱⲓ̈ ⲙⲙⲛ[ⲛ̄ⲧⲉⲡ]ⲛⲟⲩⲧⲉ
ⲣ̄ ⲡⲉⲩⲛ̄[ⲁ ⲙ̄ⲙⲁⲛ]ⲛ ⲟⲩⲛ ⲟⲩ-
ⲡⲟϭ ⲛ̄ϣ[ⲱⲡⲉ ⲣⲓⲱ]ⲱⲛ ⲉⲓⲥ ⲟⲩⲟϭ

ⲓⲟ ⲛⲟⲩⲟⲉⲓϣ ϣ[ ]ⲣ ⲡⲉⲙⲡϣⲁ ⲛ̄ⲛⲁⲩ
ⲉⲣⲱⲧⲛ ⲛⲕ[ⲉⲥⲟ]ⲛ ⲙ̄ⲡⲡⲥⲱⲥ ⲛ̄ⲧⲟⲕ
ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲉⲱⲱⲡⲉ ⲕⲣ̄ ⲭⲣⲓⲁ ⲛ̄ⲡ-
ⲥⲙⲉⲓⲙ ⲕⲁⲧⲁ [ⲑ]ⲉ ⲛ̄ⲧⲁⲕϫⲟⲟϥ ⲛⲁⲓ
ⲧⲙⲟⲟⲩ ⲛ̄ⲣⲟⲙ[ⲛ̄ⲧ] ⲉⲃⲟⲗ ⲛⲁⲓ ⲛ̄ⲧⲟⲟⲧϥ
ⲙⲡⲣⲱⲙⲉ ⲉ[ⲧⲣ] ⲣⲱϩ ⲉⲡⲣⲫⲟⲥ
ⲛⲁⲕ ϫⲉⲙⲁ[
. ϯⲍⲟ . [
ⲟⲩ[ϫ]ⲁⲓ

---

4 ⲛⲧⲉ]ⲧⲙ. 7 ?[ⲁⲡⲁⲏ, or [ⲁϣⲛⲣⲉ. 8 ? ⲙⲙⲟ]. 9 Perhaps more in gap, ⲥⲁⲣ? 10 ?[ⲁⲛϯ]. 18 On edge.

330

Ⲫ [†]ϣⲓⲛⲉ ⲁⲩⲱ †-
ⲡ[ⲣⲟⲥ]ⲕⲩⲛⲉⲓ ⲛ̄ⲧⲉⲕ-
ⲙ[ⲛ]̄ⲧⲉⲓⲱⲧ· ⲁⲣⲓ ⲧⲁ-
ⲩⲁⲡⲓ ⲛ̄ⲧⲟⲩⲉⲣ ⲡⲉⲓ̈ⲕⲉ-
ⲡⲁ ⲉϫⲛ̄ⲛ̄ⲕⲟⲟⲩⲉ ⲛ̄ⲧ-
ⲛ̄ⲧⲟⲟⲩ ⲟⲩⲕⲟⲩⲓ̈ ⲛ̄-
ⲗⲁⲙⲯⲁⲛⲉ ⲛⲁⲓ̈ ⲭⲉ-
ⲛ̄ⲧⲁⲣⲉⲡⲥⲛⲏⲩ ⲛ̄-
ⲧⲉ ⲑⲉⲡⲉⲉⲧⲉ ⲡⲁⲃⲣⲁ-
ⲣⲁⲙ ⲡⲁⲣⲁⲥⲉ ⲙ̄-
ⲙⲟⲓ̈ ⲉⲣⲉⲁⲃⲣⲁ-
ⲣⲁⲙ ⲛ̄ ⲗⲁⲕⲩ
[..] ⲛ̄ⲣⲛⲧⲟⲩ

Verso + +
ⲧⲁⲁⲥ ⲛ̄ⲁⲡⲁ ⲡⲥ̣[...]ⲉ
ⲣⲓⲧⲛ̄ⲙⲁⲣⲕⲟⲥ ⲡⲉⲓ̈ⲉⲗ[ⲁ]ϫ[/]
ϣⲗⲏⲗ ⲉϫⲱⲓ̈ ϣⲁⲛⲧⲁ-
ⲛ̄ⲧⲁⲥⲡⲧⲕ +

12 ? ⲗⲁⲕⲩ[ⲛⲧ]. 14 ? ⲛⲉ[ⲥⲛⲧ]ⲉ. Traces of ⲧ visible. 17 ⲛⲧⲁ superfluous, or ϣⲁⲛⲧⲁⲉⲓ ⲛⲧⲁ-.

332

Ⲫ ⲧⲁⲙⲟ ⲙⲙⲟⲕ ⲭⲉⲉⲕ-
ϣⲁⲛⲃⲱⲕ ⲭⲉⲕⲛⲁϫⲡ ⲥⲓ-
ⲙ̈ⲥⲓⲙ· ⲙⲟⲩ̄ϣ̄ⲧϥ ⲕⲁⲗⲱⲥ ⲭⲉ-
ⲉⲩⲟⲩ̄ ⲛ̄ⲃⲁⲣ· ⲭⲛ̄ⲉϥϣⲁⲣ
ⲉⲧⲃⲉⲡⲛⲟⲩⲧⲉ ⲙ̄ⲡⲛⲧⲟⲡⲟ[ⲥ .]
ⲁϥϫⲟⲟⲥ ⲉⲣⲟⲓ̈

Verso ⲭⲉϣⲁⲓ̈ ⲡⲛⲕϥ ⲉ.ⲁⲛ.ϥ
+ ⲟⲩϫⲁⲓ̈ ⲣⲙ̄ⲡϫⲟⲉⲓⲥ ⲧⲁ[ⲁ]ⲥ
ⲙ̄ⲡⲁⲥⲟⲛ̄ ⲁⲣⲱⲛ ⲣ̣ⲓⲧⲡⲕⲁ-
ⲙⲏ ⲡⲉⲓⲗⲁϫ/

2 ⲭⲛ = ? ϣⲛ. 4 ⲟⲩ for ⲟ; possibly ⲉ after ⲣ.
5 ⲭⲉ-], ⲉ-], or nothing. 7 ? ⲉⲛⲁⲟⲩϥ.

333

Ⲫ ⲁⲛⲟⲕ ⲧⲉⲡⲡⲁϫⲓⲟⲥ
ⲉⲧⲥⲣⲁⲓ̈ ⲉⲧϣⲓⲛⲉ ⲉⲡⲉⲧⲣⲉ̣
ⲭⲉⲟⲩⲱϣⲉ ⲛ̄ⲧϣⲓⲛⲉ
ⲛ̄ⲥⲁⲡⲛⲥⲁⲩⲣⲉ ⲛⲁⲓ̈ ⲭⲉ-
ⲧⲉϫⲣⲓⲛⲧⲉ ⲉϣ̄ ⲛⲣⲟⲙ̄ⲡⲧ̄ ⲁⲓ̈ⲧⲛⲁⲩ-
ⲥⲟⲩ ⲙ̄ⲡⲛⲕⲁⲟⲩⲁⲛ ⲁⲩⲱ
ⲧⲁⲧⲛⲁⲩ ⲛ̄ⲧⲁⲁϣ̄ⲕ ⲉⲃⲟⲗ
ⲣ̄ⲡⲉϣⲁⲉ ⲧⲁⲁⲥ ⲛ̄ⲡⲉⲧⲣⲉ
ⲣⲓⲧⲛ̄ⲥⲉⲡⲡⲁϫⲓⲟⲥ + +

5 For ⲉⲥ. 6 For ϭⲁⲧⲟⲛ.

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[ϣⲟ]ⲣⲡ ⲙⲉ ⲙ̄ⲡϣⲁϫⲉ †ϣⲓⲛⲉ
]ⲙ̄ⲡⲛⲟϭ ⲧⲁⲉⲧ ⲁⲣⲓ ⲧⲁⲕⲁⲡⲉ
ϫⲟⲟⲩ ⲧⲁⲡⲟⲕⲣⲓⲥ ⲛⲉⲓ
ⲁⲣⲓ ⲧⲁⲕⲁⲡⲉ ⲛⲥ̄ⲃⲱⲕ ⲉⲙⲁ ⲙⲡⲣⲱⲙⲉ
ⲛⲥ̄ⲭⲟⲟⲥ ⲛⲁϥ ⲉⲧⲃⲉⲡϭⲉⲙ
ⲛⲥ̄ⲭⲉⲧⲟⲩ ⲛⲥ̄..ⲗⲁⲩ ⲉⲣⲣⲁⲓ̈
ⲧⲁⲁⲥ ⲙ̄ⲥⲟⲛ ⲃⲁⲥⲓⲗⲓⲟⲥ
ⲣⲓⲧⲛⲧⲟⲣⲱⲃⲓⲱⲥ ⲡⲉⲗⲁϫⲧⲟ-
ⲟⲥ ⲡϣⲁϫⲉ

1 For ⲙⲉⲛ. 2 For [ⲉⲧⲉⲕ]ⲙⲛⲧ-; for ⲉⲧⲧⲁⲉⲓⲛⲧ.
5 ? for ϭⲁⲙ, ⲕⲁⲙ. 6 For ⲭⲓⲧⲟⲩ; ⲧⲁⲗⲁⲧ.
7 For ⲙⲛⲥⲟⲛ, or ⲙⲡⲁ-. 8 ⲛ above.

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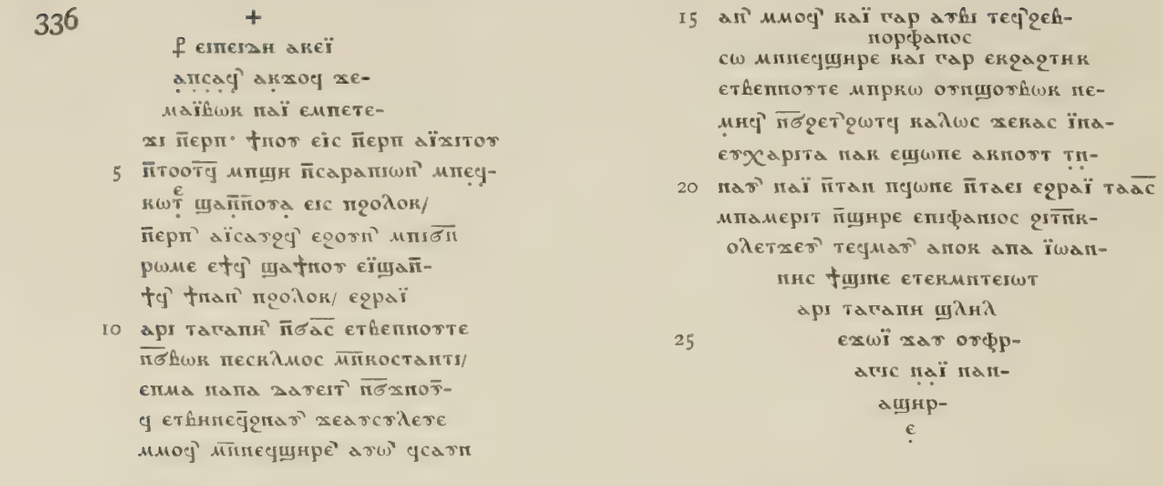
Ⲫ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲓ ⲛ̄ⲥ-
ⲭⲓ ⲟⲩⲕⲟⲩⲓ̈ ⲛ̄ⲥⲓⲣ [ⲛ̄ⲥ-]
ⲛ̄ⲧⲥ̣ ⲉⲣⲟⲩⲛ ⲛⲁⲛ
ⲡⲉⲛ̄ⲱ ⲛ̄ⲣϭⲟ ⲭⲉⲧⲉ-
ⲭⲣⲓⲁⲧⲉ ⲧⲁⲁⲥ ⲛ̄-
ⲁⲁⲧⲉⲓⲁ ⲣⲓⲧⲡⲁ-
ⲣⲁⲙ ⲡⲉⲓⲉⲗⲁ-
ϫⲥ/

4 For (ⲙ)ⲡⲉⲓⲙⲁⲧ.

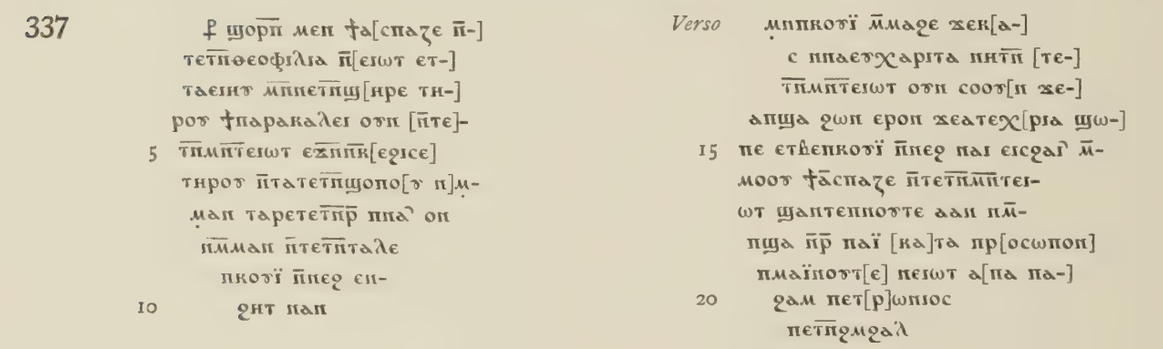
336



+
ⲫ ⲉⲓⲡⲉⲓⲁⲛ ⲁⲕⲉⲓ
ⲁ̣ⲛⲥⲁϥ ⲁ̣ⲕ̣ⲭⲟϥ ⲭⲉ-
ⲙⲁⲓⲃ̀ⲱⲕ ⲛⲁⲓ ⲉⲙⲡⲉⲧⲉ-
ⲭⲓ ⲛ̄ⲉⲣⲡ· ϯⲛⲟⲩ ⲉⲓⲥ ⲛ̄ⲉⲣⲡ ⲁⲓ̈ⲭⲓⲧⲟⲩ
ⲛ̄ⲧⲟⲟⲧϥ̄ ⲙⲡⲙ̀ⲛ ⲛ̄ⲥⲁⲣⲁⲡⲓⲱⲛ ⲙⲡⲉϥ-
ⲕⲱ̣ⲧ̀ ⲙⲁⲛ̄ⲛⲟⲩⲁ ⲉⲓⲥ ⲡⲣⲟⲗⲟⲕ/
ⲛ̄ⲉⲣⲡ ⲁ̈ⲓⲥⲁⲩⲣϥ̄ ⲉⲣⲟⲩⲛ ⲙⲛⲓⲥ̄ⲛ̄
ⲣⲱⲙⲉ ⲉⲧϥ̄ ⲙⲁⲧⲛⲟⲩ ⲉ̈ⲓⲙⲁⲛ̄-
ⲧϥ̄ ⲧⲛⲁⲓ̈ ⲡⲣⲟⲗⲟⲕ/ ⲉⲣⲣⲁⲓ̈
ⲁⲣⲓ ⲧⲁⲭⲁⲡⲏ ⲛ̄ⲥⲁⲥ ⲉⲧⲃⲉⲡⲛⲟⲩⲧⲉ
ⲛ̄ⲥⲃ̀ⲱⲕ ⲡⲉⲥⲕⲗⲙⲟⲥ ⲙ̄ⲡⲕⲟⲥⲧⲁⲛⲧⲓ/
ⲉⲡⲙⲁ ⲛⲁⲡⲁ ⲁⲁⲉⲓⲧ ⲛ̄ⲥⲭⲛⲟ̄-
ϥ ⲉⲧⲃ̀ⲏⲡⲉⲉ̄ⲣⲛⲁ̄ ⲭⲉⲁⲧⲥⲧⲗⲉⲩⲉ
ⲙⲙⲟϥ ⲙ̄ⲡⲛⲉⲩⲙⲏⲉ̀ ⲁⲩⲱ ⲭⲥⲁⲩⲛ
ⲛ̄ⲧⲁⲩ ⲙⲙⲟϥ ⲛⲁⲓ̈ ⲧⲉϥ̄ⲣⲉⲓ̀-
ⲡⲟⲣⲫⲁⲛⲟⲥ
ⲥⲱ ⲙⲡⲛⲉⲩⲙⲏⲉ ⲛⲁⲓ ⲥⲁⲣ ⲉⲕⲣⲁⲣⲧⲏⲕ
ⲉⲧⲃⲉⲡⲛⲟⲩⲧⲉ ⲙⲡⲣⲕⲱ ⲟⲩⲙ̀ⲙⲟⲩⲧⲃ̀ⲱⲕ ⲡⲉ-
ⲙⲏϥ̄ ⲛ̄ⲥⲣⲉϥ̄ⲣⲱⲧϥ̄ ⲕⲁⲗⲱⲥ ⲭⲉⲕⲁⲥ ⲓ̈ⲡⲁ-
ⲉⲩⲭⲁⲣⲓⲧⲁ ⲡⲁⲕ ⲉⲙⲱⲡⲉ ⲁⲕⲡⲟⲩⲧ ⲧⲓ̣-
ⲛⲁⲩ̀ ⲛⲁⲓ̈ ⲛ̄ⲧⲁⲓ ⲛⲉⲙⲱⲡⲉ ⲛ̄ⲧⲁⲉⲓ ⲉⲣⲣⲁⲓ̈ ⲧⲁⲁⲥ̄
ⲙⲡⲁⲙⲉⲣⲓⲧ ⲛ̄ⲙⲛⲣⲉ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲣⲓⲧ̄ⲡ̄ⲕ-
ⲟⲗⲉⲧⲭⲉⲩ̀ ⲧⲉⲙⲁⲩ̀ ⲁⲡⲟⲕ ⲁⲡⲁ ⲓ̈ⲱⲁⲛ-
ⲛⲓⲥ ⲧⲙⲛⲉ ⲉⲧⲉⲕⲙⲛⲧⲉⲱⲟⲧ
ⲁⲣⲓ ⲧⲁⲭⲁⲡⲏ ⲙⲗⲏⲗ
ⲉⲭⲱⲓ̈ ⲭⲁⲧ ⲟⲩⲫⲣ-
ⲁⲧⲥⲉ ⲛⲁⲓ̈ ⲛⲁⲡ-
ⲁⲙⲛⲣ-
ⲉ̣

2 ? ⲛⲛⲥⲁϥ. 6 ⲙⲁⲧⲛⲟⲩⲁ possible. 16 ? for ⲙⲛⲁⲛⲉϥ-. 17 For ⲟⲩⲛ ⲛ-. 25 For ⲥⲫⲣⲁⲧⲥ.

337



ⲫ ⲙⲟⲣⲡ̄ ⲙⲉⲛ ϯⲁ[ⲥⲡⲁⲍⲉ ⲛ̄-]
ⲧⲉⲧⲛ̄ⲑⲉⲟⲫⲓⲗⲓⲁ ⲛ̄[ⲉⲓⲱⲧ ⲉⲧ-]
ⲧⲁⲉⲓⲛⲧ ⲙ̄ⲡⲛⲉⲧⲛ̄ⲙ̄ⲡ[ⲓⲣⲉ ⲧⲙ-]
ⲣⲟⲩ ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲟⲩⲛ [ⲛ̄ⲧⲉ]-
ⲧⲙⲙⲛ̄ⲧⲉⲓⲱⲧ ⲉⲭⲛⲛ̄ⲕ[ⲉⲣⲓⲥⲉ]
ⲧⲏⲣⲟⲩ ⲛ̄ⲧⲁⲧⲉⲧⲛ̄ⲙ̄ⲡⲱⲟⲡⲟ[ⲩ ⲛ]ⲙ̣-
ⲙⲁⲛ ⲧⲁⲣⲉⲧⲉⲧⲛ̄ⲣ̄ ⲡⲛⲁ̀ ⲟⲛ
ⲛ̄ⲙ̄ⲙⲁⲛ ⲛ̄ⲧⲉⲧⲛ̄ⲧⲁⲗⲉ
ⲡⲕⲟⲩⲓ̈ ⲛ̄ⲛⲉⲣ ⲉⲙ-
ⲣⲏⲧ ⲛⲁⲛ

Verso
ⲙⲛⲛⲕⲟⲩⲓ̈ ⲙ̄ⲙⲁⲣⲉ ⲭⲉⲕ[ⲁ-]
ⲉ ⲡⲛⲁⲉⲩⲭⲁⲣⲓⲧⲁ ⲛⲓⲧⲛ̄ [ⲧⲉ-]
ⲧⲙⲙⲛ̄ⲧⲉⲓⲱⲧ ⲟⲩⲛ ⲥⲟⲟⲩ[ⲛ ⲭⲉ-]
ⲁⲡⲱⲁ ⲣⲱⲙ ⲉⲣⲟⲙ ⲭⲉⲁⲧⲉⲭ[ⲣⲓⲁ ⲱⲱ-]
ⲡⲉ ⲉⲧⲃⲉⲡⲕⲟⲩⲓ̈ ⲛ̄ⲛⲉⲣ ⲛⲁⲓ ⲉⲓⲥⲣⲁⲓ̈ ⲙ̄-
ⲙⲟⲟⲩ ϯⲁ̄ⲥⲡⲁⲍⲉ ⲛ̄ⲧⲉⲧⲛ̄ⲙ̄ⲙⲛⲧⲉⲓ-
ⲱⲧ ⲱⲁⲛⲧⲉⲡⲛⲟⲩⲧⲉ ⲁⲁⲛ ⲛⲙ̄-
ⲡⲱⲁ ⲛ̄ⲣ̄ ⲛⲁⲓ̈ [ⲕⲁ]ⲧⲁ ⲡⲣ[ⲟⲥⲱⲡⲟⲛ]
ⲡⲙⲁⲓ̈ⲛⲟⲩⲧ[ⲉ] ⲛⲉⲓⲱⲧ ⲁ[ⲡⲁ ⲡⲁ-]
ⲣⲁⲙ ⲡⲉⲧ[ⲣ]ⲱⲡⲓⲟⲥ
ⲡⲉⲧⲛ̄ⲣⲙⲣⲁⲗ̀

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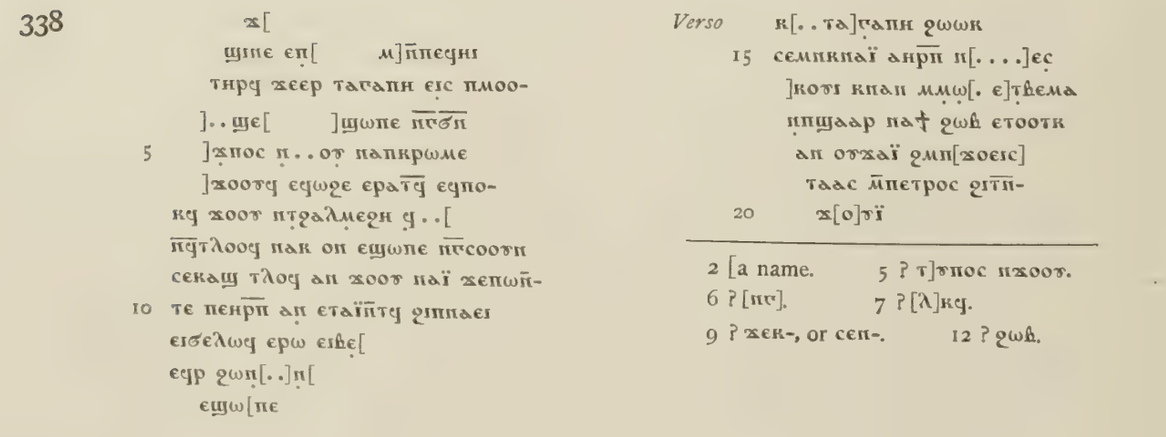

ⲭ[
ⲱⲓⲙⲉ ⲉⲛ[ⲙ]ⲛ̄ⲛⲉⲩⲙⲁ
ⲧⲏⲣϥ̄ ⲭⲉⲉⲣ ⲧⲁⲥⲁⲡⲏ ⲉⲓⲥ ⲡⲙⲟⲟ-
]..ⲱⲉ[ ]ⲱⲱⲡⲉ ⲛ̄ⲥⲃ̄ⲛ
]ⲭⲡⲟⲥ ⲛ̣..ⲟⲩ ⲛⲁⲡⲕⲣⲱⲙⲉ
]ⲭⲟⲟⲩϥ̄ ⲉⲭⲱⲣⲉ ⲉⲣⲁⲧϥ̄ ⲉⲩⲡⲟ-
ⲕϥ̄ ⲭⲟⲟⲩ ⲡⲧⲣⲁⲗⲙⲉⲣⲏ ϥ̄..[
ⲛ̄ⲑⲧⲗⲟⲟϥ̄ ⲛⲁⲕ ⲟⲛ ⲉⲱⲱⲡⲉ ⲛⲛⲥⲟⲟⲩⲛ
ⲥⲉⲕⲁⲱ ⲧⲗⲟϥ̄ ⲁⲛ ⲭⲟⲟⲩ ⲛⲁⲓ̈ ⲭⲉⲡⲱⲛ̄-
ⲧⲉ ⲡⲉⲛⲣⲡ ⲁ̣ⲛ ⲉⲧⲁⲓ̈ⲛⲧⲩ ⲣⲓⲡⲡⲁⲉⲓ
ⲉⲓⲥⲉⲗⲱϥ̄ ⲉⲣⲱ ⲉⲓⲃⲉ[
ⲉⲩⲣ ⲣⲱⲛ̣[..]ⲛ̣[
ⲉⲱⲱ[ⲡⲉ

Verso
ⲛ[..ⲧⲁ]ⲩⲁⲡⲏ ⲣⲱⲱⲕ
ⲥⲉⲙⲡⲕⲛⲁⲓ̈ ⲁⲛⲣⲡ̄ ⲛ[....]ⲉⲥ
]ⲕⲟⲩⲓ ⲕⲛⲁⲛ ⲙⲙⲱ̣[. ⲉ]ⲧⲃⲉⲙⲁ
ⲛ̣ⲡⲱⲁⲁⲣ ⲛⲁϯ ⲣⲱⲃ̀ ⲉⲧⲟⲟⲧⲕ
ⲁⲛ ⲟⲩⲭⲁⲓ̈ ⲣⲙⲛ[ⲭⲟⲉⲓⲥ]
ⲧⲁⲁⲥ ⲙ̄ⲡⲉⲧⲣⲟⲥ ⲣⲓⲧ̄ⲡ̄-
ⲭ[ⲟ]ⲩⲓ̈

2 [a name. 5 ? ⲧ]ⲛⲟⲥ ⲛⲭⲟⲟⲩ. 6 ? [ⲛⲥ]. 7 ? [ⲗ]ⲕϥ̄.
9 ? ⲭⲉⲕ-, or ⲥⲉⲛ-. 12 ? ⲣⲱⲃ̀.

340 A ⸗ ϩ ϩαϑε
μεπ πϣαχε
⸗ϣπε ετεκ̅μ̅π̅τ̅χοεις
ετταειηϯ μ̅πσωϲ ⸗παρακαλει π-
5 τεκ̅μ̅π̅τ̅χοεις π̅ν̅ρ̅ ππαϩ μ̅πμαϊ ϩ[α-]
πμα π̅τ̣ϩαϲϯ π̅ηρ̅π̅ ετρ̣ιπϣαμ[
π̅τακϥι̣τ̣ϲ̣ π̅τακει τεχηρα [
ρος αϥω αϥχο̣[
⸗ωρ̅[κ̅

B 10 [ϲ]αρ εϥ . . . [
χετερ̅ χρια ηας [ταας]
μ̅παμεριϯ π̅χοεις [απα]
φιλεπποϲ ϩιϯ̅πεπιφα̣[πιος]
πειελαχιϲτος

2 For μπ-. 5 For πμμαι.
6 For ϩατϲ; ? πμα μ[.
7 ? [ϩα-]. 8 [ος, or [οϯ.

341 ϩ ϩαϑη μ̣[
⸗ϣπε ετε[
ειωϯ ετταϊηϯ [. . . . .]
τ̅ϧ̅λχε ερο̣ϯπ παϊ̈ [. . . . . ετ-]
5 ϧετκαμοοϯλε πεχεϥ χε̣[. . .]
ϭπ̅τ̅ϲ τεωϲ ετοϯωμ ϩρε [. . .]
ε̣κϣαπϭ̅π ϭαμοϯλ εϥ-
ηϯ ερηϲ μαρεϥει παϊ̈
π̅τα⸗π̅ποοϯ π̅ϣε πακ
10 ετ̅ϧ̅εφωϧ̅ χε πτεπιϲ-
τολη εις ϩητε αι⸗ πϩιϲο̅
π̅απα απαπιας εις
ϩητε ϥπαραμειπε ερο̣ϥ
χεεϥεχι⸗τ̅ϲ̅ ϣληλ
15 εχωι ϩ̅π̅εκϣληλ
ετοϯααϧ̅ π̅τεπποϯτε
⸗ϯ θε παϊ̈ π̅τα ϩ̅
απαϥ οϯχαϊ̈ +
ταας π̅απα μωϯ-
20 ϲηϲ ϩιϯ̅π̅πεϥϣη-
ρε μωϯϲηϲ +

1 [πϣαχε], or [παϣαχε]. 2 [κμητ].
3 ? π̅] 6 ? [⸗ποϯ]. 11 ϩιϲοπ.

342 ϩ αιχι πεϩραϊ̈ π̅τετ-
π̅μ̅π̅τ̅πετοϯααϧ̅
πειωϯ ετταιηϯ κατα
ϲμοϯ ηιμ̀ εις πρωμε
5 αϥ⸗ τεπροθεϲμια
παϊ̈ ετπιϲτια ϣηιμ
ετπηϯ χεϣαγει
ερο̣ϯπ εϥϣαπει
εϥτ̅μ̅ει ϣαπϲαϧ̅-
10 ϧατοπ π̅ τκϯρια-
κὴ επεϣαι⸗
πακαμοϯλ εϧ̅-
ολ ϣαϊ̈απολο-
υιζε π̅τετπ̅-
15 μπτειωϯ μ-
? ?

Verso οϯχαι ϩ̅μ̅πχοεις
ταας μ̅παχοεις
π̅ειωϯ π̅ρεϥϣμ-
ϣε ποϯτὲ απα ε-
20 πιφαπιοϲ̀ μπϲα⸗
.ϯ ϩιϯ̅π̅πελωϲ-
με πεϥρμραλ
π̅ατϣαϯ +

3 τ in ειωϯ above (and in 15, 18).
20 end, ϲ quite, αϯ less uncertain.
21 Prob. οϯ.

343 ϲϩ]αϊ̈ παϊ̈ ϩαροϥ α[
π]ηϯ π̅πεϥεϊ̈ ϣα⸗[επογ
απτοπογπιος ερ̣αϊ̈ π[. . . .]
π̅καμαϯλε αϊ̈καϯ εϧ̅-
5 [ο]λ απ̣ογλλε. εϊ̈ π̅-
τεϥϣηρε ει παϊ̈
μ̅πογεπιϲτ-
ολη ερε-
στεφανο

3 ? [αι ϩα-]. 4 Possibly εϧ̅[ο-]. 5 Or πλογϲ.
9 Apparently not ο[ϲ].

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[. . . .]ⲏⲧⲟ
ϫⲉⲛⲧⲁⲣⲉⲓ ⲣⲁⲛ
ⲛⲉ ⲣⲁⲓⲥⲕⲉⲧⲏ ⲉ-
ⲧⲙⲙⲟ ⲁⲩⲱ ⲡⲛⲟⲩ-
ⲧⲉ ⲥⲁⲩⲛ ⲁⲓⲛⲱ ⲉⲣⲟ-
ⲩ ⲉⲩⲙⲁⲩⲧ ⲣⲁⲡⲉⲣ-
ⲕⲟ ⲙⲡⲧⲉⲩⲥⲓⲙⲉ ⲁⲩ-
ⲱ ⲡⲛⲟⲩⲧⲉ ⲥⲁⲩⲛ ϫⲉ-
ⲁⲩⲱⲣⲕⲉ ϫⲉⲁⲩϯⲟⲩ ⲛ-
ⲣⲟⲟⲩ ⲣⲁⲡⲉⲣⲕⲟ ⲛⲧⲁⲓ-
ⲭⲓ ⲧⲁⲓⲛⲉ ⲛⲥⲟⲩⲟ ⲡⲁⲩ
ⲉⲛⲧⲉⲩ ⲡⲗⲏⲙ ⲕⲥⲁⲩⲛ ⲛ-
ⲡⲁⲓⲕⲁⲓⲟⲛ ⲡⲁⲣⲁ ⲣⲱⲙⲉ ⲙ

1 A short line, [ⲉⲧⲃⲏ], or [. . . ⲣ].
3 For ? ⲛⲉⲙⲁⲕ, -ⲁⲩ, or the like.
4 ⲙⲱ for ⲙⲁⲩ (so in 5).
9 Prob. for ⲁⲩⲣ ϯⲟⲩ.
12 For ? ⲧⲉⲩⲛⲟⲩ. 13 For ⲛⲓⲙ.

345

]ⲁⲩⲉⲓ[
].ⲉⲓⲧⲁⲣⲟ ⲉⲓⲟ[
ϯⲙⲟⲩ ⲁⲗⲗⲁ ⲁⲉⲓⲍⲓ.[
ⲱⲙ ⲙⲡⲕⲁⲙⲟⲩⲗ ⲙⲡⲁⲧⲉⲡⲣ-
ⲱⲙⲉ ⲃⲱⲕ ⲣⲓⲱϥ ⲁⲉⲓⲧⲉⲡⲡ-
ⲉⲩ ⲡⲕⲟⲩⲗⲓⲯⲓ ⲛⲥⲟⲩϣⲉ ⲛⲣ-
ⲛⲧ ⲡⲁⲕ ⲁⲩⲉⲓ[.]ϣⲙⲟⲩⲛ [
ϣⲟⲣⲡ ⲛⲥⲟⲡ ⲉⲓⲥ [ⲛ]ⲕⲟⲩⲥⲟ.[
ⲉⲓⲧⲡⲛⲟⲟⲩⲥⲟⲩ ⲣⲛⲛⲟⲁ[ⲗⲓⲥ
.ⲉ ⲁⲣⲓ ⲛⲛⲁ ⲛⲉϥ [
]ⲛⲟ . . ⲛⲧ[
?

2 ? ⲙⲉⲓⲧⲁⲣⲟ (ⲉ)ⲉⲓ.
6 For ? ⲥⲟⲟⲩⲣⲉ.
7 ? Or ⲁⲩⲉⲓ ϣⲙⲟⲩⲛ.
8 ⲛ]ϣⲟⲣⲡ; ? nothing missing before ⲕ; ⲫ[, or ϣ[.
10 ⲃⲉ, ⲣⲉ, or ⲭⲉ.

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ⲁⲓⲥⲓ ⲛⲥⲣⲁⲓ ⲛⲧⲉⲕⲙⲛⲧⲥⲟ[ⲛ .....]
ⲁⲓⲉⲓⲙⲉ ⲉⲣⲟⲟⲩ ⲁⲧⲱ ⲛⲉⲧⲁⲕ[. . .]ⲙⲟ
ϫⲓⲧⲟⲩ ⲟⲩⲱϣ ⲟⲩⲛ ϯⲟⲩⲛⲟⲩ [ⲉⲧ]ⲕⲡⲁ-
ⲥⲓ ϯⲉⲡⲓⲥⲧⲟⲗⲏ ⲧⲙⲛⲟⲩ ⲛⲉⲕⲥⲧⲙ-
ⲙⲁϫⲟⲥ ⲛⲁⲓⲙⲙⲡⲙⲁⲙⲁⲧⲗⲉ
. . ⲁⲧⲙⲛⲟⲟⲩ . . . ⲛ ⲛⲁⲓⲛ
] ⲁⲗⲗ. ⲁⲩⲣ.ⲙⲛⲟⲩ . ⲁⲓⲟ
]ⲥⲛⲁⲩ ⲟⲩϫⲁⲓ

6 ? ⲛⲧⲁ-; or ⲛⲁⲕ. 7 ⲁⲗⲗⲁ; ? ⲣⲁⲓⲟ.

347 Fibres ↑ →

] ⲁⲓⲥⲣⲁⲓ ⲣ[. .]ⲓ ⲣⲁⲣⲁⲧⲥ . . . ⲣⲓ[
]ⲏ ⲛⲙⲧⲃⲏⲛⲩⲉ ⲉⲃⲟⲗ ϯⲥⲟⲟⲩⲛ ⲁⲛ ϫⲉ[
ⲧⲃ]ⲏⲛⲩⲉ ⲛⲣⲛⲧ ⲛⲧⲙⲣⲱⲙϫⲱⲙ ⲉⲣ[

2 Not]ⲩ; or ⲁⲓ[.

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ⲥ ϣⲟⲣⲡ ⲙⲉⲛ ⲙⲡⲱⲁϫⲉ
ⲛⲧⲁⲙⲡⲧⲉⲗⲁϫⲥ ϯⲱⲙⲉ
ⲉⲧⲉⲕⲙⲛⲧⲥⲟⲛ ⲉⲙⲁⲧⲉ
ⲁⲡⲁⲣⲛⲧ ⲙⲧⲟⲛ ⲛⲧⲉⲣⲉⲓⲣⲉ ⲉ-
ⲡⲉⲕⲟⲩϫⲁⲓ ⲙⲡⲛⲁⲡⲉⲕⲛⲓ ⲣⲉ-
ⲧⲟⲟⲧϥ ⲙⲡⲉⲛⲥⲟⲛ ⲁⲡⲟⲗⲗⲱ
ⲉⲧⲃⲉⲡⲕⲉⲣⲓ ϫⲉ ⲛⲧⲁⲓⲧⲛⲛⲟⲟⲩ-
ⲥⲟⲩ ϣⲁⲧⲉⲕⲙⲛⲧⲥⲟⲛ ⲁⲓⲧⲛⲛⲟ
ⲛⲁⲕ ⲛⲥⲛⲁⲩ ⲛⲥⲟⲛ ⲣⲉⲧⲛⲁⲡⲟⲗⲗⲱ
ⲙⲙⲟⲩⲛ ⲛⲥⲟⲉⲓϣ ⲛⲟⲩⲥⲟⲛ ⲙⲛⲧ
ⲛⲟⲩⲥⲟⲛ ⲙⲛⲛⲥⲱⲥ ⲁⲓⲧⲛⲛⲟⲟⲩ
ⲕⲉⲙⲛⲧ ⲛⲁⲕ ⲟⲛ ⲣⲉⲧⲟⲟⲧϥ ⲙⲡⲉⲛ-
ⲥⲟⲛ ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲁⲧⲱ ⲁⲕⲥⲣⲁⲓ
ⲛⲁⲓ ϫⲉⲟⲩⲁⲛ ⲛⲉⲥⲁϣϥ ⲛⲥⲟⲉⲓⲣ ⲡⲛⲁⲣⲉ-
ⲛⲁⲟⲩ ⲉⲁⲕⲥⲣⲁⲓ ⲣⲉⲧⲛⲁⲡⲗⲱ ⲙⲡⲛⲁⲩ
ⲛⲧⲁϥⲉⲓ ⲉⲣⲟⲩⲛ ⲛⲥⲛⲟⲩϥ ⲙⲛⲛⲥⲁ-
ⲛⲁⲓ ⲁⲓϫⲟⲟϥ ⲙⲛⲁⲥⲟⲛ ⲁⲛⲗⲱ ϫⲉ-
ϫⲟⲟϥ ⲛⲁⲕ ϫⲉⲁⲣⲓ ⲡⲛⲁ ⲛⲕⲁⲓ ⲥⲟⲟⲩ
ⲛⲥⲟⲉⲓϣ ⲣⲱⲕ ⲛⲕϫⲟⲟⲩ ⲉⲃⲟⲗ ⲉⲣ-
ⲟⲛ ⲣⲱⲱⲛ ⲁⲧⲱ ⲟⲛ ⲉⲥ ⲣⲛⲧⲉ ϯⲛⲁⲗⲁ-
ⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ ⲉⲧⲣⲉⲕⲙⲓⲧⲟⲩ ⲁⲧⲱ ϯ-
ⲛⲓⲥⲧⲉⲩⲉ ϫⲉⲡⲛⲟⲩⲧⲉ ⲛⲁϥ ⲡⲉⲕ-
ⲃⲉⲕⲛ ⲛⲁⲕ ⲣⲁⲡⲉⲧⲉⲕⲛⲁⲁϥ ⲛⲙ-
ⲙⲁⲓ ⲧⲛⲣϥ ⲉⲥ ⲕⲉⲙⲡⲧⲛ ⲛⲥⲟ-
ⲉⲓϣ ⲁⲓⲧⲛⲛⲟⲟⲩⲥⲟⲩ ϣⲁⲣⲟⲕ ⲣⲉ-
ⲧⲟⲟⲧϥ ⲛⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲁⲣⲓ ⲛ-
ⲛⲁ ⲛⲕⲥⲣⲁⲓ ⲡⲉⲕⲟⲩϫⲁⲓ ⲛⲁⲓ ⲁⲧⲱ
ϫⲉⲁⲩⲁⲓ ⲉⲧⲟⲟⲧⲕ ⲡⲗⲏⲙ ⲁⲣⲓ ⲡⲛⲁ
ⲛⲕⲓ ⲥⲛⲁⲩ ⲛⲥⲟⲉⲓϣ ⲟⲛ ⲛⲣⲛⲧⲟⲩ
ⲛⲕϫⲟⲟⲩ ⲉⲃⲟⲗ ⲉⲣⲟⲕ ⲉⲧⲃⲉⲡⲉⲕ-
ⲣⲓⲥⲉ ⲉⲧⲉⲕϣⲱⲛ ⲙⲙⲟϥ ⲛⲙ-
ⲙⲁⲓ ⲁⲧⲱ ⲁⲓϫⲱ ⲙⲙⲟⲥ ⲁⲛ ⲣⲙ-
ⲡⲁⲣⲛⲧ ϫⲉⲉⲓϯ ⲛⲛⲃⲉⲕⲛ
ⲛⲁⲕ ⲁⲗⲗⲁ ⲉⲓⲡⲓⲥⲧⲉⲩⲉ ⲛ-
ⲛⲉⲧⲥⲛⲍ ϫⲉⲡⲛⲟⲩⲧⲉ ⲛⲁ-
ϯ ⲛⲁⲕ ⲙⲡϫⲱⲕ ⲙⲡⲉⲕ-
ⲃⲉⲕⲛ ⲛⲑⲉ ⲛⲧⲁⲡⲁ-
ⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧⲟⲩⲁ-
ⲁⲃ ϫⲟⲟⲥ

Verso quite illegible.

5 ⲣⲉ- for ⲣⲓ- (and in 9, 12, 15, 25). 8 For ⲧⲙⲛⲟⲟⲩ. 14 ⲕⲉ above; for ⲥⲟⲉⲓϣ. 20 For ⲡⲁⲣⲁ-.
24 ⲉⲥ ⲕⲉ a correction. 29 ⲟⲛ above.

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ⲛⲥ ⲧⲣⲓⲙⲛⲥⲉ ⲧⲁⲡ..[..]
ⲡⲁⲙⲉⲧⲥ ⲭⲉⲟⲩⲁⲕⲉⲙⲡ-
ⲧⲟⲩⲛⲉ ⲛⲥⲟⲉⲓⲱ ⲱⲱ-
ⲡⲉ ⲧⲉⲛⲟⲩ ⲙⲡⲉⲕⲍⲓ
ⲗⲁⲁⲩ ⲛⲣⲏⲧⲟⲩ ⲁⲡⲓⲡⲱ
ⲡⲗⲏⲡ ⲉⲥ ⲙⲛⲧⲱⲏⲙ ⲛⲱⲏ ⲁⲕ-
ⲍⲓⲧⲟⲩ ⲙⲁ ⲛⲛⲃⲁⲥⲛⲏⲧ ⲁⲩⲁ-
ⲧⲟⲧ ⲟⲩⲱⲣ ⲱⲏⲧ ⲛⲕⲱⲣ ⲛ-
ⲁⲥ ⲁⲥϯ ⲟⲩⲕ/ ⲛⲣⲏⲧⲟⲩ ⲙⲡ-
ⲁⲙⲉⲧⲥ ⲉⲡⲉⲱⲟⲙⲡ-
ⲧ ⲛⲥⲟⲉⲓⲱ ⲟⲛ ⲛ-
].ⲣⲟⲥ ⲣⲛⲥ

Verso

ⲡ]ⲁⲙⲉⲧⲥ ⲕ-
ⲟⲩⲱⲟⲙⲡⲧ ⲟⲛ ⲡ-
ⲥⲟⲉⲓⲱ ⲁⲩⲁⲧⲟⲧ ⲙⲁ
ⲛⲛⲱⲛⲁⲣⲁⲃⲏⲛⲟⲉ
ⲕⲟⲧⲥⲓⲭ ⲁⲧⲟⲧ ⲙⲁ ⲡⲱ-
ⲫⲓⲣⲟⲥ ⲛⲧⲕⲟⲩ

2 For ⲥⲟⲩⲁⲛ ⲕⲉ-. 5 For ⲉⲡⲓⲛⲁⲩ. 6 For ⲙⲛⲧⲱⲙⲛ. 7 Or ⲏⲉⲥ-. 8 For ⲟⲩⲱⲣⲣ. 9 ⲕ/=ⲕⲱⲣ. 10 For ⲉⲡ- perhaps + ⲡ-, where a different hand begins. 13 Prob. the original hand. 17 Or ⲛⲧⲟⲧ. 18 Or ⲫⲩ-.

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ⲫ ⲉⲩⲡⲣⲉⲡⲓⲟⲥ ⲡⲓⲉⲗⲁⲭ/ ⲉⲧⲥ-
ⲣⲁⲓ ⲉⲧⲱⲙⲉ ⲉⲡⲉⲥⲙⲉⲣⲁⲧⲉ ⲡⲁ-
ⲥⲟⲛ ⲓ̈ⲱⲣⲁⲛⲛⲏⲥ ⲙ̄ⲡⲁⲥⲟⲛ ⲉⲡⲱⲭ
ⲁⲩⲱ ⲫⲱⲙⲉ ⲉⲡⲉⲛⲥⲛⲏⲩ ⲉⲧⲣⲁⲧⲉⲧ̄ⲛ
ⲁⲣⲓ ⲧⲁⲥⲁⲛⲛ ⲉⲓⲥ ⲡⲉⲥⲛⲏⲩ ⲁⲓ̈ⲧ̄ⲛⲛⲟⲟⲩ-
ⲥⲟⲩ ⲛ̄ⲧⲉⲧ̄ⲛⲁⲥⲁⲛⲛ ⲁⲕⲩⲗⲁⲥ ⲙ̄ⲡⲉⲧⲣⲱ-
ⲛⲉ ⲫ ⲛⲉⲡⲉⲓⲁⲁⲩ ⲛⲁⲩ· ⲡⲟⲧⲓ ⲙⲉⲛ ⲙⲁⲣⲟ[ⲩ]
ⲙⲁⲩⲁⲁⲩ· ⲡⲟⲧⲓ ⲟⲛ ⲙ̄ⲛⲛ[. .].ⲉ ⲙⲁⲣⲟⲩ ⲙⲁⲩ-
ⲁⲁⲩ ⲛ̄ⲧⲉⲧ̄ⲛⲧⲁ[.....]ⲟⲩ ⲭⲉⲱⲱⲛⲉ
ⲟⲩⲭⲁⲓ ⲣ̄ⲙ[ⲛⲭⲟⲉⲓⲥ + ⲱ]ⲗⲏⲗ ⲉⲭⲱⲓ

4 For ⲣⲁ(ⲣ)ⲧⲛⲧⲧⲛ. 5 ⲁⲓ- corrected from ⲁⲕ-. 8 ?]ⲱⲉ.

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ⲫ ⲣⲁⲟⲛ ⲙⲉⲛ ⲙ̄ⲡⲁ-
ⲱⲁⲭⲉ ⲡ̄ⲉⲗⲁⲭ/ ⲉⲓ̈ⲥⲣⲁⲓ
ⲉⲓ̈ⲱⲙⲉ ⲉⲡⲁⲙⲉⲣⲓⲧ ⲡ̄ⲥⲟⲛ
ⲉⲡⲱⲭ ⲉⲓⲥ ⲧⲉⲡⲁⲣⲣ̄ⲥ ⲡ̄ⲧⲓⲥ
ⲉⲣⲱϥ ⲙ̄ⲡⲛⲟⲟⲥ ⲡ̄ⲗⲁⲯⲁⲛⲏ
ⲁⲓ̈ⲭⲟⲟⲩⲥ ⲡⲁⲕ ⲡ̄ⲧⲟⲟⲧ̄ϥ
ⲙ̄ⲡⲁⲥⲟⲛ ⲧⲁⲡⲓⲛⲗ· ⲁⲣⲓ ⲧⲙⲡ̄ⲧ-
ⲥⲟⲛ ⲡ̄ⲣ̄ⲣ ⲧⲁⲥⲁⲛⲛ ⲡ̄ⲭⲟⲟⲩ
ⲟⲩⲓ̈ⲁⲁⲩ ⲛⲁⲓ̈ ⲡ̄ⲧⲟⲟⲧ̄ϥ ⲙ̄ⲡⲁ-
ⲥⲟⲛ ⲧⲁⲡⲓⲛⲗ ⲙ̄ⲙⲟⲛ ⲟⲩⲡ̄-
ⲧⲁⲓ̈ ⲣⲉⲛⲕⲁⲓⲣⲉⲁ ⲧⲁⲗⲓⲛⲩ
ⲉⲡⲡⲁⲧ ⲙ̄ⲡⲓⲥⲙⲉ ⲡ̄ⲟⲩⲓ̈ⲁⲁⲩ
ⲡ̄ⲧⲁⲡ̄ⲧⲟⲩ ⲉⲃⲟⲗ ϯⲛⲟⲩ ⲧⲓ-
ⲥⲟⲡ̄ⲥ ⲙ̄ⲙⲟⲕ ⲡ̄ⲭⲟⲟⲩ· ⲟⲩⲁ ⲛⲁⲓ̈
ⲉⲩⲉⲓⲛ ⲉⲃⲟⲗ ⲡ̄ⲧⲁⲡ̄ⲧⲟⲩ ⲉⲃⲟⲗ
ⲉⲕⲉⲓⲣⲉ · ⲉⲣⲟⲉⲓ̈ ⲧⲓⲙⲁⲥⲉⲡⲱ
ⲛⲉⲗⲁⲁⲩ ⲡ̄ⲧⲁⲡ̄ⲧⲏ ⲉⲡⲣⲏⲧ
ⲡ̄ⲧⲁⲙⲁⲣⲕ ⲙ̄ⲡⲉⲡⲓⲁⲁⲩ
ⲧⲁⲁⲥ ⲡ̄ⲡⲁⲙⲁⲓ̈ⲛⲟⲩⲧⲉ
ⲡ̄ⲥⲟⲛ ⲉⲡⲱⲭ ⲣⲓⲧ̄ⲡ-
ⲭⲣⲁⲛⲧⲉ
ⲱⲗⲏⲗ ⲉⲭⲱⲓ

5 Or ⲗⲁⲯⲁⲛⲉ.

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ⲫ ⲕⲁⲧⲁ ⲟⲉ ⲉⲡⲧⲁⲓ-
ⲉⲓ ⲉⲃⲟⲗ ⲣⲓⲧⲟⲧⲕ ⲉ̄-
ⲡⲉⲁⲓ̈ⲭⲟⲟⲥ ⲭⲉⲥⲛⲁⲩ
ⲡⲣⲟⲗⲟⲕⲟⲧⲥⲉ ⲧⲁ-
ⲡⲗⲁⲛⲁ ⲙ̄ⲙⲟⲕ
ⲁⲛ ⲉⲓⲥ ⲧⲱⲏ ⲧⲁⲓ̈-
ⲟⲩ ⲙ̄ⲙⲛⲣ ⲙ̄ⲙⲁ-
ⲣⲉ ⲁⲓ̈ⲡ̄ⲧⲟⲩ ⲉⲃⲟⲗ
ⲉⲱⲱⲡⲉ ⲕⲟⲧⲱⲱ
ⲉⲧⲁⲗⲟⲟⲩ ⲉ̄ⲣⲟⲧⲡ̄
ⲭⲟⲟⲩ ⲛⲁⲓ̈ ⲡ̄ⲧⲁ-
ⲧⲁⲗⲟⲟⲩ ⲉⲱⲱⲡⲉ
ⲟⲛ ⲕⲟⲧⲱⲱ ⲉⲧⲣⲁ-
ⲕⲁⲁⲩ ⲙ̄ⲡⲓⲙⲁ
ⲭⲟⲟⲩ ⲡⲁⲣⲣⲁ-
ⲗⲱⲙⲁ ⲛⲁⲓ̈
ⲉⲓⲥ ⲡ̄ⲡⲉⲓ̈ⲱ ⲁⲓ̈-
ⲗⲉⲧⲕⲓ ⲙ̄ⲙⲟⲟⲩ
ⲕⲟⲧⲱⲱ ⲉⲧⲣⲁⲭⲟ-
ⲟⲩⲥⲟⲩ ⲛⲁⲕ ⲭⲟⲟⲩ
ⲛⲁⲓ̈ ⲁⲓ̈ϯ ⲙⲛⲧⲟⲧ-
ⲉ ⲟⲩⲃⲟⲥ ⲡⲉⲣⲁ-
ⲧⲥⲉ ⲣⲁⲧⲱϩ

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ⲡ ⲡⲱⲟⲣⲡ̄ ⲙⲉⲛ ϯⲡⲣⲟ[ⲥⲕⲩⲛⲉⲓ ⲁ]ⲩⲱ
ϯⲁⲥⲡⲁⲍⲉ ⲛ̄ⲛⲉⲥϯⲛⲟ[ⲩⲉ ⲡ̄ⲧⲉⲕ]ⲙⲛ̄ⲧ-
ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁϩ ⲛ̄ⲣⲉⲩⲣⲱⲙⲉ ⲛⲟⲩⲧⲉ
ⲉ̄ⲡⲟⲩⲙⲉ ⲙⲙⲡⲥⲱⲥ ϯⲧⲁⲙⲟ ⲛ̄ⲧⲉⲕⲙⲛ̄ⲧ-
ⲉⲓⲱⲧ ⲁⲉⲁⲧⲉⲭⲣⲓⲁ ⲱⲟⲛⲉ ⲛⲟⲩⲧⲣⲓⲙⲛ-
ⲥⲉ ⲡⲣ̄ⲃⲟⲥ · ⲟⲩⲱⲱⲥ ⲧⲛ̄ⲛⲟⲟⲩ ⲛⲁⲓ ⲉ̄ⲡⲟⲩⲥⲉ-
ⲡⲛ · ⲁⲗⲗⲁ ⲧⲛ̄ⲛⲟⲟⲩ ϯⲟⲩ ⲛ̄ⲥⲁⲉⲓⲱ ϯⲛⲁ-
ⲁⲓ ⲧⲕⲉ . . . . . ⲟⲟⲩ ⲛ̄ⲥⲟⲉⲓⲱ ⲛ̄ⲕⲉⲣⲉⲁ ⲟⲛ
ⲟⲩⲁⲁⲓ ⲉ̄ⲙⲡⲭⲟⲉⲓⲥ + ⲧⲁⲁⲥ ⲙ̄ⲡⲁ[illegible]ⲉⲓⲥ ⲛ̄ⲉⲓⲱⲧ
ⲁⲛⲁⲛⲓⲁⲥ

356

ⲡ ⲧⲁⲁⲥ ⲙ̄ⲡⲁⲙⲉⲣⲁⲧⲉ ⲛ̄ⲉⲓⲟⲧⲉ
ⲉⲧⲧⲁⲓⲛⲧ ⲉ̄ⲙⲡⲭⲟⲉⲓⲥ ⲁⲡⲁ
ⲓⲥⲁⲕ ⲙ̄ⲡⲁⲡⲁ ⲁⲛⲁⲛⲓⲁⲥ ⲣⲓⲧⲛ̄-
ⲃⲛⲥⲁⲙⲱⲛ ⲡⲉⲓⲣⲉϥⲣ̄ ⲛⲟⲃⲉ ⲣ̄ ⲡⲛⲁ ⲛ̄ⲧⲉⲧⲛ̄-
ⲱⲗⲏⲗ ⲉⲭⲱⲓ ⲛ̄ⲧⲁⲱⲗ ⲡⲉⲓⲗⲏⲯⲉ ⲙ̄ⲡⲟⲩⲁⲉ ⲛ̄ⲧ-
ⲁⲉⲓ ⲛ̄ⲧⲁⲁⲡⲁⲛⲧⲁ ⲉⲣⲱⲧⲛ̄ ⲙ̄ⲙⲟⲛ ⲁⲓⲭⲱⲧ
ⲙ̄ⲙⲱⲧⲛ̄ ⲉⲙⲁⲧⲉ · ⲣ̄ ⲡⲛⲁ ⲛ̄ⲧⲟⲕ ⲁⲡⲁ ⲓⲥⲁⲕ
ⲛ̄ⲧⲥⲭⲟⲟⲩ ⲱⲟⲙⲛ̄ⲧ ⲛ̄ⲥⲟⲉⲓⲱ ⲛ̄ⲣⲃⲟⲟⲥ ⲛⲏⲓ ⲛ̄ⲧ-
[. . . . .] ⲛⲱⲟⲙⲓⲧⲧⲉ ⲙ̄ⲙⲣⲣⲉ

In space to left of ll. 2, 3 ⲧⲱⲙ-
ⲉ ⲛⲁⲥⲛⲏⲧ
ⲧⲏⲣⲟⲩ

8 end, hardly ⲛⲧ-.

358

? ?
] ⲟⲩⲛ ⲙⲁⲣⲉⲧⲉⲕ-
[ⲙ]ⲙⲡⲉⲧⲟⲩⲁϩ ⲛⲉⲓ-
ⲱⲧ ⲉⲣⲁⲓ ⲉⲣⲏⲥ ⲉⲧⲃⲉ-
ⲣⲉⲛⲧⲙⲏ ⲭⲉⲉⲛⲉ-
ⲛ̄ⲧⲟⲕⲉ ⲧⲁⲕⲱ ⲉⲧⲃⲉ
ⲡⲟⲙⲉ ⲉⲧⲟⲩⲛⲁⲧⲁ-
ⲗⲟϥ ⲉⲭⲱⲓ ⲁⲧⲱ ⲉⲧⲃⲉ-
ⲡⲙⲟⲩ ⲛ̄ⲣⲟⲟⲩ ⲭⲉϥⲙⲟ-
ⲧⲛ̄ · ⲙⲁⲣⲁⲡⲉⲙⲁ
ⲁⲧⲱ ⲉⲕⲱⲁⲡⲭⲟⲟϥ ⲭⲉ-
ⲱⲙⲉ ⲛ̄ⲥⲁⲙⲁⲕⲁⲣⲉ
ⲛ̄ⲉⲓⲁⲩ ⲉⲱⲁϥⲧⲁⲁⲩ ⲛ
ⲣⲁⲱⲉ ⲛⲟⲩⲱ ⲛ̄ⲁ[

4 ⲉⲡⲉ=ⲙⲡⲉ-. 7 ? For ⲉⲧⲭⲟⲉ. 8 ⲙⲟⲛⲣⲟⲩ was originally written. 12 Perhaps ⲛⲉⲁϩ.

359

ⲉ[
ⲁⲉ [
ⲱⲙⲙⲉ ⲡ[ⲟⲩⲧⲉ
ⲕⲟⲥⲙⲓ ⲉ̄ⲡⲁⲣⲉⲧⲏ [ⲛⲓⲙ
ⲡⲣⲟⲙⲟⲗⲟⲅⲏⲧⲏ[ⲥ
ⲁⲉ ϯⲛⲟⲩ ⲧⲉⲱⲥ ⲧⲙ̄ⲙⲓ[ⲛⲉ ⲉⲣⲟⲕ]
ⲁⲧⲱ ϯⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲉⲧⲣ[ⲉⲕⲱⲗ-]
ⲏⲗ ⲉⲭⲱⲓ ⲛ̄ⲁⲧⲁⲡⲏ ⲙ̄ⲡⲛⲁ[ⲡⲁ-]
ⲏⲓ ⲭⲉⲛ̄ⲗⲉⲗⲁⲧⲉ ⲱⲙ ⲱⲟⲛⲉ
ⲡⲕⲉⲫⲁⲗⲁⲓⲟⲛ ⲙ̄ⲡⲣ̄ⲥⲱ
ⲙ̄ⲡⲉⲕⲭⲟⲟⲩ ⲛ̄ⲣⲃⲟⲥ ⲛⲁⲓ ⲭⲉ-
ⲧⲉⲭⲣⲓⲁⲧⲉ ⲟⲩⲁⲁⲓ

3 ⲣⲉⲩ]ⲱⲙⲉ.

360

ⲡ ⲁⲣⲓ ⲧⲁⲧⲁⲡⲏ ⲙ̄ⲡⲣⲕⲱ-
ⲗⲉⲩⲉ ⲙ̄ⲡⲡⲉⲧⲟⲩⲁϩ ⲁⲡⲁ
ⲉⲡⲓⲫⲁⲛⲉⲓⲟⲥ ⲡⲁⲡⲁⲭⲱ-
ⲣⲏⲧⲏⲥ ⲉⲧⲣⲉⲩⲱⲱⲧ ⲟⲩ-
ⲗⲓϥⲉ ⲡⲱⲏ ⲛⲉⲓⲱ ⲉⲧⲉⲩⲭⲣ-
ⲉⲓⲁ ⲭⲉⲛⲉⲛⲉⲓⲱⲧⲛⲉ
ⲧⲁⲁⲥ ⲙ̄ⲡⲥⲟⲛ ⲕⲩⲣⲓⲁⲕⲟⲥ
ⲣⲓⲧ̄ⲙⲙⲱϯⲥⲛⲥ ⲥⲏ̄ ⲛⲁⲓ-
ⲟⲓⲕ/ +

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ⲡ ⲧⲥⲁⲗⲉ ⲡ̄ⲗⲉϧⲁ-
ⲛⲉ ⲟ̄ⲩⲣⲟⲗⲟⲕ/ ⲡⲣⲃⲟⲟⲥ
ⲉ̄ⲡⲟⲩⲥⲓⲡⲏ · ⲣⲟⲩⲛⲉ ⲟⲛ ⲣⲁ-
ⲥⲟⲩⲟ ⲱⲁⲡⲁⲱⲛⲉ ⲉ̄ⲡⲟⲩⲥⲓ-
ⲡⲏ : ⲣⲓⲧⲟⲟⲧⲏ ⲁⲉ ⲙ̄ⲡⲕⲧⲣ/ ⲓⲱⲁⲛⲛⲥ
ⲡ . . ⲭⲟⲟⲥ ⲡⲣⲏⲗⲓⲁⲥ
ⲭⲉⲭⲁⲁⲧⲟ ⲡⲣ-
ϧⲁⲥ ⲉⲣⲟⲧⲛ
ⲛⲁⲓ ⲙ̄ⲡⲟⲩⲟ
ⲭⲉⲧⲉⲛⲭⲣⲓⲁⲧⲉ
ⲟⲩⲁⲁⲓ
ⲉⲙⲭⲟⲉⲓⲥ

1 Possibly a letter at end, after ⲁ. 6–12 different hand. 6 Probably nothing before ⲭ. 7 For ⲭⲁⲁⲟⲩ (ⲭⲟⲟⲩ). 9 For ⲛⲟⲟⲩ.

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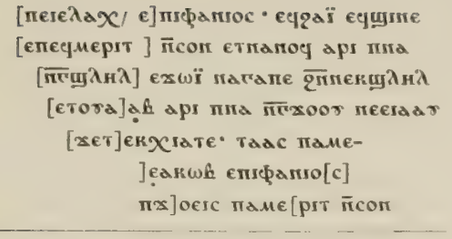

[πειελαχ/ ε]πιφανιος · εφραϊ εφωμε
[επεφμεριτ] ⲛ̄ⲥⲟⲛ ετπαποϥ ⲁⲣⲓ ⲡⲛⲁ
[ⲛ̄ⲧ̄ⲱⲗⲏⲗ] ⲉⲭⲱⲓ̈ ⲛⲁⲧⲁⲡⲉ ⲫ̄ⲡⲛⲉⲕⲱⲗⲏⲗ
[ⲉⲧⲟⲩⲁ]ⲁ̣ⲓ̈ ⲁⲣⲓ ⲡⲛⲁ ⲛ̄ⲧ̄ⲭⲟⲟⲩ ⲛⲉⲉⲓⲁⲁⲩ
[ϫⲉⲧ]ⲉⲕⲭⲓⲁⲧⲉ· ⲧⲁⲁⲥ ⲡⲁⲙⲉ-
]ⲉ̣ⲁⲕⲱⲓ̈ ⲉⲡⲓⲫⲁⲛⲓⲟ[ⲥ]
ⲡϫ]ⲟⲉⲓⲥ ⲡⲁⲙⲉ[ⲣⲓⲧ ⲛ̄ⲥⲟⲛ

1 For εφραι. 5 For τεχρια; possibly ριτ at end, after ε. It is uncertain how much is lost respectively on right and left, here and in 6, 7.

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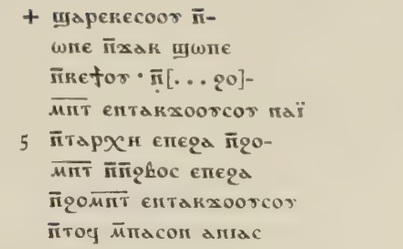
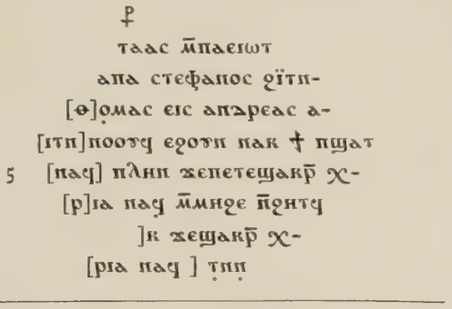


+ ⲱⲁⲣⲉⲕⲉⲥⲟⲟⲩ ⲛ̄-
ⲱⲛⲉ ⲛ̄ϩⲁⲕ ⲱⲱⲛⲉ
ⲛ̄ⲕⲉ†ⲟⲩ · ⲛ̣[. . . ⲣⲟ]-
ⲙⲛ̄ⲧ̄ ⲉⲡⲧⲁⲕϩⲟⲟⲩⲥⲟⲩ ⲛⲁⲓ̈
ⲛ̄ⲧⲁⲣⲭⲏ ⲉⲡⲉⲣⲁ ⲛ̄ⲣⲟ-
ⲙⲛ̄ⲧ̄ ⲛ̄ⲛ̄ⲣⲃⲟⲥ ⲉⲡⲉⲣⲁ
ⲛ̄ⲣⲟⲙⲛ̄ⲧ̄ ⲉⲡⲧⲁⲕϩⲟⲟⲩⲥⲟⲩ
ⲛ̄ⲧⲟϥ ⲙ̄ⲡⲁⲥⲟⲛ ⲁⲛⲓⲁⲥ

3 n (1°) perhaps н; n (2°) altered? from aï; perhaps no stop after ou; perhaps ρομητ= ⲱⲟⲙⲛⲧ (*cf.* 5, 7). 8 For ⲛⲧⲟⲟⲧϥ; for ⲁⲛⲁⲛⲓⲁⲥ.

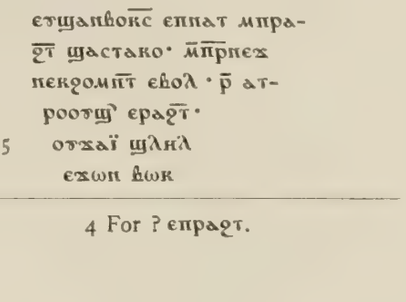
365



ⲧ
ⲧⲁⲁⲥ ⲙ̄ⲡⲁⲉⲓⲱⲧ
ⲁⲡⲁ ⲥⲧⲉⲫⲁⲛⲟⲥ ⲣ̈ⲓⲧⲛ-
[ⲟ]ⲟⲙⲁⲥ ⲉⲓⲥ ⲁⲛⲁⲣⲉⲁⲥ ⲁ-
[ⲓⲧⲛ]ⲛⲟⲟⲩϥ ⲉⲣⲟⲩⲛ ⲛⲁⲕ † ⲡⲱⲁⲧ
[ⲛⲁϥ] ⲡⲗⲏⲛ ϫⲉⲡⲉⲧⲉⲱⲁⲕⲣ̄ ϫ-
[ⲣ]ⲓⲁ ⲛⲁϥ ⲙ̄ⲙⲛⲣⲉ ⲛ̄ⲣⲛⲧϥ
]ⲕ ϫⲉⲱⲁⲕⲣ̄ ϫ-
[ⲣⲓⲁ ⲛⲁϥ] ⲧⲙⲛ̣

4 For ? ⲱⲟⲧ. 8 ? ⲧⲙⲛ[ⲟⲟⲩ, or ⲧⲙⲛ[ⲁ-.

366



ⲉⲧⲱⲁⲃⲟⲕⲥ̄ ⲉⲡⲛⲁⲧ ⲙⲡⲣⲁ-
ⲣ̄ⲧ̄ ⲱⲁⲥⲧⲁⲕⲟ· ⲙ̄ⲡⲣⲡⲉϫ
ⲛⲉⲕⲣⲟⲙⲛ̄ⲧ̄ ⲉⲃⲟⲗ · ⲣ̄ ⲁⲧ-
ⲣⲟⲟⲩⲱ̄ ⲉⲣⲁⲣ̄ⲧ̄ ·
ⲟⲩϫⲁⲓ̈ ⲱⲗⲏⲗ
ⲉϫⲱⲛ ⲃⲱⲕ

4 For ? επραρτ.

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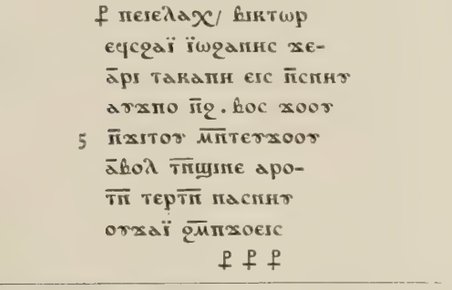

ⲫ ⲡⲉⲓⲉⲗⲁϫ/ ⲃⲓⲕⲧⲱⲣ
ⲉⲫⲥⲣⲁⲓ̈ ⲓ̈ⲱⲣⲁⲛⲛⲥ ϫⲉ-
ⲁ̄ⲣⲓ ⲧⲁⲕⲁⲛⲓ ⲉⲓⲥ ⲛ̄ⲥⲛⲏⲩ
ⲁⲩϫⲛⲟ ⲛ̄ⲣ̣.ⲃⲟⲥ ϫⲟⲟⲩ
ⲛ̄ϫⲓⲧⲟⲩ ⲙ̄ⲡⲉⲩϫⲟⲟⲩ
ⲁ̄ⲃⲟⲗ ⲧ̄ⲡⲱⲙⲉ ⲁⲣⲟ-
ⲧ̄ⲛ̄ ⲧⲉⲣⲧ̄ⲛ̄ ⲛⲁⲥⲛⲏⲩ
ⲟⲩϫⲁⲓ̈ ⲥ̄ⲙⲡϫⲟⲉⲓⲥ
ⲫ ⲫ ⲫ

2 For ⲡⲱⲣⲁⲛⲛⲥ. 3 n (1°) above.
4 After ⲣ erasure, or ⲃ. 5 For ⲛⲩϫⲓⲧⲟⲩ.

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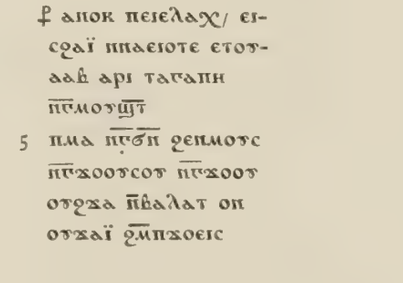
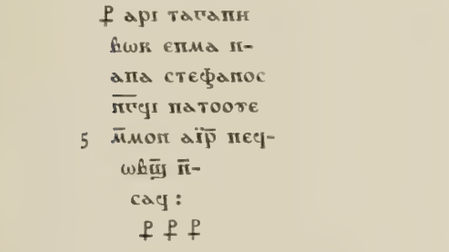


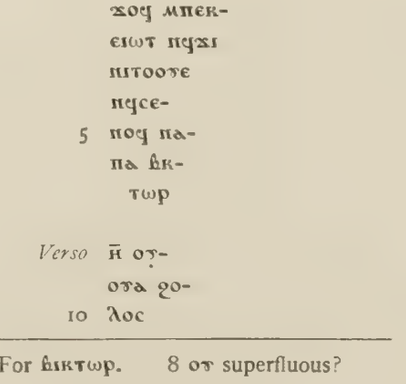
ⲫ ⲁⲛⲟⲕ ⲡⲉⲓⲉⲗⲁϫ/ ⲉⲓ-
ⲥⲣⲁⲓ̈ ⲛⲛⲁⲉⲓⲟⲧⲉ ⲉⲧⲟⲩ-
ⲁⲁⲃ̣ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ
ⲛ̄ⲥⲙⲟⲩⲱⲧ̄
ⲛⲙⲁ ⲛ̄ⲩⲥ̄ⲛ̄ ⲣⲉⲙⲟⲩⲥ
ⲛ̄ⲧ̄ⲭⲟⲟⲩⲥⲟⲩ ⲛ̄ⲩⲭⲟⲟⲩ
ⲟⲩⲣϫⲁ ⲛ̄ⲫⲁⲗⲁⲧ ⲟⲛ
ⲟⲩϫⲁⲓ̈ ⲥ̄ⲙⲡϫⲟⲉⲓⲥ

370



ⲫ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ
ⲃⲱⲕ ⲉⲡⲙⲁ ⲛ-
ⲁⲡⲁ ⲥⲧⲉⲫⲁⲛⲟⲥ
ⲛ̄ⲥ̄ⲭⲓ ⲛⲁⲧⲟⲟⲩⲉ
ⲙ̄ⲙⲟⲛ ⲁⲓ̈ⲣ̄ ⲛⲉⲕ-
ⲱⲃⲱ̄ ⲛ̄-
ⲥⲁϥ :
ⲫ ⲫ ⲫ

371



ϫⲟϥ ⲙⲡⲉⲕ-
ⲉⲓⲱⲧ ⲡⲩϫⲓ
ⲛⲓⲧⲟⲟⲩⲉ
ⲡⲩⲥⲉ-
ⲛⲟϥ ⲛⲁ-
ⲡⲁ ⲃⲓⲕ-
ⲧⲱⲣ

Verso ⲏ ⲟⲩ-
ⲟⲩⲁ ⲣⲟ-
ⲗⲟⲥ

6 For ⲃⲓⲕⲧⲱⲣ. 8 ou superfluous?

373

Ⲫ ⲡⲁⲓⲣⲉϥⲣ̄ ⲛⲟⲃⲉ ⲡⲁ-
ⲣⲁ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ ⲉⲧ-
ⲥⲣⲁⲓ ⲉⲣⲏⲧⲟⲩ ⲛ̄ⲧⲉⲩⲙⲉ-
ⲣⲁⲧⲉ ⲛ̄ϫⲟⲉⲓⲥ ⲁⲧⲱ ⲡⲣⲉ-
ⲭⲱⲙⲱⲉ ⲛⲟⲩⲧⲉ ϫⲉⲁⲣⲓ
ⲧⲁⲥⲁⲡⲏ ⲱ̀ⲗⲏⲗ ⲉϫⲱⲓ̈
ⲛⲧⲁⲣⲉⲡϫⲟⲉⲓⲥ ⲧⲁϩⲟⲓ̈ ⲉⲣⲁⲧ
ϫⲉⲁⲡⲟⲕ ⲟⲩⲁⲧⲣⲱⲙⲉ ϫⲉ[ⲡ-]
ⲛⲛⲟⲩⲧⲉ ⲉⲃⲟⲗ ⲙⲛⲧⲛⲓ ⲕⲉ[ⲣⲱ-]
ⲙⲉ ⲱⲁⲧⲉⲧⲡⲉⲁⲥⲁⲡⲏ ⲛ̄ⲧⲁ-
ⲣⲉⲡⲛⲟⲩⲧⲉ ⲣ̄ ⲟⲩⲛⲁ̀ ⲛⲉⲙⲁⲓ [ϫⲉ-]
ⲧϥⲁⲁⲧ ⲉⲙⲁⲧⲉ ⲉⲓⲟⲩⲱⲱⲙ .[.]
ϩⲱⲱⲧ ⲉⲧ ϩⲓⲥⲉ ⲛⲁⲓ ⲛ̄ⲟⲩⲕⲟⲩⲓ ⲛ-
ⲧⲁⲣⲉⲡϫⲟⲉⲓⲥ ⲛⲁⲩ ⲉⲡⲁϩⲓⲥⲉ ⲛ̄ⲧϥ-
ⲣ̄ ⲟⲩⲛⲁ̀ ⲛⲉⲙⲁⲓ ⲕⲉ ⲅⲁⲣ ⲉⲱⲁⲣⲉϥ-
ⲧ̀ ⲙⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲕⲁⲧⲁ ⲡⲉϥ-
ϩⲓⲥⲉ ⲧⲉϥⲛⲁⲱⲁⲛ̄ϥ ⲁⲣⲓ ⲧⲁ-
ⲅⲁⲡⲏ ⲕⲱ ⲛⲁⲓ ⲉⲃⲟⲗ ϫⲉⲁⲉⲓⲣ̄
ⲁⲧⲥⲱⲧⲙ ⲡⲟⲩⲕⲟⲩⲓ ⲙⲛ̄ⲣ̄ⲣ̄
ϫⲉⲗⲗⲏ ⲉⲣⲟⲓ
2½ lines intentionally erased
ⲱ̀ⲗⲏⲗ ⲉϫⲛⲧⲁⲙⲡⲧⲁⲧⲥⲱ-
ⲧⲙ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲧⲥⲟⲟⲩⲛ
ⲛ̄ϩⲱⲃ ⲛⲓⲙ ϫⲉϯⲟⲩⲱⲃ
ⲥⲱⲧⲙ̄ ϯⲟⲩⲱⲃ ⲱ-
ⲛ ϩⲓⲥⲉ ⲛ̄ⲟⲩ-
ⲕⲟⲩⲓ

Verso

Ⲫ ⲁⲣⲓ ⲧⲁⲅⲁⲡⲏ
ⲱ̀ⲗⲏⲗ ⲉϫⲱⲓ ϫⲁⲟⲩ
ⲥⲛⲁⲩ ⲛ̄ⲉⲉⲓⲱ ⲛⲁⲓ
ⲛ̄ⲧⲁϫⲓ ϩⲣⲓⲉⲓ ⲛⲉⲙⲁ-
ⲟⲩ ⲉⲓⲥ ⲡϫⲱⲙⲉ ⲁⲉⲓϫⲟ
ⲙⲁⲣ̣ ⲟⲩⲧⲉ ⲧ̄ⲙⲉⲣⲣⲉ
[.]ϫⲁⲗⲥ̄ ⲛ̄ⲧⲁⲩ ⲛⲓⲙ ⲡⲉⲣ
[.]ⲙ̣ ⲉⲧⲱⲓ ⲡⲁϫⲱⲗⲥ̄ ⲱ-
[ⲁ]ⲥϧⲱⲗ ⲉⲃⲟⲗ ⲁⲉⲓⲙⲱ-
ϩ ⲧⲉⲧⲛ̄ⲁⲡⲏ ⲛ̄ⲱⲁϫⲉ ⲕ-
ⲱ ⲛⲁⲓ ⲉⲃⲟⲗ ϫⲉⲁⲡⲟⲕ
ⲟⲩϩⲁϩ ⲛ̄ⲱⲁϫⲉ ⲁⲧⲱ
ⲁⲉⲓⲣ̄ ⲛⲟⲃⲉ ⲉⲡⲛⲟⲩⲧⲉ
ⲁⲉⲓⲣⲉ ⲉⲣⲱⲧⲛ̄ ⲙ̄ⲡⲣⲣ̄
ⲡⲁⲱϧⲱ ⲧⲉⲧⲛ̄ⲙⲉⲣ
ⲥⲟⲛ ⲉⲡⲁⲣ̄ ⲡⲙⲉⲉⲩⲉ
ⲛⲁ ⲉⲡⲉⲧⲛⲉϩⲛⲧ ⲉⲧⲉ
ⲧⲛⲁⲥⲉⲡⲥⲉⲛ ⲡϫⲟⲉⲓⲥ
ⲉϫⲱⲓ ⲧⲁⲁⲥ ⲛ̄ⲛ̄-
ⲣⲉⲫⲱⲙⲱⲉ
ⲛⲟⲩⲧⲉ ϩ-
ⲓⲧⲛ̄ⲛⲓ
ⲉⲗⲁϫ
+

8 ϫⲉⲛ=ϫⲓⲛ-.. 12 Remains visible not like ⲟⲛ, ϫⲉ, or ⲅⲁⲣ. 17 For ⲉⲧⲉϥ-. 20 For ϫⲟⲗⲏ.
27–31 on erasure. 31 Perhaps nothing after ϫ. 32 ⲙⲁⲣ ? erased, or read ⲧⲉⲧⲛ-. 33 [ⲥ], or
[ⲁⲥ], or nothing. 34 Or [. .]ⲁ. 44 For ⲧⲛⲉ.

374

A

[Ⲫ ⲛ̄ⲑⲟ]ⲣ̄ⲡ̄ ⲙⲉⲛ̀ ϯⲱⲙⲛⲉ
[ⲉⲡⲁⲙ]ⲉⲣⲓⲧ ⲛ̄ⲥⲟⲛ ⲡⲁ-
[ⲧⲉⲣⲙⲟⲩ]ⲑⲓⲟⲥ ⲁⲣⲓ ⲡⲛⲁ̀
[. . . . . .]ⲁⲩ̈ϫⲟⲟⲩ ⲛ[ⲁⲕ]
[. . ⲉ]ⲧϧⲉⲡⲁϫⲱⲱⲙⲉ ⲛ̄ⲑⲱ-
[ⲣⲡ]ϫⲉⲁⲣⲓ ⲡⲛⲁ̀ ⲛ̄ⲧⲙⲟⲟⲩⲉ
[. . .] ⲙ̄ⲡⲧⲁⲙⲁ̣ⲩ̣ⲩ̣ ⲛ̄ⲥⲁϩϥ̄
[ⲁⲙ]ⲁϩⲧⲉ ⲙ̄ⲡⲱⲕ ⲛ̄ⲧⲁⲓⲧϥ̄
[. ϩ]ⲛ̄ⲧⲉⲕⲥⲓϫ ⲛ̄ⲧⲁ̣[. . . .]
[ⲉ]ϩⲣⲁⲓ ⲛⲁⲓ ⲙ̄ⲡⲣⲥ̄[ⲱ ⲛⲟⲩ-]
ⲉⲑ ⲛ̄ⲑⲉⲓ ϫⲉⲧⲉχ[ⲣⲉⲓⲁ-]
ⲧⲉ ⲟⲩϫⲁⲓ̈ ϩ̄ⲙⲡϫⲟⲉⲓⲥ
ⲧⲁⲁⲥ ⲙ̄ⲡⲁⲧⲉⲣⲙⲟⲩ-
ⲑⲓⲟⲥ ⲣⲓⲧⲛ̄ⲉⲛⲓ̈-
ⲫⲁⲛⲓⲟⲥ ⲡⲉⲓⲉⲗⲁ-
ϫ/ Ⲫ

4 ? [ⲡⲣⲟⲥ ⲑⲉ ⲡⲧ]. 5 Perhaps nothing before ⲉ].
7 Scarcely space for [ⲉⲃⲟⲗ]. 8 Possibly [. . ⲁⲙ].
9 Perhaps only [ϩ]; ? ϫ[ⲓⲧϥ]. 11 ⲉⲓ an alteration.

B

]ⲟⲩ ϫⲉ.[
]. . ⲩ . . . [
]ⲁⲩ̈ⲧⲛ̄ⲛⲟ[ⲟⲩ
]ϫⲟⲟⲩ ⲁⲡⲟⲕⲣ[ⲓ]-
[ⲥⲓⲥ . . . .]ⲟⲩ ⲁⲣⲓ ⲡⲛⲁ̀ ⲉϣⲱⲡ[ⲉ
[. . . . . ⲧ]ⲛⲛⲟⲟⲩ ⲡⲁϫⲱⲱⲙⲉ ⲛ̄ⲁ[
[. . .]ⲱⲛ̀ⲧⲉ · ⲁⲧⲁⲁϥ ⲁϩⲣⲁⲓ̈ ⲛ̄ⲧ[ⲁ-]
ⲥ̄ⲛⲧⲉ ⲉϣⲱⲡⲉ ⲉⲣⲁⲣ̄ ⲡⲛⲁ̀ ϫⲟⲟ[ⲩ]
ⲡϣ̄ⲛⲧⲉⲥⲱⲡⲉ ⲛ̄ϥⲛ̀ ⲡⲱ[. . . . .]
ⲙ̄ⲡⲥⲁϩ ⲥⲱⲙⲛⲥ ⲛ̄ϥⲥⲁϩϥ̄ [. . . . .]
ⲧⲁⲁϥ ⲙ̄ⲡⲉⲥⲱ[ϣ] ⲛ̄ϥⲛ̄ⲧϥ ⲉ[. . ⲛ̄-]
ⲧⲉⲉⲓ̈ ⲁϩⲣⲁⲓ̈ [. . .]ⲓ̈ⲥ̄ⲛⲧⲉ ⲙ̣[. .]
ⲉⲃⲟⲗ ϫⲉⲉⲓⲣ̄ ϣ[ⲟⲙ]ⲧⲉ ⲡⲣⲟⲙ[ⲡⲉ]
ⲉⲓⲟⲛ̄ϩ ⲉⲣⲟ ⲛ̣[. . . . ⲁ]ⲛⲁⲛⲧⲁ
ⲉⲣⲟ ⲙⲉⲣϫ . [. . . . .]ⲱⲡⲉ
ⲛ̄ϣⲱⲡⲉ ⲛⲁ . [ⲟⲩϫⲁⲓ]
ⲉ̣ⲙⲡϫⲟⲉⲓⲥ :[

20 ? For ⲟⲩⲁⲡⲟⲕⲣⲓⲥⲓⲥ. 23 Or].ⲟⲛⲧⲉ, or].ⲥ̄ⲛⲧⲉ.
25 Probably not ⲡⲱ[ⲓ̈, perhaps ⲡⲱ, or ⲡⲱϥ.
27 Judging by 23, 24, space here would allow [ϩⲟⲩⲛⲛ].
28 ? [ⲛ̄ⲧ]ⲁⲥ̄ⲛⲧⲉ. 31 Possibly more after ⲱⲡⲉ.
33 Prob. nothing after ϫⲟⲉⲓⲥ.

375

]ει αγω
τ]ετπαρετη
[. . . . . cϯnoy]qε· αιcωτm
[. . . . .]ε tnnoc anm
[nαει]ωτ ϊλλαριων nη-
τn αρι ταcαπη εщ-
χεαρε tnnoc̄y nατα-
mntελαχιcτος
ntaiщq n[. . . . .]
ειc ncoγa[. . και-]
τοιcε ειο mϕ . [. . . .]

ειщιne nca[. . . . .]
ϯειρε an κατα [
εntoλn · + oγχ[αι]
ϩmnχοει[c na-]
ϊοτε αρι ταcαπη
щλ[н]λ ραπαπο-
бε ϯ ταac nnpeq-
щмщε noγτε απα
ϊcaak mnιλειας
ριtmmnπa πειρeq-
p noбe

1 ? ϯπροcκυn]. 9 For oщq. 10 Or мεn-]. 13 ? n]ϯ; [т-].

376

ϯ anok qpanτe eqcραϊ eq-
щιne· enegмεριτ nχοειc
ncon etnanoγq αγω mmaï-
noγτe· απα enωχ ϯnapa-
καλι ntekmntχοειc ncon
χεκας εκερ τnoc n-
αcαπη nncραϊ oγλε-
ζιc· naï epaτq mna-
eïωτ ϊακωβ nqϯ na-
ειωτ ϊερнмιας nan
nτnaщq ρnoγcεπι
nτnχοογq nak
oγχαϊ ϩmnχοειc
пαмεριτ ncon
щλнλ εχωϊ

377

ϯ αρι πηα
χεαπαειωτ απα
петрос прεсв// χοος naï χε-
χοος нητn ραπαειωτ нсаϊ-
ас tnnoc̄y naï ntaχοογq
nαq: αγω on ρεnκοτϊ n-
ειοκ p πηα пмman
oγχαϊ ϩmnχοειc naχι-
coγτε neιοτε ριtmnεγ-
ϩmραλ + ϯ +

7 For oeiк.

378

].χϊ
ιερ]нмιας
] αρι πnoc̄ nηα nτε-
[tn]n naειωτ χαπнλ
mnnπεπροφнτнс щнм
χεmnoγκαn εωщ
απα ζαχαριας· mn-
маλαχιας· αγω on
εщαnωщ nεcмοτ
ριωωq ntεγщн· τε-
[т]nмнр eeι eτεκκ/
нτεγщн + щλнλ εχωϊ
oγχαϊ

379

ϯ αρι nηα χεειc
маθθαίος ρατнϊ ρα-
nρομnτ ntεπροcφορα
χοογ oγanoκριcις naq
χεqχω mmoc χεεϊογ-
ωщ eщεn oγκοτϊ nnερ
αρι nηα χοογ nχωωмε
απα ϊερнмιας + oγχαι xc +

380

ϯ ⲁⲣⲓ ⲧⲁⲥⲁ-
ⲡⲏ ⲡⲥⲱⲟⲩ
ⲉⲡⲙⲁ ⲛⲁⲑⲁⲣⲁⲥⲓ-
ⲟⲥ ⲡⲓⲉ ⲡⲥⲁⲃⲓⲙⲉ ⲡⲣⲉϥ-
ⲣ ⲉⲓⲟⲡⲉ ⲛⲧⲁⲓ ⲉⲉⲡⲓⲁⲁⲣ
ⲛⲛⲁⲙⲡⲉ ⲉⲛⲁⲡⲟⲧⲟⲩ ⲕⲁⲧ ⲓⲟ-
ⲙⲓⲏ ⲕⲁⲧ ⲭⲧⲟⲟⲩ· ⲏ ⲡⲉⲧⲕⲛⲁ-
ⲥⲣⲏϥ ⲉⲛⲁⲡⲟⲧⲟⲩ ⲛⲥⲛⲧⲟⲩ ⲛⲁⲓ
ⲛⲧⲁⲥⲱⲧⲛ ⲟⲩⲁ, ⲭⲓⲱⲟⲩ ⲉⲡⲉⲓϫⲱⲱ-
ⲙⲉ· ⲁⲗⲗⲁ ⲥⲉⲡⲏ ⲛⲥⲛⲧⲟⲩ· ⲉⲱⲱⲡⲉ
ⲟⲛ ⲁⲑⲁⲡⲁⲥⲓⲟⲥ ⲟⲩⲉⲱϥ ⲛⲧⲟⲩ ⲛⲁⲉⲓ
[. . . . .]ⲛⲧⲟⲩ· ⲉⲕⲧⲙⲥⲙⲉ ⲛⲥⲱϥ
[. . .]ⲕⲉⲣⲉϥⲣ ⲉⲓⲟⲡⲉ ⲛⲥⲛ-
[ⲧⲟⲩ] + ⲧⲁⲁⲥ ⲙⲡⲉⲧⲣⲟⲥ + ⲭⲓ-
[ⲧ]ⲙⲡⲉⲥⲧⲛⲁⲓⲟⲥ
ⲡⲉⲓⲉⲗⲁϫⲓ +

8 ⲛⲧⲟⲩ ⲛⲁⲓ on erasure. 13]ⲛ.

381

[ϯ] ⲭⲁⲏ ⲙⲉⲛ ⲡⲣⲱⲏ ⲛⲓⲙ
[ⲧ]ⲛⲱⲙⲉ ⲉⲧⲉⲕⲙⲡⲧⲙⲁⲓ-
[ⲛ]ⲟⲩⲧⲉ ⲛ[ⲉⲓ]ⲱⲧ ⲉⲧⲧⲁⲓⲛⲧ
ⲉⲓⲥ ⲡϫⲱⲱⲙⲉ ⲁⲓⲭⲟⲟⲩϥ ⲛⲁⲕ
ⲉⲕϫⲱⲣ ⲙⲡⲣⲟⲥⲉⲩⲭⲏ ⲉⲕ-
ⲭⲟⲟⲩϥ ⲛⲁⲓ ⲛⲧⲁⲕⲟⲥⲙⲉⲓ ⲙ-
ⲙⲟϥ ⲛⲁⲕ ⲉⲓⲥ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ
ⲉⲓⲕⲟⲥⲙⲉⲓ ⲙⲙⲟϥ ⲛⲁⲕ
ⲁⲣⲓ ⲡⲛⲁ ⲉⲱⲱⲡⲉ ⲟⲩⲡ-
ⲧⲁⲕ ϥⲙⲭ ⲭⲟⲟⲩ ⲟⲩ-
ⲕⲟⲩⲓ ⲛⲁⲓ ⲛⲧⲁ-

Verso illegible.

382

ϯ ⲭⲁⲏ ⲙⲉⲛ ⲡⲣⲱⲏ ⲛⲓⲙ ϯ-
ⲱⲙⲉ ⲉⲧⲉⲕⲙⲡⲧⲥⲟⲛ ⲉⲙⲁⲧⲉ
ⲙⲡⲣⲟⲗⲓⲱⲣⲉⲓ ⲉⲧⲃⲉⲡϫⲱ-
ⲱⲙⲉ ϫⲉⲁϥⲱⲥⲕ ϯⲡⲁ-
ⲥⲕ ⲧⲛⲛⲟⲟⲩϥ ⲛⲁⲕ ⲉⲙⲡ ⲱ-
ⲥⲕ ⲉⲣⲱⲁⲛⲛⲟⲩⲧⲉ
ϯ ⲧⲉⲣⲓⲛ ϯⲛⲏⲧ ⲉⲣⲏⲥ
ⲱⲁⲙⲙⲟⲱⲧⲉ ⲙⲡⲛ-
ⲙⲟⲩⲣ ⲉⲣⲟⲩⲛ ⲡⲧⲁ-
ⲛⲧⲏϥ ⲟⲩϫⲁⲓ ⲁⲣⲓ ⲧⲁ-
ⲧⲁⲡⲏ ⲡⲥⲱⲙⲉ ⲉ-
ⲡⲉⲥⲛⲏⲧ ⲧⲏ-
ⲣⲟⲩ ⲉⲙⲡⲁⲣⲁ
ⲉⲡⲓⲫ/
ⲡⲉⲥⲧⲛⲧ

7 ⲣⲓⲏ for ⲣⲉ. 8 ⲏ perhaps erased.

383

ϯ ⲭⲁⲏ ⲙⲉⲛ
ⲙⲡⲁⲱⲁϫⲉ ϯⲱⲙ-
ⲛⲉ ⲉⲧⲉⲕⲙⲡⲥⲟⲛ
ⲉⲙⲡⲁⲣⲏⲧ ⲧⲏⲣϥ ⲁ-
ⲣⲓ ⲧⲁⲧⲁⲡⲏ ⲡⲥⲱⲟⲩ
ⲛⲁⲁⲡⲁ ⲧⲏⲣⲉⲡⲟⲥ
ⲛⲁϥ ⲛⲧⲁⲙⲱⲧϥ ⲥⲉ-
ⲁⲓ ⲛⲁϥ ⲟⲩϫⲁⲓ ⲉⲙ-
ⲡϫⲟⲉⲓⲥ ϯ ⲧⲁⲁⲥ ⲛⲁ-
ⲡⲁ ⲉⲡⲱϫ ⲡⲁⲡⲁ-
ϫⲟⲣⲓⲧⲏⲥ ⲉⲓⲧⲛ-
ⲓⲱⲥⲏϥ ⲡⲓ-
ⲉⲗⲁϫⲓⲥ/ +

384

ϯ ⲡⲡⲣ ⲙⲡⲧⲣⲉ ⲛⲁⲕ ϫⲉⲡⲉⲡⲉⲣⲏⲧ
ⲙⲟⲕⲣ
ⲉⲧⲏⲛⲧⲕ ϫⲉⲁⲡⲥⲱⲧⲙ ⲁ ϫⲉⲁⲕⲕⲱ
ⲧⲟⲟⲧⲕ ⲉⲃⲟⲗ ⲣⲙⲡⲣⲱⲏ ⲙⲡⲛⲟⲩⲧⲉ
ⲁⲗⲗⲁ ⲧⲱⲕ ⲙⲙⲟⲕ ⲛⲧⲣⲣⲩⲡⲟⲙⲓⲛⲉ
ⲙⲡⲧⲉⲕⲙⲟⲩ ϫⲉⲉⲥ ⲡⲣⲱⲙⲉ ⲱⲱⲡⲉ· ⲉⲡⲣ ⲣⲟⲧⲉ ⲙⲡⲧⲉⲕⲛⲏⲕ
ⲡϫⲱⲙⲉ ⲛⲧⲭⲉⲩ ⲟⲛ [. .]ⲉ ⲁⲓ-
ⲧⲓ ⲡϫⲱⲙⲉ ⲛⲁⲓ ⲉϫ[. .]ⲕ
ⲙⲙⲟⲓ ⲉⲣⲟⲟⲩ [

3 ⲁ (2°) erased. 7 ⲙⲡⲧⲉⲛ could be read.

385

ϯ ⲓⲥⲓⲁⲱⲣⲟⲥ
ⲡⲓⲉⲗⲁϫⲓⲥⲧⲟⲥ ⲉⲩⲥⲱⲁⲓ ⲉⲱⲱⲙⲉ ⲉⲡⲉⲩⲉⲓⲟ-
ⲧⲉ ⲉⲧⲧⲁⲓⲛⲧ ⲁⲡⲁ ⲓⲥⲁⲁⲕ ⲙⲡⲁⲡⲁ ⲣⲏ-
ⲗⲓⲁⲥ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ ⲉⲱⲱⲡⲉ ⲟⲩⲡⲧⲏ-
ⲧⲡ ⲡϫⲁⲣⲧⲏⲥ ⲉⲛⲁⲡⲟⲧⲟⲩ ⲕⲁⲧⲁ ⲑⲉ ⲡ-
ⲧⲁⲧⲉⲧⲡⲭⲟⲟⲥ ⲛⲁⲓ ⲭⲟⲟⲩⲥⲟⲩ ⲛⲁⲓ ⲙⲡ-
ⲡⲣⲱⲙⲉ ⲉⲧⲛⲁⲡ ⲧⲉⲓⲉⲗⲗⲁⲉ ⲙⲛⲧⲡ ⲁⲗ-
ⲗⲁ ⲉⲱⲱⲡⲉ ⲟⲩⲡ ⲥⲛⲧⲉ ⲏ ⲱⲙⲧⲉ ⲡ-
ⲥⲕⲛⲁⲁⲗⲏ ⲉⲛⲁⲡⲟⲧⲟⲩ ⲭⲟⲟⲩⲥⲟⲩ [
] ⲡⲧⲁⲥⲣⲁⲓ ⲡⲉⲧⲡ[
]ⲟⲩⲛ[

386

ⲧ ⲁⲛⲟⲕ ⲧⲁⲧⲣⲉ ⲙⲛⲓⲕⲁⲑⲁ-
ⲣⲱⲛ ⲉⲧⲥⲣⲁⲓ ⲙ̄ⲙⲱⲧⲥⲛⲥ
ⲧⲱⲱⲓⲛⲉ ⲉⲣⲟⲕ ⲣⲱⲥ ⲥⲟⲛ
ⲡⲉⲗⲁⲭⲉⲧⲟⲥ ⲙⲙⲁⲛⲟⲧⲧⲉ
ⲧⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲟⲕ ⲛⲧⲥⲣⲁⲓ
ⲟⲩⲙⲉⲣⲟⲥ ⲣⲓⲏⲕⲁⲛⲱⲛ · ⲛⲧ-
ⲧⲏⲛⲟⲩ ⲛⲁⲛ · ⲁⲛⲟⲕ ⲧⲁⲧⲣⲉ
ⲉⲧⲥⲣⲁⲓ ⲛ̄ⲧⲁⲥⲓⲥ ⲁⲣⲓ ⲥ
ⲛⲧⲗⲏⲗ ⲉⲭⲱⲓ ⲁ ⲥ
ⲣⲉⲣⲡⲉ

3 added between 2 and 4; or ⲣⲱⲱ ⲟⲛ. 4 For ⲉⲗⲁⲭⲓⲥⲧⲟⲥ, ⲙⲁⲛⲟⲧⲧⲉ. 8 end, ⲥ ⲛⲛⲁ. 9 For ⲧⲗⲏⲗ; ⲥ ⲁⲛⲥⲟⲧ-. 10 For ⲛⲟⲃⲉ.

387

ⲧ [. . . . .] ⲣⲓⲧⲛ-
ⲁ̣ⲃ̣ⲣ̣ⲁ̣ⲣ̣ⲁ̣[ⲙ] ⲭⲉⲟⲩⲱⲧ ⲟⲩⲛ
ⲛ̄ⲧⲧⲏⲛⲟⲩ ⲛⲁⲓ ⲙ̄ⲡⲭⲱⲕ
ⲙ̄ⲡⲭⲱⲱⲙⲉ ⲭⲉⲉⲕⲟⲩⲱⲧ
ⲉⲧⲣⲁⲥⲉⲣ ⲛⲁⲧ ⲛ̄ⲭⲱⲱⲙⲉ
ⲉⲣⲟⲩ ⲕⲁⲛ ⲛ̄ⲧⲉⲓ ⲕⲁⲛ
ⲛⲧⲧⲏⲛⲟⲩ ⲛⲁⲓ ⲛ̀ⲗⲏⲛ ⲙ̄-
ⲡ̄ⲣⲁⲙⲉⲗⲉⲓ ⲉⲡⲣⲱⲃ̄ ⲙ̄ⲙⲟⲛ ⲉⲓ-
ⲕⲁⲧⲏⲭⲏ ⲉⲡⲉⲓⲣⲱⲃ̄ ⲟⲩⲭⲁⲓ ⲣⲙ̄
ⲡⲭⲟⲉⲓⲥ +

389

ⲥ ⲥ
ⲡⲁⲛ]ⲁⲭⲱⲣⲓⲧⲏⲥ ⲉⲧⲫⲟⲣⲉⲓ
ⲙ̄ⲡⲉ]ⲭ̄ⲥ +
ⲧⲉⲧⲏ]ⲙⲡⲧⲥⲟⲛ ⲛ̄ⲧⲉⲧⲛ̄ⲛⲟⲟⲩ
ⲡⲭⲱ]ⲱⲙⲉ ⲛⲁⲓ ⲉⲛⲧⲁⲓⲧⲛ̄ⲛⲟⲟⲩⲥ
] ⲛⲏⲧⲛ̄ ⲛ̄ⲧⲁⲟⲩⲏ̄ ⲉⲧⲉⲩⲱⲏ ⲛ̄-
] ⲡⲣⲁⲥⲓⲟⲥ ⲁⲡⲁ ⲫⲟⲓⲃⲁⲙ-
] ⲛ̄ⲧⲟⲩ ⲛ ⲕⲟⲩⲁ ⲉⲣⲫⲁⲛ-
ⲉ ⲟⲩⲫⲛ̄ⲏⲣⲉ

3 For ⲛⲧⲉⲧⲛⲧⲛⲛⲟⲟⲩ. 4 Or ⲡⲁⲭⲱ]. 6 Before ⲛ apparently a dot; ⲫⲟⲓⲃ-ⲁⲙ[ⲙⲱⲛ. 7 Read ⲛ ⲕ(ⲉ)ⲟⲩⲁ.

390

ⲧ ⲁⲣⲓ ⲧⲁⲩⲁ-
ⲡⲏ ⲛ̄ⲧⲱⲱⲩ ⲧⲉ-
ⲡⲟⲥ ⲛ̄ⲛⲉⲗⲗⲁⲭⲉ
ⲉⲙⲱⲩⲥⲛⲥ ⲛ̀-
ⲥ ⲩⲟⲙⲡⲧ ⲛ̄
ⲥⲟⲛ ⲩⲗⲏⲗ
ⲉⲭⲱⲓ

4 ⲩ[ⲁ-] just possible, instead of ⲛ-.

392

ⲧ ⲁⲛⲟⲕ ⲁⲃⲣⲁ[ⲣⲁⲙ]
ⲣ̄ ⲡⲛⲁ̀ ⲉⲓⲥ ⲡⲉⲓⲭⲱⲱⲙ[ⲉ]
ⲣ̄ ⲡⲛⲁ̀ ⲙⲁⲩⲧⲏ̄ ⲛⲁⲓ ⲛ̄ⲧⲉ-
ⲧⲛⲟⲩⲱⲣ ⲟⲙⲉ, ⲉⲣⲟⲩ ⲛ̄ⲁ-
ⲣⲏⲧ ⲛⲁⲩ̀ⲟⲩⲁⲣⲏ̄ ⲧ

393

ⲧ ⲩⲟⲣⲡ̄
ⲙⲉⲛ̀ ⲧⲱⲙⲡⲉ ⲉⲧⲉⲕ-
ⲙⲛⲧⲥⲟⲛ̀ ⲉⲙⲁⲧⲉ
ⲁⲣⲓ ⲧⲁⲩⲁⲡⲏ ⲭⲟⲟ[ⲩ ⲡⲭⲱⲱ-]
ⲙⲉ ⲛⲛⲗⲟⲅⲓⲥⲙⲟ[ⲥ
ⲛ̄ⲧⲧⲟⲱⲏ̀ ⲣⲛ̄ⲟⲩ[
ⲛ ⲥ
some 6 more illegible lines

5 ⲥ ⲛⲁⲛ]. 6 ⲥ [ⲥⲉⲡⲏ]. 7 ⲥ ⲛⲧⲡ-.

394

ⲟⲩⲣ ⲛⲁⲩ ⲙ[
ⲉⲟⲩⲁ ⲛⲉⲙⲏ[
ⲡⲭⲱⲙⲉ ⲧⲥⲧ[
ⲧⲁⲩⲃⲓⲧⲟⲩ ⲧⲛⲛ[
ⲡⲛⲁⲩ ⲛⲧⲁⲩⲃⲟⲕ[
ⲡⲉⲃⲁⲗ ⲛⲣⲱⲙⲉ [
ⲉⲙⲏⲧⲓ ⲉⲡⲱⲁ[
ⲫⲁⲛⲓⲟⲥ ⲣⲓⲧⲛⲧ[

1 ? ⲝ]ⲟⲩⲣ. 5 ⲃⲟⲕ- transitive. 6 ⲙ]ⲡⲉ-. 7 ⲡⲱⲁ[proper name? 8 ⲉⲡⲓ]ⲫⲁⲛⲓⲟⲥ.

395

ⲧ ⲡⲱⲧ
ⲉⲣⲟⲩⲛ ⲉⲡⲁⲧ
ⲫⲟⲓⲃⲁⲙⲙⲱⲛ
ⲛⲱⲓ ⲛⲕⲁⲧⲁ ⲓ̈ⲱ-
ⲣⲁⲛⲛⲥ ⲛⲁⲓ ⲣⲛ̄ⲟⲩ-
ⲣ ⲥⲉⲡⲏ ⲙ̄ⲡⲣⲥⲱ +

2 ⲛⲁⲧ=ⲛⲁⲉⲓⲱⲧ.
6 ⲣ a false start.

396

⳨ ϥⲓ ⲡϫⲱⲱⲙⲉ
A line (3 letters) erased
ⲏⲱⲕ ⲙⲗⲏⲗ ⲉϫⲱⲡ
ⲡⲣⲟⲥ ⲧⲉⲓⲕⲉⲥⲡⲧⲉ
ⲡⲣⲉϩⲁⲟⲙⲁⲥ

397

⳨ [
ⲉⲣⲡ[
ⲙⲙⲁⲁ[ⲩ]ϩⲟⲩⲣ ⲛ-
ⲁⲡⲁ ⲥⲧ[ⲙⲉⲱ]ⲛ ⲉⲧⲙⲟⲥⲉ ⲉⲡⲉⲫ-
ⲣⲟ ⲡⲧⲉⲧⲁⲁϥ ⲛⲡⲥⲁϩ ⲁⲃⲣⲁϩⲁⲙ ⲉ̣
ⲡⲟⲓⲕⲟⲛⲟⲙⲟⲥ ⲡⲁⲡⲁ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲡⲉⲧ-
ⲧⲁⲙⲉⲓⲉ ⲟⲩⲁ ⲛⲁⲓ ⲙⲡⲉⲫⲣⲓⲥⲓⲟⲛ ϩⲛ-
ϩⲱⲏ ⲛⲓⲙ ⲉⲣⲫⲓⲥ ⲛⲧⲙⲉ ⲡⲣⲟⲙⲛⲧ ⲁⲓⲧⲛ-
ⲛⲟⲟⲩⲥⲉ ⲛⲉ ⲕⲁⲁⲩ ⲛⲧⲟⲟⲧⲉ ⲛⲧⲉϫⲛⲟⲩϥ
ⲙⲁⲣⲉⲫⲧⲁⲩⲉ ⲥⲟⲩⲛⲧϥ ⲛⲉ ⲛⲧⲉϫⲟⲟϥ ⲛⲁⲓ
ⲉⲫⲧⲁⲣⲟ ⲉ̣... ϯⲛⲁⲧⲛⲛⲟⲩⲥⲉ ⲛⲉ ⲛⲧⲉ-
ⲧⲁⲁϥ ⲛⲁϥ .... ⲙⲁⲣⲉⲫⲧⲁⲙⲉⲓⲟϥ ⲉⲡⲁⲛⲟⲩϥ

? ? ⲡⲁⲡⲁ ⲥⲧⲙⲉⲱⲛ ⲉⲧⲙⲟ-
ⲥⲉ ⲉⲡⲉⲫⲣⲟ̣ ..ⲧⲡⲗⲁⲁⲧⲥⲉ:
ⲧⲁⲁⲥ ⲡ̣ⲧⲁⲙⲁⲁⲩ ⲣⲓⲧⲛ-
ⲉⲡⲓⲫⲁⲛⲓⲟⲥ

Verso
]ⲛ̣ ⲛ-
ⲉ]ⲧϩⲉⲧⲁ-
ⲡⲟⲩⲣⲏⲥⲓⲥ ⲙⲡⲭⲟ...
ⲕⲁⲧⲁ ⲟⲉ ⲡⲧⲁⲓϫⲟⲟⲥ ?
ⲧⲉⲧⲛⲛⲟⲟⲩ ⲧⲁⲡⲟ[ⲩⲣⲏⲥⲓⲥ]
ⲛⲁⲓ ✕

2 ?[ⲛⲁ. 3 ?ⲉⲧϩⲉⲡⲉ]. 5 ⲡ above; end ⲉ ? erased. 6 Inserted later. 7 For ⲣⲓⲥⲟⲛ.
8 For ⲉⲣ read ?ⲉⲥ. 11 ?ⲉⲟⲩⲛⲣ. 14 Or ⲡⲁⲗⲁⲧⲥⲉ. 20 end ?ⲛ-.

398

⳨ ⲣⲁⲟⲛ ⲙⲡⲁⲱⲁ[ϫⲉ ⲡⲉⲗⲁ]ϫⲓⲥⲧⲟⲛ
ϯⲱⲓⲛⲉ ⲉⲧⲉⲧⲛⲙⲡⲧⲙⲁⲓⲛⲟⲩⲧⲉ
ⲛⲥⲟⲛ ⲉⲧⲱⲛⲧ ⲉ̣ⲙⲡϫⲱⲕ ⲡⲧⲁⲯⲩϫⲏ
ⲙⲡⲛⲥⲱⲥ ϯⲧⲁⲙⲟ ⲙⲙⲱⲧⲛ ϫⲉⲉⲡⲉⲓⲁⲛ ⲁⲧⲉ-
ⲧⲛϩⲟⲟⲥ ⲛⲁⲓ ϫⲉϩⲟⲟⲩ ⲛⲁⲓⲁⲕⲱϩ ⲉⲧϩⲉⲫⲱ[ϩ ⲛ-]
ⲡⲛⲟⲩⲣ ⲙⲡⲛⲟⲥ ⲡⲣⲱⲙⲉ ⲁⲓⲥⲛⲧϥ ⲁ[....]
ⲡⲉϫⲉϥ ϫⲉϯⲟⲩ ⲙⲙⲉⲣ'ⲡⲉ· ⲁⲡⲡⲣ̣[ⲥⲃⲧⲧⲉⲣⲟⲥ]
ⲡⲉⲧⲣⲟⲥ ⲥⲓ ⲡⲥⲛⲁⲩ ⲥⲟⲩⲛ ⲡⲕⲟⲩ.[
ⲡ[.]ⲧⲱⲩ· ⲛⲓⲧⲛ ⲉ̣ⲙⲡⲉⲓⲁⲱⲛ [
ⲛⲁ]ⲙⲉⲣⲁⲧⲉ ⲙ̄[

3 Or ?ⲛⲥⲟⲛⲉ (ⲥⲱⲛⲉ). 4 First half of line rewritten. 8 ⲥⲟⲩ=ⲛⲥⲟⲩ-; not ⲕⲟⲩ.
9 ?ⲛⲉⲥⲱⲩ, ?ⲛⲟⲩⲱⲩ.

399

⳨ ⲡⲱⲟⲣⲡ ⲙⲉⲛ [ϯⲱⲓ-]
ⲛⲉ ⲉⲧⲉⲕⲙⲡⲧⲥⲟⲛ
ⲁⲣⲓ ⲧⲁⲩⲁⲡⲛ ⲉⲧϩⲉ-
ⲛⲥⲟⲛ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ .[.]
ⲁⲛⲉϫⲉ ⲛⲁϥ ⲛⲧⲕⲱ ⲛ-
ⲥⲕⲏⲩⲉ ⲉ̣ⲙⲡⲙⲁ ⲉⲧⲁⲡ-
ⲣⲏⲧϥ ⲡⲣⲟⲥ ⲡⲓⲙⲏⲧ
[ⲡ]ⲣⲟⲟⲩ ⲱⲁⲥⲟⲩⲁ ⲡⲧⲁ-
[.]ⲟⲟⲩ ⲡⲧⲁⲧⲁⲗⲟϥ
ⲉⲧⲡⲣⲟⲫⲏⲧ ⲁⲛ ⲧⲉ-
ⲛⲟⲩ ⲟⲩϩⲁⲓ

Verso
⳨ ⲧⲁⲁⲥ ⲙⲡⲣⲉϥϩ/
ⲓ̈ⲉⲍⲉⲕⲓⲛⲗ ⲣⲓⲧⲛ-
ⲁⲃⲣⲁⲁⲙ ⲡⲓⲉ-
ⲗⲁϫ/

4 ⲡ[ⲩ-]. 6 ?Read ⲉⲧⲟⲩⲛ-. 9 ?[ⲉ]; read ⲧⲁⲗⲟⲟⲩ. 12 For ⲙⲡⲣⲉϥϩ.

401

ⲧ ⲁⲣⲓ ⲡⲛⲁ̀ ⲉⲛⲥⲣⲁⲓ
ⲉⲡⲱⲙⲛⲉ ⲉⲡⲙⲁⲓⲛⲟⲩⲧⲉ
ⲛ̄ⲉⲓⲱⲧ̀ ⲁⲡⲁ ⲓⲁⲕⲱⲃ ⲁ-
ⲣⲓ ⲧⲛⲟⲩ ⲛ̄ⲁⲥⲁⲡⲏ ⲉⲡ-
ⲡⲁⲕⲁⲗⲉⲓ ⲛ̄ⲧⲉⲕⲙ̄ⲛ̄ⲧ-
ⲥⲟⲛ· ⲉⲱⲟⲛⲉ ⲡⲱⲁⲧⲉ-
ⲗⲁ ⲣⲁⲧⲟⲟⲧ̄ⲕ ⲧⲁⲁϥ
ⲙ̄ⲡⲉⲡⲥⲟⲛ ϫⲱ̄ⲗⲟ
ⲛ̄ⲧⲙⲁⲁϥ ⲛ̄ⲁⲃⲣⲁϩⲁⲙ
ⲡⲓⲙⲏϩ ⲛ̄ⲧⲣⲱⲙⲓ ⲉⲡ-
ⲣⲏⲧ̀ ⲧⲁⲁⲥ ⲛ̄ⲁⲡⲁ ⲓⲁ-
ⲕⲱⲃ ⲣⲓⲧⲛ̄ⲛⲉⲥⲛⲏⲧ ⲛ
ⲓⲥⲁⲁⲕ ⲙ̄ⲡⲣⲏⲗⲓⲁ ⲛⲓⲥ-
ⲉⲗⲁϫⲓⲥⲧⲟⲥ

5 For παρακαλει. 12 Prob. nothing after ϯ. 13 Apparently not ⲛⲓⲉ-.

403

ⲧ ⲁⲡⲟⲛ
ⲛⲉⲓⲉⲗϫ/ ⲉⲛⲥⲣⲁⲓ ⲙ̄ⲡⲉⲛ-
ϫⲟⲉⲓⲥ ⲛⲉⲓⲱⲧ ϫⲉⲁⲡⲱ̄ⲛ-
ⲧⲥⲱⲛⲉ ⲙ̄ⲡⲁϯⲗⲉ ⲉⲓ̈ ⲉⲣⲏⲥ ⲛⲉ-
ϫⲁϥ ⲛⲁⲓ̈ ϫⲉⲁⲁⲡⲟⲩⲛ ϫⲟ-
ⲟⲩⲧ ϫⲉⲛⲁⲓ̈ ⲧⲕⲁⲗⲓⲥ ⲙ̄-
ⲡⲉⲓ ⲙⲏⲣ̄ⲥ ⲉϫⲱⲕ
ⲁⲡⲟⲕ ⲓ̈ⲱⲣⲁⲡⲏⲏⲥ
ⲕⲟϩⲱⲱⲩⲉ ⲡⲧⲁⲡ-
ⲧ̄ⲥ ⲡⲣⲁⲥⲧⲉ ϫⲟⲟⲩ
ⲛⲁⲓ̈ ⲟⲩϫⲁⲓ ⲣ̄ⲙ-
ⲡϫⲟⲉⲓⲥ

5 a (3°) above. 7 ϥⲥ altered.

404

ⲉⲡⲁⲓ̈ ⲉⲓⲙⲉ ⲛⲁⲕ ⲣ̄ⲡⲟⲩⲱⲱⲧ ⲉⲃⲟⲗ
ϫⲉⲉⲕϯ ⲧⲱⲡ ⲱⲁⲓ̈ⲱⲓⲧⲕ ⲡ̄ⲱⲟ-
ⲙ̄ⲡⲧ ⲡⲱⲉ ⲡⲱⲁⲱⲟⲩ ⲉⲕⲧⲁⲁⲩ ⲉⲕ-
[. . . . .]ⲁⲕⲧⲁⲁⲩ ⲡⲗⲏ̄ . . ⲧⲉ-
]ⲕⲛⲁⲱϫⲉ ⲛ̄ⲥⲟⲡⲥ
] ⲙ̄ⲡⲛⲟⲩⲧ[ⲉ
]ⲕⲟ[

Verso

]ⲥⲣⲁⲓ ⲉⲓ̈ϯⲁⲙⲁⲣ-
[ⲧⲣⲉ ⲙ̄]ⲙⲟⲕ ⲁⲩⲱ ⲉⲡⲁⲣⲁⲅⲁ-
ⲗⲉⲓ ⲧⲁⲁⲥ ⲙ̄ⲡⲉⲡⲉⲓⲱⲧ̄
ⲁⲡⲁ ⲡⲯⲁⲓ ⲡⲁⲡⲁϫ/ ⲣⲓⲧⲛ̄-
ⲱⲉⲛⲟⲩⲧⲉ

5 For ⲁⲓ.

406

]. ⲡⲉⲓⲉⲗⲁϫⲉⲓⲥ-
ⲧⲟⲥ ⲉⲩⲥⲣⲁⲓ ⲙ̄ⲡⲣⲉⲩⲱⲙ-
[ⲱ]ⲉ ⲛⲟⲩⲧⲉ ⲛⲥⲟⲛ ⲕⲩⲣⲓⲕⲟⲥ
ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ ⲛ̄ⲧⲥ̄ ⲣⲓⲥⲉ ⲛⲁⲕ
[ⲛ̄ⲧⲉⲓ] ⲱⲁⲧⲁⲙⲡⲧⲉⲗⲁϫ ?
ⲛⲧⲁⲉⲡⲉⲓⲧⲛⲥⲉ ⲛⲁⲕ ⲡ̄-
ⲣⲉⲡⲥⲕⲁⲓⲟⲥ ⲕⲁⲧⲁ ⲧⲉⲕ-
ⲉⲓⲁⲡⲉ ⲛ̄ⲧⲥ̄ⲧⲁⲙⲉⲓⲟⲟⲩ
ⲛⲁⲙ ⲉⲡⲙⲁ
ⲛⲧⲱⲥ̄

5 end, ⲉⲓⲥⲧⲟⲥ, or abbreviated. 7 For ⲥⲕⲉⲩⲟⲥ.

407

ⲧ ⲡⲉⲗⲁϫⲓⲥⲧⲟⲥ ⲓ̈ⲥⲁⲁⲕ ⲉⲩⲥⲣⲁⲓ ⲉⲩ-
ⲱⲙⲛⲉ ⲉⲧⲣ̄ⲗⲗⲱ ⲙ̄ⲡⲁⲥⲟⲛ ⲓ̈ⲥⲁⲁⲕ
ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ ⲡⲧⲉⲁⲁⲥ ⲣⲁⲡⲡⲟⲩⲧⲉ ⲡⲧⲉ-
ⲧⲛ̄ⲣ̄ ⲛⲁⲓⲕⲁⲓⲟⲛ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲙ̄ⲡⲛⲓⲥ[ⲛ]ⲏⲧ
ⲣⲁⲡⲥⲕⲉⲩⲏ ⲉⲧⲡ̄ⲧⲟⲧⲧⲏⲩⲧ̄ⲡ

408

+ ⲡⲉⲓⲉⲗⲁϫ̄/ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲉⲩ-
ⲥⲣⲁⲓ ⲙ̄ⲡⲉⲩⲙⲉⲣⲓⲧ ⲡⲥⲟⲛ ⲁⲛ-
ϫⲣⲉⲁⲥ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ ⲛⲧⲥ̄ⲣⲓ ⲡⲓⲱ̄ ⲛⲧⲥ̄-
ⲉⲓ̈ ⲉⲥⲣⲁⲓ ⲛⲧⲥ̄ⲣⲓ ⲡ̄ⲣⲛ̄ⲁⲁⲩ ⲛⲁⲡⲣⲱⲙⲉ
ϫⲉⲧⲉϫⲣⲓⲁ ?
the rest illegible

5 τεχριατε.

410 Fibres → ↑

A + ⲁⲛⲁⲓ ⲛ̄ⲥⲣⲁⲓ [
ⲗⲉⲧⲉ ϫⲉⲡⲟ[
ϫⲉ ⲛⲁⲓ̈ ⲧⲉ[
ⲛⲁⲡⲁ[

B 5 ϫⲉ[
ⲱ[

C ⲉⲧⲟ]ⲧⲁⲁϩ ⲁⲛ[ⲁ

1 Prob. not ⲁⲛ[ⲁ, but a verbal prefix, if fragt. C is rightly placed. 2 ⲕⲉ]ⲗⲉⲧⲉ.

415 Fibres ↓ →

[†]καταχρεος †ϲραϊ ειπρος[κτηει
[τεκ]μητειωτ ετοτααϩ ατω̣ [
ο̣τ]ω̣ϣτ ανετ̄ποτρητ[ε

Verso επι]φανιος πμοναχ̣ + απαστασιο[ϲ

417

ϩ̣ηκ ε̣[. . . . .]ρηϲ
μ̄πιϭπ ϭε π̄ταλοοτ · + ταας
π̄απα επιφανιος μ̄π-
απα ψαπ ϱιτ̄ππεϲτηοιο[ϲ]

418

]ϣαπ[
] ϫεμπειϩ̣[
]ταπροϲκτηει [
]ο̣τϣωϥτ ηκο[
]πτηϊ̈: ταας μπ[
ε]πεφανιος ϱιτη-
]τ̣ηκτρικος ⳤ ο̣τ-
ϫαϊ̈

2 ? ϭ[π. 7 ?]μπ-.

419

]μπεϥ[
]ηϣληλ ο̣τα[
]ηπειτεκκελ[ετϩιϲ
ο̣τ]ϫαϊ̈ ϩ̄μπϫοειϲ ταα[ϲ
πα]μαϊ̈ηοττε π̄ειω̣[τ
ϱιτ̄π]κτριακος πεϥ[

420

]ζε τ̣[
]ωϲ· ανοκ [
]πετρος μ̄π[
]ο̣η· ϣαϊ̈τα[
]ματοϊ̈ π̄ν̄α̣ι[
]πεκϲοϊ̈ ταα[ϲ
]τ̣οτϲ + επιφανιος
]λαχ/ μ̄πτοοτ
[π̄]ϫημε

1 Or]ϱε. 2 ? μππϲ]. 7 τ above. 8 πειε].

423

ϱαϑ[η
ϣομτε ππ̣[
εϫωπ επη[
ϫοειϲ π̄ϊ̈ωτ πρ
επιφανιο̣ϲ τ[
παπαχωρε̣[ιτηϲ

2 ? ϣομτ επο[οτ.

424

επιφα[νιος
. . ηαμερατε [
μ̣ημαϑϑ[εος

427 Fibres ↓ → *Recto :* traces of an illegible text.

Verso. επιφα]νιος παπαχ̣ωρ + ϱιτηετπραξιος πιελχ

428 Fibres ↓ →

A

]επτ[

B

]·η̣ συγχω[ρ
] επεε ·[

Verso A

] ⳤ ποσϊω̣ η[
] απα ε[πιφανιος

B

ετφορει μ̄]πεχ̄ϲ ϱ̄πο[τμε
] πεϥϩ̄μρα[λ

429 Fibres of all →.

A ⲁⲡ]ⲁ ⲉⲡⲓⲫⲁ[ⲛⲓⲟⲥ B ⲁⲡ]ⲁ ⲉⲡⲓ[ⲫⲁⲛⲓⲟⲥ C] ⲁⲡⲁ ⲉ[ⲡⲓⲫⲁⲛⲓⲟⲥ

D ⲣ̄ⲛ]ⲟⲩⲙⲉ ⲁⲃⲃⲁ ⲉ[ⲡⲓⲫⲁⲛⲓⲟⲥ E ⲫ ⲡⲣⲁⲥⲱ̄ ⲛ̄ⲉ[ⲓⲱⲧ

431 Fibres ↓→ + ⲡⲣⲟ ⲡⲁⲛⲧⲱⲛ ϯⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲁⲩⲱ ϯⲁⲥⲡⲁⲍⲉ ⲙ̄ⲡⲛⲟⲉⲓⲙ ⲛ̄ⲛⲟⲩⲉⲣⲏⲧⲉ
ⲛ̄ⲧⲉⲕⲙⲡⲧⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁⲩ ⲙⲁⲛⲧⲉⲡⲛⲟⲩⲧⲉ ⲡⲁⲣⲁⲑⲟⲥ ⲁⲁⲩ ⲛ̄ⲙⲡⲛⲁ ⲛ̄ⲛⲁⲩ
ⲉⲡⲉⲕⲁⲣⲉⲉⲗⲟ ⲡⲣⲟⲥⲱⲡⲟⲛ ⲛⲁⲓ ⲉⲧⲉⲡⲓⲟⲩⲙⲉⲓ ⲛ̄ⲛⲁⲩ ⲛⲓⲙ ⲉⲛⲁⲩ ⲉⲣⲟϥ ⲡⲣⲟⲥ ⲟⲉ ⲉⲡ-
ⲧⲁⲕⲙⲟⲟⲩⲉ ⲣⲓⲧⲟⲟⲧⲕ ⲙ̄ⲡⲡⲗⲉⲗⲟⲩⲱⲙ ⲉⲓϯ ⲡⲣⲱⲕ ⲉⲡⲧⲁⲓⲣⲱⲙ ⲉⲧⲟⲟ[ⲧⲕ]
ⲉⲧⲃⲉⲡⲣⲱⲙⲉ ⲭⲉⲱⲁⲭⲉ ⲛ̄ⲙⲙⲁⲩ ⲉⲧⲃⲉⲧⲁⲡⲟⲕⲣⲓⲥⲓⲥ ⲁⲣⲓ ⲧⲁⲩⲁⲡⲏ ⲉⲱⲟⲡⲉ
ⲁⲕⲱⲁⲭⲉ ⲛ̄ⲙⲙⲁⲩ· ⲧⲛⲟⲟⲩ ⲧⲁⲡⲟⲕⲣⲓⲥⲓⲥ ⲛⲁⲓ ⲉⲱⲟⲡⲉ ⲟⲩⲛ̄ ⲟⲉ· ⲉⲱⲟⲡⲉ
ⲟⲛ ⲕⲟⲩⲱⲱ ⲭⲟⲟⲩ ⲡⲁⲣⲱⲙⲉ ⲛ̄ⲧⲁⲩⲟ ⲧⲁⲡⲟⲕⲣⲓⲥⲓⲥ ⲉⲣⲟϥ ⲡ̄ⲣⲱⲕ ⲥⲣⲁⲓ ⲛⲁⲓ· ⲕⲁⲓ
ⲅⲁⲣ ⲉⲓⲟⲁⲣⲣⲉⲓ ⲉⲡⲛⲟⲩⲧⲉ ⲉⲓⲟⲁⲣⲣⲉⲓ ⲉⲡⲛⲟⲥ ⲡ̄ⲣⲱⲙⲉ ⲙ̄ⲡⲧⲉⲕⲙ̄ⲡⲧⲉⲓⲱⲧ, ⲉⲧ-
ⲟⲩⲁⲁϩ· ⲡⲓⲉⲗⲁⲭ/ ⲥⲉⲱⲣⲡⲓⲟⲥ ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛ̄ⲧⲉⲕⲙ̄ⲡⲧⲉⲓⲱⲧ ⲏ ⲁⲥⲓⲁ ⲧⲣⲓⲁⲥ +

Verso

ⲓ̈ⲟ ⲫ ⲡⲁϫⲟⲉⲓⲥ ⲛ̄ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁϩ ⲁⲡ ⲯⲁⲓ ⲡⲁⲡⲁϫⲱⲣ/ ⲣⲓⲧ̄ⲡⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ ⲡⲉⲧ̄ⲡⲱⲛⲣⲉ ⲛ̄ⲉⲗⲁⲭ/

3 For ⲁⲥⲥⲉⲗⲟⲥ. 10 For ⲁⲡⲁ.

432 Fibres ↓→

A
ⲫ ⲁⲓⲭⲓ .[
ⲣⲙⲛⲉⲧ[
[ⲕ]ⲉⲗⲉⲩ[ⲉ

B
]ⲧⲛⲑⲉⲟⲫⲓⲗⲓⲁ ⲛ[ⲉ]ⲓⲱⲧ ⲉⲧⲟⲩⲁⲁϩ ⲁⲩⲛⲟⲥ̄ ⲡⲣ[ⲁ]ⲩⲉ ⲱ[ⲱⲡⲉ
]ⲛ̄ⲥⲱⲧ[ⲙ ⲉ]ⲡⲉⲧⲛⲟⲩⲭⲁⲓ ⲛⲁⲓ ⲉⲧⲟ ⲛⲁⲓ̣ [ⲛ
ⲱⲉ]ⲧ ⲧⲱⲟⲛⲧⲉ ⲉⲡⲧⲟⲡⲟⲥ ⲉⲧ[
ⲉ]ⲧⲟⲩⲁⲁϩ ϯⲉⲩⲭⲁⲣⲓⲥⲧⲉⲓ [
ⲛ]ⲥⲉⲱⲉⲧ ⲧⲱⲟⲛⲧⲉ [

C
ⲛ̄ⲑⲉⲟⲥⲉ[ⲃⲉⲥⲧⲁⲧⲟⲥ

A
ⲁⲡ]ⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ
] ⲡⲉ[ⲕⲣ]ⲙ̄[ⲣⲁⲗ]

D
]ⲱⲁ ⲛⲁⲓ ⲉⲃⲟⲗ
] ⲡⲣⲟⲥ ⲟⲉ ⲛ̄ⲧⲁⲕ-
]ⲁ ⲉⲡⲉⲛⲧⲁϥ-
]ⲁⲩ ⲉⲧⲣⲉⲩⲉⲓ
]ⲁⲛⲧⲉⲡϫⲟⲉⲓⲥ
ⲉⲧⲟⲩ]ⲁⲁϩ ⲛⲩ̣ⲫ̣[. .]

Verso

C
+ ⲡⲑⲉⲟⲥⲉ[ⲃⲉⲥⲧⲁⲧⲟⲥ

A
ⲁⲡ]ⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ
] ⲡⲉ[ⲕⲣ]ⲙ̄[ⲣⲁⲗ]

1 ? ⲡ[ⲉⲥⲣⲁⲓ ⲛⲧⲉ]; ? ϫⲉⲁⲣ ⲙⲛ]. 2 ? ⲛⲉⲧ[ⲡⲥⲙⲟⲩ ⲛⲧ]. 3 ϥ altered to, or from ⲕ. 5 end, ? ⲱ]. 8 Or ⲡⲉ[ϥ-.

433 Fibres ↓→

A ⲫ ϯⲡⲣⲟⲥⲕⲩⲛⲉ[ⲓ
ⲡⲡⲗⲉⲗⲟⲩⲱⲙ ⲁⲣ[
ⲉⲙ ⲛⲥⲕⲉⲧⲙ ⲛⲉⲩⲧ[. . .]ⲟⲛ ⲣⲛⲟⲩⲥⲉⲡⲙ ⲱⲗⲏⲗⲥⲉ ⲟⲩⲡ ⲉⲭⲱⲓ ⲛ̄ⲧⲉⲡⲡ[ⲟⲩ]ⲧⲉ
ⲏⲓ ⲛⲉⲡⲉⲣⲁⲥⲙ[ⲟⲥ ⲉⲧ]ⲙ̄ⲙⲱ ⲣⲓⲭⲱⲓ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ ⲣⲁⲙ[ⲁ] ⲛⲛⲉⲩⲁⲭⲉ ⲛ̄ⲥⲟⲗ
[. . .]ⲧⲁⲗ . [ ]ⲓ ⲛ̄ⲧⲁⲙⲟⲟⲩⲉ

B]ⲛⲛⲟⲩⲧⲉ ⲉⲕⲥⲟⲟⲧⲛ ⲉⲓⲭⲱ [ⲙ̄ⲙ]ⲟⲥ ⲣⲛ̄ⲧⲁⲯⲧ[ⲭⲏ .]ⲟⲓ ⲉⲓⲛⲁⲓ . . . . . ⲏ[. .]
]ⲁⲁⲡⲟⲧ ⲓⲙⲏ ⲛ̄ⲧⲁⲓⲕⲱ ⲡⲣⲱⲕ ⲛⲁⲕ ⲱⲁⲡⲧⲉⲧⲉⲕⲙⲡⲉⲓ[ⲱ]ⲧ [. . .]

C ⲉⲱ]ⲱⲡⲉ [ⲕⲟⲩⲱ]ⲱ ⲧⲣⲁⲣⲙⲟⲟⲥ ⲛ̄ⲧ[ⲁ]ⲣⲙⲟⲟⲥ ⲉⲱⲱⲡⲉ ⲙ̄ⲙ[. .] ϫⲓ ⲧⲁ-
ⲧ̄ⲡⲟ]ⲟⲩ ⲡϫⲱⲕ ⲛⲁⲧⲉⲕⲣ̄ⲙⲣⲁⲗ

D ⲣ̄ⲛ[
ϫ[. . .] ⲁⲣⲓ ⲡ[
ⲛ̄ⲧⲁⲙⲟⲟⲩⲉ [
ϯⲛⲁⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛ̄ⲧⲉⲕ[ⲙ̄ⲡ . . . . . ⲉ]ⲡⲧⲟⲗⲏ ⲣⲁⲫⲱⲃ ⲡⲡⲉⲣⲥⲟⲥ
ϫⲉⲱⲁⲧⲉⲓ ⲉⲣⲏⲥ ⲛ̄ⲧⲁϯ ⲛ̄[ⲡⲓ]ⲱⲉⲛⲁⲓ ⲙ̄ⲡⲧⲟⲩⲙⲣⲟⲩⲧ
ⲟⲩϫⲁⲓ ⲣⲙⲡϫⲟⲉⲓⲥ + [

Verso

B
traces of letters [ ]

A
] ⲛⲉⲓⲱ̄ ⲉⲧⲟⲩⲁⲁϩ
] ⲧⲁⲥⲁⲡⲏ ⲧⲉⲓⲣⲙ[ⲣⲁⲗ]

2 Or ⲁⲙ[; ? ⲉϫ]ⲱϥ. 3 ⲉⲙ=ⲉⲛ (ⲛ). 4 For ⲙⲙⲁⲩ. 5 ⲛ̄[ⲧⲁ.] 6–8 Place of fragment C (to left of dotted line) not certain; perhaps further to left. 8 ? ⲙⲙ[ⲟⲛ]. 9 ⲛ[ⲛⲁ. 14, 15 space for ribbon before ⲛⲉⲓⲱⲧ and ⲧⲁⲥⲁⲡⲏ.

434

ⲧ ⲁⲣⲓ ⲡⲛⲁ
ⲟⲛ ⲛⲧⲟⲕ ⲡⲁⲥⲟⲛ ⲁⲡⲁ
ⲣⲏⲗⲓⲁⲥ ⲡⲣⲱⲙⲉ ⲛⲣⲁⲣⲭ ⲣⲏ-
ⲧ ⲣⲉⲧⲛⲧⲁⲩⲁⲡⲏ ⲙⲡⲛⲟⲩⲧⲉ
ⲉⲧⲣ ⲣⲟⲟⲩⲉ ⲛⲣⲏⲧⲕ ⲣⲱⲟⲥ ⲉⲕⲙⲟ-
ⲱⲧ ⲛⲛⲁⲩ ⲛⲓⲙ ⲉⲡⲉⲛⲧⲁⲩⲥⲣⲁⲓⲥⲟⲩ
ⲧⲏⲣⲟⲩ ⲉⲧⲉⲛⲥⲱ ⲛⲟⲉ ⲟⲛ ⲛⲧⲁⲩⲭⲟⲟⲩ
[ⲛ]ⲥⲓ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛⲟⲩⲱⲧ ⲭⲉⲧⲁⲩⲁⲡⲏ
[ⲙⲁⲥⲣⲣ]ⲟⲙ ⲛⲣⲏⲧ ⲙⲁⲥⲣ ⲭⲣⲓⲥⲧⲟⲥ ⲁⲩⲱ ⲁⲩⲭⲟⲟⲥ
[ⲭⲉⲣⲣⲟ]ⲙ ⲛⲣⲏⲧ ⲙⲛⲟⲩⲛⲓⲙ ⲉⲥⲏⲣ ⲟⲛ ⲭⲉⲛⲣⲱⲙⲉ
[. . . .]ⲧ ⲟⲙ ⲙⲙⲓⲧⲥⲁⲃⲉ ⲣⲉⲧⲛⲛⲁⲓ ⲟⲩⲛ ⲉⲧⲛⲣⲏ-
[ⲧⲕ ⲁ]ⲓⲟⲁⲣⲉ . ⲉⲡⲟⲛ ⲉⲧⲙⲛⲟⲟⲩ ⲙⲁⲣⲟⲕ ⲣⲉⲧⲛ-
[ⲡⲉⲓⲉ]ⲗⲁⲭ/ ⲉⲧⲣⲉⲕⲉⲓ ⲡⲙⲱⲙⲛⲧ ⲛⲥⲧⲁⲧⲣⲟⲥ ⲙ-
] ⲣⲛⲟⲁⲛ ⲛⲧⲗⲉⲍⲓⲥ ⲭⲉⲁⲩⲱ ⲡⲕⲁⲓⲧⲟⲩ
]ⲛ ⲙⲙⲓⲧⲛⲁ ⲣⲉⲡⲣⲟⲫⲟⲣⲁ ⲡⲣⲟⲥ ⲟⲉ
[ⲉ]ⲧⲉⲁⲓⲣⲱⲛ ⲉⲧⲟⲟⲧⲕ ⲙⲙⲟⲥ
]ⲙⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲉⲧⲏ[ⲉ-]
]ⲛⲧⲁⲩⲉ ⲡⲙⲁ-
]ⲉⲛ

Verso

]ⲁⲩⲱ ⲭⲉⲙⲡⲉⲩ☩ ⲡⲟⲩⲏ ⲛⲁⲓ
]ⲱⲃⲙ ⲙⲱⲡⲉ ⲙⲡⲉⲕⲧⲁⲗⲟⲟⲩ
]ⲧⲙⲧⲁⲗⲟⲟⲩ ⲉⲡⲉⲭⲁⲣⲧⲏⲥ ⲉⲧⲙⲙⲁⲩ
]ⲉⲧⲟⲟⲧⲕ ⲙⲁⲛⲧⲁⲙⲓ ⲛⲥⲁⲟⲩⲕⲟⲩⲓ
]ⲡⲙⲁⲭⲉ ⲉⲣⲁⲓ ⲟⲩⲁⲛⲧⲩ ⲣⲁⲣⲟⲟⲩ
]ⲡⲉ ⲙⲡⲉⲡⲓⲱⲧ ⲁⲡⲁ ⲁⲃⲣⲁⲣⲁⲙ
]ⲉ ⲭⲙⲡⲉⲣⲟⲟⲩ ⲛⲧⲁⲓⲃⲱⲕ ⲉⲣⲏⲥ
ⲙⲡⲛⲁⲩ
]ⲛ ⲁⲧⲱ ⲟⲛ ⲧⲁⲡⲉⲡⲉⲓⲱⲧ ⲁⲡⲁ
]ⲗ ⲁⲡⲁⲓⲱⲧ ⲁⲡⲁ ⲓⲁⲕⲱⲃ ☩ ⲡⲣ-
].ⲩ ⲟⲛ ⲣⲁⲡⲉⲓⲙⲉⲣⲟⲥ ⲛⲁⲓ ⲟⲛ
]ⲭⲟⲩ ⲛⲁⲩ ⲉⲧⲣⲉⲩⲧⲁⲗⲟ ⲙ-
ⲙⲛⲧⲣⲉ ⲁⲣⲓ ⲡⲛⲁ ⲛⲕ-
ⲧⲛⲟⲟⲩ ⲡⲱⲁⲭⲉ ⲛ-
ⲁⲓ ⲣⲉⲧⲛⲟⲩⲥⲣⲁⲓ ⲭⲉ-
ⲟⲩ ⲧⲉⲟⲩⲁⲱ ⲱ-
ⲱⲡⲉ + ⲟⲩ-
ⲭⲁⲓ ⲣⲙⲡⲭⲟⲉⲓⲥ +

3 ⲙⲉ above. 5 For ⲣⲟⲩⲉ; for ⲣⲱⲥ. 10 For ⲟⲩⲟⲛ ⲛⲓⲙ. 12 ⲗⲉⲡⲟⲛ. 14 ? [ⲙⲁⲩ]; ? ⲭⲉ superfluous. 15 ? [ⲟ]; for ⲡⲣⲟⲥⲫⲟⲣⲁ. 18 ? ⲱⲁ[ⲭⲉ. 23 ? ⲉ]; for ⲱⲓⲡⲉ. 24 ⲁ (3°) above.

435

Fibres ↓→

]ⲣ ⲛⲁⲕ ⲛ̄ⲛ[
]ⲧⲕⲟⲓ ⲉ̄ⲙ̄ⲡⲁⲣⲛⲧ ⲙ̄ⲙ[
]ⲩ ⲛ̄ⲧⲁⲙⲛ̄ⲧⲁⲧⲣⲟⲟⲩⲱ [
].ⲛ ⲟⲛ ⲉⲣⲏⲥ ⲛ̄ⲧⲉⲕⲣⲁⲛⲱⲥ[ⲧⲛⲏ
]ⲭⲟⲟⲧⲉ ⲛⲁⲕ ⲙ̄ⲡⲧⲁⲉⲡⲓⲥⲧ[ⲟⲗⲏ
]ⲁⲕⲁⲗⲉⲓ ⲛ̄ⲧⲉⲕⲣⲁⲛⲱⲥⲧⲛⲏ [
] ⲛⲁⲓ ⲉⲡⲉⲓⲁⲛ ⲛ̄ⲧⲁⲓⲡⲁⲣⲁ[
]ⲓⲥⲧⲟⲥ ⲡⲕⲣⲓⲥ ⲣⲣⲟⲇⲁⲕⲉ ⲡⲁⲛ[
] ⲛ̄ⲧⲕⲁ ⲡⲁⲙⲉⲉⲧⲉ ⲛⲁⲕ ⲕⲁ[
] ⲡⲉⲡⲓⲥⲕⲟⲡ[ⲟ]ⲥ ⲛ̄ⲣⲙ[ⲟ]ⲛ̄ⲧ ⲁ[ⲡⲁ
ⲉⲧ]ⲟⲩⲁⲁⲏ [

1 ? ⲥⲁ]. 4 Possibly]ⲓ. 6 ⲡⲁⲣ]. 7 ? [ⲕⲁⲗⲉⲓ. 8 ⲙⲁⲓⲡⲉⲭⲣ]; ? [ⲉⲧⲫⲙⲟⲥ, or [ⲧⲓⲙⲉⲟⲧⲭⲟⲥ, or [ⲧⲱⲥ. In former cases ⲡⲁⲛ[= ⲡⲛⲁⲛ[.

436

Fibres ↓→

A]ⲓⲧⲡⲟⲧⲧⲉ ⲉ[
ⲁ]ⲡⲗⲟⲩⲥ ⲉⲛⲁⲛⲟⲩ[

B] ☩ⲥⲟⲟⲩⲡ ⲙ[ⲙⲟ
ⲡⲗⲏⲛ ⲁⲧⲉⲧⲙⲙⲛ̄ⲧⲉⲓⲱⲧ ⲍⲟⲕⲓⲙ[ⲁⲍⲉ
ⲛ̄ⲛ̄ⲣⲙ̄ⲭⲏⲙⲉ· ⲁⲗⲗ[ⲁ] ⲉⲓⲡⲁⲣⲁⲕ[ⲁⲗⲉⲓ
ⲛ̄ⲧⲉⲧⲛ̄ⲁⲥⲁⲡⲏ· ⲭⲉⲕⲁⲥ ⲉⲧⲉⲧⲛⲁⲥⲱ ⲉⲧ[
ⲛ̄ⲧⲉⲡⲛⲟⲩⲧⲉ ☩ ⲟⲉ ⲛⲁⲓ ⲛ̄ⲧⲁⲣ̄ ⲡⲉⲕⲟⲩⲱ[ⲧ
ⲡⲛⲟⲩⲧⲉ ⲡⲁⲣⲙⲉⲧ· ⲉⲡⲉⲓ̈ⲣⲁⲥⲙⲟⲥ ⲣⲓⲟⲗ[ⲓⲯⲓⲥ
ⲙⲁⲧⲁ ⲕⲁⲗⲟⲩ ☩ ⲟⲩⲭⲁⲓ ⲉ̄ⲙ̄ⲡⲭⲟⲉⲓⲥ [+]

6 ⲉⲓ[less likely. 7 ? ⲡⲧⲉ]. 9 Beginning altered. For ⲙⲉⲧⲁ.

437

+
ⲉⲡⲓⲁⲛ [
ⲛⲁⲓ ⲛⲧⲟⲟⲧⲩ [
[.]ⲛ̄ⲥⲟⲩⲣⲟⲩⲥ ⲭⲉ[
[.]ⲛⲧⲉⲡⲛⲟⲩⲣⲉ . [
ⲁⲩⲧⲛⲛⲟⲟⲩ ⲣⲉⲡⲛ[
ⲣⲟⲣⲱ ⲛⲁⲓ̈ ⲡⲛⲟⲩⲧⲉ [
ⲱⲁⲡⲭⲟⲟⲥ ⲣⲱⲗⲟⲥ ⲭ[ⲉ
ⲙⲁⲩⲕⲱ ⲡⲁⲩⲉⲛⲟⲥ [
ⲡⲓⲧⲱⲱ ⲉⲡⲉⲣ ⲁⲣⲓ ⲡ[ⲛⲁ
ⲛⲣⲣ ⲟⲩⲥⲡⲟⲩⲁⲛ ⲛ̣[
ⲛⲁⲧⲛⲛⲟⲩ ⲡⲁⲣⲏⲗⲓⲁⲥ [

ⲛⲁⲧⲛⲛⲟⲟⲩ ⲛⲁⲩ ⲛⲗⲏⲗ ⲙ[ⲡⲣ-]
ⲁⲙⲉⲗⲉⲓ ⲭⲉⲁⲩⲕⲁⲧⲉⲓⲭⲉ ⲙ̄-
ⲙⲟⲛ ⲙⲙⲟⲛ ⲡⲣⲟⲥ ⲡⲉⲧⲛ-
ⲥⲱⲧⲙ ⲙⲟⲟⲩ ⲙⲁⲩⲕⲁⲛ
ⲉⲭⲱⲕ ⲡⲉⲛⲣⲱⲙ̄ ⲉⲃⲟⲗ ⲉⲓⲥ ⲡⲉⲣ-
ⲙⲏⲩ ⲭⲱ ⲙⲙⲟⲥ ⲭⲉⲙⲁⲣ ⲣⲱⲙ̄
ⲛⲁⲧⲁⲓⲣⲁⲗⲱⲙⲁ ⲛⲁⲭⲟⲉⲓⲥ
ⲛⲓ̈ⲱⲧ ⲉⲧⲟⲩⲁⲁⲏ ⲁⲡⲁ
ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲫⲓⲗⲟⲍⲉ-
ⲛⲟⲥ ⲙⲛⲍⲁⲛⲗ
ⲙ̄ⲡⲡⲁⲩⲗⲟⲥ

3 ? nothing before ⲛ. 4 *Cf.* spelling of ⲧⲙⲛⲟⲩ in 5, 11, 12; ⲛ[, or ⲛ[. 10 Or ⲕ[. 11 ? [ⲭⲉⲣ-]. 12 For ⲡⲗⲏⲛ. 15 For ⲙⲙⲟⲟⲩ, ⲕⲁⲁⲛ. 17 For ? ⲙⲁⲡⲣ.

438

ταας ⲛ̄ⲛ̄ⲙⲉ-
ρατε ⲣⲓⲧⲛⲛⲓⲉⲗⲁϫ/ ⲕⲁⲧⲁ ⲟⲉ ⲛ̄ⲧⲁⲧⲉⲧⲛⲕⲉⲗⲉⲩⲉ
ⲛⲁⲓ ⲁⲓϫⲟⲟⲩ ⲁⲓⲛ̄ ⲛⲉⲥⲧⲛⲧⲉ ⲡⲣⲙ̄ⲙⲟⲛⲧ ⲁⲓⲧⲁⲩⲉ
ⲡⲉⲧⲉⲙⲙⲉ ⲛⲁϥ ⲁϥⲥⲧⲛⲧⲁϩⲉ ϫⲉⲙⲙⲁⲓⲡⲁⲗⲟⲩ
ⲉⲃⲟⲗ ⲉ̄ⲡⲛⲁⲱⲛⲉ ⲉⲥ ⲛⲕⲟⲩⲓ ⲟⲛ̄ ⲛ̄ϫⲁⲕ ⲁⲛⲙⲙⲉ ⲛ̄-
ⲥⲱϥ ϫⲟⲟⲩ ⲟⲁⲗⲓⲥ ⲉⲃⲟⲗ ⲙ̄ⲙⲛⲙⲁⲣ ⲛ̄ⲧⲛⲓ̈ⲁⲕⲱⲃ ⲁⲧⲱ
ⲟⲛ̄ ⲁⲓⲥⲣⲁⲓ̈ ⲙⲡⲉⲣⲕⲟⲛⲓⲟⲥ ⲉⲧⲃⲉⲛⲛⲁⲩⲣ ⲙ̄ⲡⲉ-
ⲟⲉⲩϩⲟⲥⲓⲟⲥ ϩⲉ ⲉⲓ ⲉⲧⲱⲧ ⲙⲁⲧⲉⲛⲟⲩ ⲉⲩⲙⲁⲛ-
ⲣⲱⲗ ⲉⲣ̣. ϫⲉⲛⲧⲉⲛⲛⲁⲙⲙⲉ ⲛ̄ⲥⲟⲟⲩ ⲁⲛⲟⲕ
ⲡⲉⲧⲛⲥⲟⲩ ⲛ̄ⲛⲉⲃⲓⲛⲓ ⲣ̄ ⲛⲛⲁ ⲛ̄ⲧⲉⲧⲛⲙⲙⲁⲗ ⲉ-
ⲉⲁⲱⲓ̈ ⲣⲓⲟⲩⲥⲟⲩ ϫⲉⲧⲙⲁⲧ ⲧⲱⲛⲉ ⲣⲁ-
ⲛⲁⲟⲃⲉ ⲉⲧⲁⲙ ⲟⲩϫⲁⲓ̈

1 For ⲛⲛⲉⲛ-. 6 For ⲧⲟⲁⲗⲓⲥ, or ⲟⲩⲟⲁⲗⲓⲥ. 7 ⲛ (2°) above. 8 ⲁⲉ above.
9 Between ⲣ and ϫ an erased letter.

439

ⲉⲛⲱϫ ⲁⲩⲱ ⲁⲛⲁ ⲉⲡⲓⲫⲁ-
ⲛⲓⲟⲥ ⲙⲛⲁⲛⲁ ⲃⲓⲕⲧⲱⲣ
ⲁⲩⲱ ⲛⲟⲟ . . . . ⲉⲧⲛⲙ̄-
ⲙⲛⲧ̄ⲛ ϫⲁⲓⲣⲉⲓⲧⲉ ⲁⲣⲓ
ⲧⲁⲥⲁⲡⲛ ⲕⲁⲧⲁ ⲟⲉ ⲉⲛⲧⲁⲓ̈-
ⲉⲓ ⲙⲁⲧⲉⲧⲛⲙⲛⲧ̄ⲙⲁⲓ̈ⲛⲟⲩⲧⲉ
ⲥⲩ . . ⲉⲛⲧⲉ . ⲛⲁⲛⲟⲩ
ⲡⲛⲟⲩⲧⲉ ⲛⲁⲓ̈ ⲉⲧⲃⲏⲡ . ⲁ
ⲁ . ⲉ ⲛⲧⲁⲓ . . ⲥⲣⲁⲓ ⲙⲛⲧ̄ⲛ
ϫⲉⲕⲁⲥ ⲉⲓⲡⲁⲉⲓ . . .
ⲧⲙ . . . ⲁⲣⲥ ⲉ . . ⲙⲉⲉⲩⲉ
ⲣⲓⲧ . . . . . ⲕⲁⲓ
ⲅⲁⲣ ⲑⲉⲓⲣⲉ ⲙⲡⲙⲉⲉⲩⲉ
ⲁⲓⲉⲓ ⲉⲓ̈ⲡⲁⲃⲱⲗ ⲣⲓ̈ⲱⲧ-
ⲓ̈ⲉ ⲧⲙⲧⲧⲛ ⲁⲧⲉⲧⲙⲙⲧ̄-
ⲙⲁⲓ̈ⲛⲟⲩⲧⲉ ϫⲟⲩ ⲉⲣⲟⲓ̈
ϫⲉⲉⲁ . . . ⲣⲱⲙ
ⲉⲣⲟⲩⲛ ⲉⲃⲱⲕ ⲁⲙⲟⲩ
? ? ⲙⲡⲁⲧⲉⲕ
? ? ?

Verso ταας ⲛ̄ⲛ̄ⲥⲛⲛⲩ
ⲉⲧⲧⲁⲓ̈ⲛⲩ ⲕⲁⲧⲁ
ⲥⲙⲟⲩ ⲛⲓⲙ
+ ⲣⲓⲧⲛ̄ⲥⲟⲩ-
ⲛⲕⲁ ⲡⲉⲓⲣⲉϥ-
ⲣ̄ ⲛⲟⲃⲉ ⲯ ⲯ ⲯ

3 Or ⲛⲥⲟ . . ⲛ . =? ⲛⲕⲟⲩⲥⲛⲛⲩ. 14 ? ⲃⲱⲕ ⲣⲓⲧⲟⲧⲧⲛⲩⲧⲛ.

441 Fibres ↓ →

] ⲙⲡ̣ϸ/ ⲉⲧⲧⲁⲉⲓ̈ⲛⲩ ⲙ̄ⲡⲛⲉⲕⲣⲱⲙⲉ ⲧⲛⲣ[ⲟⲩ
]ⲥ ⲑⲡⲁⲣⲁⲕⲁⲗⲉⲓ̈ · ⲛ̄ⲧⲉⲕⲙ̄ⲡⲧⲁⲟⲉ[ⲓⲥ
ⲉ]ⲃⲟⲗ · ⲛⲁⲕ · ⲙ̄ⲡⲑⲉⲡⲓ̈ⲥⲧⲟⲗⲏ · ⲟⲩⲱⲥⲉ [
]ⲛ̄ⲧⲁⲧⲟⲩ ⲧⲥⲁⲛⲱ · ⲛⲛⲁⲣⲣⲉ ⲛ̄ⲥⲟⲩ[

Verso ϸ ταας ⲙ̄ⲡⲕⲧⲣ/ ⲧⲉⲱ[ⲣⲥⲓⲟⲥ

1 For ⲡⲣⲟⲥⲧⲁⲧⲏⲥ.

442 Fibres ↓ →

A].ⲣⲉ ⲓ̈ⲱⲁⲛⲛ[ⲏⲥ

B ⲁⲡⲟⲕ]ⲣⲓⲥⲓⲥ ⲕⲉⲗⲉⲩⲉ ⲛ[ⲁⲛ
ⲁ]ⲩⲱ ⲧ̄ⲛⲡⲁⲣⲁⲕⲁ[ⲗⲉⲓ
] ⲣ̄ⲙⲛⲉ̣ⲓ̣ [ⲉⲣⲣⲁⲓ

C 5] ⲉⲣⲏⲥ ⲡⲁϥ[
]ϫⲓ ⲉⲣ[

Verso ⲉⲧⲟ]ⲧⲁⲁⲃ ⲁⲛⲁ ⲉⲡⲓⲫ[ⲁⲛⲓⲟⲥ

443 Fibres ↓ →

ⲑⲡⲣⲟ]ⲥⲕⲩⲛⲉⲓ ⲁⲧⲱ ⲑ[
ⲡⲁⲣⲁⲕⲁ]ⲗⲉⲓ ⲙ̄ⲙⲱⲧⲛ ϫ̣[ⲉ
]ⲙ̄ⲛ[

Verso + ⲛⲁϫⲟⲉⲓⲥ ⲛ[ⲉⲓⲱⲧ
5 ⲁⲛⲁ ⲉⲡⲓⲫ[ⲁⲛⲓⲟⲥ

444

]тєпмн ? [
]ппєрλоσ нтєтп[мнт
єтт]аїнт арι тαναπн п̄[
н]мман нтєт̄нϯ п[
] арι ппа̀ п̄тєт̄п[
] ? ṗṗоυτє наϙω[
] ? п̄оυχаї [
] ? пє[
]нс м̄пап[а]
епιφанιос ϙιτπєυπρє
м̄ппєσωщ пєтп̄ϙм-
ϙал̀ п̄єλαχιστος ⸗
арι таναπн щιπє
єпαсоп ї̈ω[с-]
нф̄ τωпоυ
⸗

7 ? пєтпоυχаι. 9 ιωϙαнн]нс, or мωυс]нс.
10 For єυπρєпιос.

445

щ]αχε пєλαχ/
]оυ αυω оп
сн]нт κατα пєυ-
]λєι ммωт̄п
]υ паї п̄та-
]т̄т̄ ϙароσυ н-
] п̄тоотнυт̄п
]пχоєїс таас
м]єратє п̄єιωт
епι]φанιос

3 пєυ[ран. 4 ϯпαρακа].
8 оυχаι ϙм].

447

Fibres ϯ→]χωρєινєι наϥ п̄сас.[
]χнααυ оυн пасоп єϯ[о]ϯααϧ є[
] п̄сωоυ єβо̀λ ϙιτπ̄тсофια м̄ппн[о]ϯτє [
]ααщ ϙп̄τєϙро єтχо[.]ϸ .п̄[

Verso 5 маι]поυτє п̄ (ornament) сοп єтт̄/ апа єпιφанιос ⸗[ϙιτп

1 Last letter, after с, has a straight tail. 2 ? мпр]. 4 єтχє[р]о perhaps possible, assuming ϙро=ϙρω.

449

. п . . . . с
ннυ . . . . . [
п̄таπροсκυнєι нτєкм[нт-]
єιωт · αϕєп . . . є єї є-
ϙουн, єχωї м̄ппар̄ арι
таναπн єις стєфанос
аїт̄ппоσυϥ̀ арї̈ таναπн п̄υ-
ϯ п̄παρє наϥ χєкас єїн̄[а-]
єυχαριστєι нак ⸗ оυ[χаι]
⸗ таас м̄пλὸ[

4 ρωмє possible. 5 No trace of є after р.

451

⸗ щор̄п̄ мєп м̄-
пщαχε ϯщιπє єρωт̄п
тнрт̄п · єις ϙнητє
[. .]єї̀ єρнс маρєтамаαт
[. . . .] єпма п̄апа ⲭик-
] ϙ̄мпоυωщ п̄-

4 ?[αι]. 5 [ⲭωк]; ⲭик[τωр.
6 п[ппоυτє.

453

]ι є
]ωс п̄тєтп-
єпι]φанїос п̄τє-
] нϥкω паї
]αї̈ п̄[та]єї̈ п̄-
]ι · єщωпє оп
]таєї̈ п̄τє-
п]τωτн
]єι ϙї-

454

па]сοп сєυ-
]ιас р̄ тмн-
]нєⲃωк єι-
] єпιφанιос
] апа пєτρωп-
] αυω

1 сєυ[нрос. 2 мп[тсοп.
5 пєτρωп[ιос.

455

ⲧ ⲁⲉ-
ⲁⲣⲓ ⲡⲛⲁ
ⲛⲕⲉⲓ ⲉⲃⲟⲗ ⲉ-
ⲕⲥⲙⲓⲛⲉ ⲛⲛⲉⲭⲣ-
ⲟⲛ ⲉⲧⲏⲉⲟⲩ ⲙⲡ-
ⲉⲩⲉⲓ ⲉⲁⲓⲁⲕⲱⲃ ⲭⲟ-
ⲟⲩ ⲭⲉⲛⲧⲉⲣⲉⲉⲩⲙⲁⲧ
ⲭⲟⲟⲩ ⲉⲣⲟⲩ ⲭⲉⲧⲱⲟⲩ-
ⲛ ⲛⲕⲏⲱⲕ ⲟⲩⲁⲓⲕⲁⲓⲟⲛ
ⲁⲛⲉ ⲛⲁⲓ ⲉⲕⲟ ⲛⲁⲁⲓⲣⲏⲧ
ⲛⲧⲉⲓⲣⲉ ⲉⲁⲩⲭⲟⲟⲩ ⲉⲣⲟⲩ-
ⲛ ⲉⲣⲣⲁⲥ ⲣⲛⲟⲩⲙⲛⲧⲁⲧⲱⲓ-
ⲛⲉ ⲭⲉⲣⲁⲓⲥ ⲧⲁⲭⲟⲟⲣⲉ ⲉⲃ-
ⲟⲗ ϯⲥⲣⲟⲩⲧ ⲁⲛ ⲁⲩⲱ ⲛⲧⲉ-
ⲣⲉⲧⲉⲩⲥⲣⲓⲙⲉ ⲭⲟⲟⲥ ⲛⲁⲩ ⲟⲛ
ⲭⲉⲁⲣⲓ [ⲡⲛⲁ] ⲛⲕⲏⲱⲕ ⲛⲕⲟⲩ-
ⲁⲱⲏ ⲉⲧ . . . . ⲱ ⲟⲛ ⲙⲙⲟ-
ⲥ ⲣⲛⲟⲩⲙ[ⲛⲧⲁⲧⲱ]ⲛⲉ ⲁⲓ-
ⲁⲕⲱⲃ ⲭⲟⲟⲥ ⲛⲁⲓ ⲟⲛ ⲭⲉⲛⲉ-
ⲭⲁⲩ ⲭⲉⲙⲡⲛⲁⲩ ⲛⲧⲁⲩⲧⲛ-
]. . . . ⲧⲉⲓⲧⲁⲁⲥ ⲛⲥⲟⲩ-
]ⲛⲕⲁⲙⲓⲛ ⲙⲛⲥⲛ
]ⲥⲁⲓ.ⲁⲓⲛⲉⲛⲉ
].ⲟⲩⲉⲩ.ⲛⲓⲱ

parts of 5 illegible lines

Verso

ⲉⲁⲓ-
ⲁⲩ ⲙ-
ⲙⲟⲩ ⲣⲛⲛⲁ-
ⲱⲛⲉ ⲉⲁⲩⲉⲓ
ⲉⲣⲣⲁⲓ . . . ⲟⲩ ⲉ-
ⲧⲉⲥⲟⲩⲁⲱⲣⲛⲉ ⲛⲥⲟ-
ⲟⲩ ⲉⲁⲓⲧⲛⲛⲟⲟⲩ ⲛⲥⲱⲩ
ⲛⲧⲉⲣⲉⲧⲉⲭⲣⲓⲁ ⲱⲛⲉ
ⲙⲛⲉⲩⲟⲩⲟⲱⲣⲃⲉⲧ ⲉⲁⲩⲧ-
ⲁⲩⲉ ϯⲗⲟⲓⲥⲉ ⲙⲛⲥⲁⲡⲁⲓ
ⲁⲓⲭⲛⲉ ⲓⲁⲕⲱⲃ ⲭⲉⲁⲣⲁ
ⲕⲭⲱ ⲙⲙⲟⲥ ⲭⲉⲡⲉⲛⲧⲁ-
ⲩϧⲱⲕ ⲡⲁⲩ ⲉⲧⲏⲛⲧⲩ ⲙ-
ⲡⲉⲡⲁⲓ ⲡⲉⲛⲧⲁⲕⲙⲉⲧⲉ
ⲉⲣⲟⲩ ⲣⲙⲡⲉⲕⲣⲏⲧ ⲧⲁⲧ-
ⲟⲩ ⲉⲣⲟⲓ ⲡⲣⲟⲥ ⲑⲉ ⲉⲧⲉⲕ-
ⲡⲁⲩ ⲉⲧⲉⲩⲥⲡⲱⲁⲭⲉ ⲉⲁ-
ⲓⲁⲕⲱⲃ ⲭⲟⲟⲩ ⲛⲁⲓ ⲭⲉ-
ⲁⲣⲏⲧ ⲡⲧⲁⲣ ϫⲟⲗⲏ [. . ⲁⲩ-]
ϧⲱⲕ ⲡⲁⲩ ⲭⲉⲁⲙⲁ[. . . . . .]
ⲉⲓ ⲁⲩⲱ ⲡⲛⲟⲩ[ⲧⲉ ⲥⲟⲟⲩⲛ]
ⲭⲉⲁⲡⲁⲓ ϧⲱⲕ [
ⲣⲱ ⲁⲩⲱ ⲛ[
ⲓⲧⲟⲗⲙⲁ ⲛ[
ⲓⲁⲕⲱⲃ [
ⲟⲩ ⲛⲁⲓ ⲛ[
ⲟⲥ ⲭⲉⲡⲁ[
ⲙⲉ ⲉⲡⲉ[
ⲧ ⲡⲑⲉ ⲉⲧ[
ⲙⲙⲁⲩ ⲁ[
ⲡⲣⲟⲥ ⲑⲉ [
ⲧⲉ ⲡⲣⲱ[
ϧⲉϧ[
?

7 Read ⲧⲉϥ-. 10 Read ⲁⲛⲛⲉ. 17 Or ⲉϥ-; ? ⲥⲱⲙ, or ⲕⲱⲙ. 20 ? ⲧⲛ[ⲛⲟⲟⲩ. 29 ? ⲙⲛⲟⲟⲩ.
30 Read ⲥⲁⲱϥ (altered). 31 Read -ⲟⲩⲧ. 35 ⲁ (3°) above. 44 ⲁ (2°) above.

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]ⲙⲛⲥⲱⲥ ⲁⲩⲛⲉⲭ ⲣⲉⲛ-
]ⲣⲟⲓ ⲁⲛⲟⲕ ⲡⲓⲉ̀ⲗⲁⲭ/ ⲓⲁⲕⲱⲃ
ⲉ]ⲓⲣⲟⲥⲉ ⲣⲛⲛⲁⲙⲉⲧⲉ ⲣⲉⲧⲛ-
] ϣⲱⲥⲧⲉ ⲛⲧⲁⲭⲟⲟⲩ ⲣⲛⲛⲁ-
ⲛ]ⲧⲁⲕⲥⲕⲁⲛⲧⲁⲗⲓⲍⲉ ⲙ[.]
]ⲉ ⲡⲧⲁⲕⲁⲣⲉ ⲁⲣⲛⲧⲕ ϩ[
] ⲛⲙⲁⲧⲁⲣⲓⲟⲥ ⲁⲛ[
ⲙ]ⲛⲧⲛⲁ ⲁⲉ ⲙⲛⲧ[
ⲛ]ⲧⲉⲣⲛⲁⲗⲁ[ⲕⲁⲗⲉ
]? ?[

Verso ⲉⲣⲁⲓⲥⲟⲩ ⲧⲁⲣ ⲧⲓⲣⲟ[ⲩ
ⲉⲣⲁⲓⲥⲟⲩ ⲉⲧⲉⲛⲥϧⲱ [

4 ? ⲛⲁ[ⲣⲏⲧ.

457

[ⲫ ⲧ]ⲁⲁⲥ ⲛ̅ⲛⲙⲁⲓⲛⲟⲩⲧ[ⲉ]
[ⲛ̅]ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁϩ ⲉⲧⲫ-
ⲣⲉⲓ ⲙ̅ⲡⲉⲭ̅ⲥ ⲣ̅ⲛ̅ⲟⲩⲙⲉ ⲕⲧⲣ[ⲓ-]
[ⲁ]ⲕⲟⲥ ⲣⲓⲧ̅ⲛ̅ⲉⲕϣⲛⲣⲉ ⲡⲁⲡⲡ[ⲟⲩ-]
[ⲧⲉ ⲙ̅ⲡ̅]ⲉⲡⲓⲫⲁⲛⲓⲟⲥ + ⲣⲁⲟⲛ ⲙⲉⲛ ⲛⲣⲱϩ
[ⲛⲓⲙ ϯⲁⲥⲡⲁⲍ]ⲉ ⲙⲡⲓϫⲛⲟⲥ ⲛ̅ⲛⲟⲩⲉⲣⲛⲧⲉ ⲛ̅ⲧⲉⲕ-
[ⲙⲛⲧⲉⲓⲱⲧ ⲙ]ⲛⲛⲥⲱⲥ ϯⲧⲁⲙⲟ ⲙ̅ⲙⲟⲕ ⲭⲉⲁⲕ-
ⲭⲉ]ⲁⲙⲟⲩ ⲉⲣⲛⲥ ⲛ̅ⲛⲛⲁⲩ ⲉⲧⲉⲣⲉϫⲁⲣ[. .]
] ⲟⲩⲛ̅ⲩ ⲙ̣ⲡⲉⲓⲉϣ ⲥⲙⲥⲟⲙ ⲛ̅ⲉⲓ ϣⲁⲛⲧ̅ⲉⲓ ⲉⲣⲛⲥ
[ϯⲛⲟ]ⲩ ⲉⲓⲥ ⲣⲛⲏⲧⲉ ⲁⲩⲉⲓ ⲡϫⲟⲉⲓⲥ ⲥⲟⲟⲩⲛ ⲭⲉⲉⲛⲉ ⲙⲡⲕ-
[ⲧⲙⲛⲟ]ⲟⲩ ⲛ̅ⲧⲁⲓ̈ⲡⲣⲟⲥⲇⲟⲕⲁ ⲉⲉⲓ ⲉⲣⲛⲥ ⲙⲡϣⲟⲣⲡ̅ ⲛ̅ⲣⲟⲟⲩ
[ⲛ̅ⲟⲩⲱ]ϣ ⲕⲥⲟⲟⲩⲛ ⲅⲁⲣ ⲙⲛⲟⲩⲱϣ ⲙ̅ⲡⲉⲛⲣⲏⲧ ⲉⲣⲟⲩⲛ
[ⲉⲣⲟⲕ] ⲉⲛⲉ ⲉⲛⲧⲁⲕⲧⲏⲛⲟⲟⲩ ⲛⲁⲓ ⲭⲉⲙⲟⲟⲩϫⲉ
] ⲙⲡⲉⲛⲣⲙⲟⲧ ⲁⲛⲛⲉ ⲭⲱⲕ ⲧⲉⲕⲕⲗⲉⲧⲥⲓⲥ
[ⲉⲃⲟⲗ ϯ]ⲛⲟⲩ ⲙⲡⲣⲉⲥⲕⲁⲓⲉⲓ ⲉⲡⲭⲟⲉⲓⲥ ⲟⲩⲱϣ
[ϯⲛⲏⲧ ⲉⲣⲏ]ⲥ ⲙⲡϣⲟⲣⲡ̅ ⲛⲣⲟⲟⲩ ⲛ̅ⲟⲩⲱϣ ϯⲛⲏⲧ
ⲭ]ⲱⲕ ⲧⲉⲕⲕⲗⲉⲧⲥⲓⲥ ⲉⲃⲟⲗ ⲟ̅ⲛ̅ⲣⲱϩ
[ⲛⲓⲙ ⲛ̣]ⲧⲉⲡⲉⲕⲣⲏⲧ ⲙⲧⲟⲛ ⲡⲭⲟⲉⲓⲥ
ⲣⲁⲣⲉϩ] ⲉⲣⲟⲕ ⲛⲁⲓ̈ ⲛⲁⲉⲓⲱⲧ
[ⲉⲧⲟⲩⲁ]ⲁϩ ⲁⲛⲟⲕ ⲉⲡⲓ-
[ⲫⲁ]ⲛⲓⲟⲥ ⲟⲩ-
ⲭⲁⲓ +

1 Perhaps no ϯ. 4 Or nothing before ⲕⲟⲥ; or [ⲟⲩⲧⲉ]. 8 [ⲭⲟⲟⲥ ⲛⲁⲓ, or [ⲭⲟⲟⲥ, or [ⲭⲟⲟⲩ; or ⲭⲁⲓ[, or ⲭⲁⲙ[.
17 [ⲛⲧⲁ-. 19 [ⲉⲩⲉ- is perhaps more than space allows.

458 A

Fibres ↑→

ⲭⲉ ⲟⲩⲛ ⲛⲁⲡⲓⲕⲁⲣ[ⲓⲟⲥ
ⲛ̅ⲥⲁⲣⲱϩ ϣⲁⲧⲉⲡⲟⲩ ⲁⲗⲗⲁ ⲁⲩⲕⲁ ⲛⲣⲱϩ ⲉⲩϧ[ⲁⲧ]ⲉⲭⲉ ϣⲁ[
ⲭⲉⲙⲁⲣⲉϯ ⲉⲩⲥⲩⲛⲧⲙⲥ ⲉⲣⲟⲟⲩ ϣⲁⲧⲁ̣ⲓ ⲛ̅ⲥⲉⲛ̅ ⲉⲡⲉϫ[ⲣⲟⲛ
ϣⲁⲧⲉⲡⲟⲩ ⲟⲩⲁⲉ ⲟⲛ̅ ⲙ̅ⲡⲉⲧⲛ ⲉⲡⲉ̣ϫ[ⲣⲟⲛ . .]ⲏ[
ⲛ̣ⲣⲟⲟⲩⲛ ⲙ̅ⲡⲉⲫⲛⲏ̈ ⲉⲫϣⲱⲛ̅ⲧ̅ ⲛⲁⲩ ⲣⲁ[
ⲭⲉⲉⲓⲥ ⲟⲩⲉⲛ̅ⲥ ⲛ̣ⲣⲟⲙⲡⲉ ⲙ̅ⲡⲉⲫⲱⲕ ⲉⲣⲟⲟⲩⲛ [
ⲉⲫⲣ̅ ⲣⲱϩ ⲛⲁⲩ ⲉⲧⲃⲏⲛⲧ̅ⲕ ⲭⲉⲉⲫⲛⲁⲕⲁ ⲛⲣⲱ[ⲏ . .] ⲥⲁⲣ ⲭ[

B

]ⲕ ⲁⲛ ⲛ[
] ⲁⲣⲓ ⲛⲛ̅[
]ⲛⲁⲣⲱϩ [
]ⲱ ⲛ̅ⲥⲉϫ[ⲟⲟⲥ

C

ⲡⲣⲩⲛⲟⲡⲟϫ]ⲟⲛ ⲛ̅ⲡⲉⲕ-
]ⲧ̅ⲙⲛⲁⲭⲉ
ⲣ̅ⲙⲡⲉ]ⲣⲣⲏⲧ ⲭⲉⲁⲡⲁⲣⲟ ⲉⲉⲡⲫ[ⲁ]
ⲛⲟⲩ

A

Verso ⲁⲩⲱ ⲟⲛ̅ ⲣⲁⲙⲁ ⲙ̅ⲡⲉⲕⲗⲟⲥⲟⲕⲟⲙⲟⲛ ⲉⲛⲧⲁⲕⲧ̅ⲛ̅ⲟⲟⲩ[ϥ
ⲙ̅ⲡⲉⲫⲧⲁⲁϥ ⲛⲁⲓ̈ ⲛⲛⲟⲩⲧⲉ ⲥⲟⲟⲩⲛ ⲛⲁⲛⲧⲱⲥ ⲁⲗⲁⲁⲩ ⲉϥ[
ⲣ̅ⲛ̅ⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲣ̅ⲛ̅ϣⲁⲉ̅ ⲛ̣ⲋ[ⲏ]ⲙⲟⲥⲓ[ⲟⲛ] ⲁ̣ⲓ̣ⲱ ⲣⲙ̣[
ⲛⲁⲓ ⲅⲁⲣ ⲉⲕϣⲁⲛⲕ̅ ⲛⲣⲱϩ ⲙ̅ⲡⲓⲕⲁⲣⲓⲟⲥ ⲙ[. .]ⲉϥϧ̅ [
ⲁⲩⲱ ⲟⲛ ⲣⲁⲙⲁ ⲛ̣ⲧⲥ̅ⲡⲧⲉ ⲛ̣ϣⲧⲏⲛ ⲛ̣ⲣ̅.ⲁ̣ⲟⲩ̅.[
ⲓ̈ⲁⲕⲱϧ ⲗⲉⲗⲟⲩ ⲙ̅ⲡⲫⲓⲗⲟⲑⲉⲟⲥ ⲛ̣[
ⲗⲁⲁⲩ ⲙⲙⲉⲣⲟⲥ ⲣⲛⲛⲣⲟⲓ̈ⲧⲉ ⲉⲛⲧⲁ.ⲧⲁ̣ⲗ̣ⲟⲟⲩ ⲙⲁ ⲛ[
ⲛ̅ⲙⲛ̅ⲧⲁⲧⲛⲟⲩⲧⲉ ⲉⲛⲧⲁⲩⲧⲁⲟⲩ ⲟⲛ̅ ⲛ̅ϯⲣⲉ [ⲁ]ⲣⲓ ⲛⲛⲁ ⲟⲩ[ⲛ
ⲛ̅ⲩⲕⲁ̅ ⲛⲛⲟⲩⲧⲉ ⲛ̅ⲥⲱϥ .̈ⲙⲁ ⲛⲛⲉⲛⲉ[

B

ⲧ]ⲁⲁϥ ⲛⲁ[ı
]. ⲕⲁ[

C

] ⲉⲥ ⲣⲏⲧⲉ ϣⲁⲧⲉⲡⲟⲩ
]ⲉⲓⲥⲧⲁⲕⲉ

7]ⲥⲁⲣ ⲭ[. Not certain that this fragt. is properly here. 8 ⲭⲱ[, ⲭⲟ[, or ⲭⲉ[. 15]ⲉⲫⲣ̅[, *v.* 7 note.
16 ⲛ seems the only letter suitable after ⲣ̅. 18 Perhaps ⲉⲛⲧⲁⲩ-.

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ⲡϊⲉ]ⲗⲁϫ/ ⲓⲥⲁⲁⲕ ⲉⲩ-
ⲡⲥⲟ]ⲛ ⲁⲡⲁ ⲍⲉⲃⲉⲁⲓⲟⲥ
]ⲓⲣⲱⲙⲉ ⲙⲉⲓ ⲁⲧⲱ ⲡⲣⲱ-
]ⲙⲁⲩ ϫⲉⲱⲁϫⲉ ⲥⲛⲁⲧ
] ⲟⲛ ⲡⲧⲁⲓ[ⲙ]ⲉⲉⲧⲉ ⲉⲣⲟⲕ
] ⲧⲏⲣ̄ⲥ ⲁⲗⲗⲁ ⲉⲕⲛⲧⲟⲟⲧ ⲙ̄-
ⲧⲉ]ⲛⲟⲧ ⲇⲉ ⲁⲧⲛⲟⲩ ⲙⲛ̄ⲧ-
]ⲛ ⲉⲣⲟⲓ ⲁⲧⲱ ⲁⲡⲁ ⲓⲱϩⲁⲛⲛⲏⲥ
]ⲧⲁⲙⲁⲁⲧ ⲥⲟⲩⲥⲁⲛⲛⲁ ϫⲉⲡⲗⲏ-
ⲡ]ⲉⲛⲧⲁϥⲱⲱⲡⲉ ⲛⲁⲓ ⲛ̄ϩⲉⲓ-
]ⲱⲥ ⲛ̄ⲧⲁⲕ ⲡⲉⲧⲉⲡⲟⲓ̈ⲡⲉ : ⲉⲩⲥⲛϩ
]ⲧⲡⲉ ⲙⲁ ⲡⲟⲃⲉ ⲉⲣⲟⲟⲧⲡⲉ : ⲛⲉⲡⲉⲓⲱⲁ-
]ⲙⲟⲓ̈ ⲛⲉⲙⲁⲛ ⲁⲣⲉⲓⲥⲉ ⲉⲣⲟⲕⲡⲉ, ⲁⲧⲱ
]ⲉ ⲁⲕⲣ̄ ⲕⲣⲟϥ ⲉⲣⲟⲓ̈ ⲟⲩⲁⲉ ⲡⲉⲣⲡⲉⲧ-
]ⲛⲉⲑⲟⲟⲧ ⲧⲉϫⲱ ⲙⲙⲟⲥ ϫⲉⲡⲉ ⲉⲡⲱϫ
ϫⲟⲟⲩ ⲡⲉⲓ[. . . . ⲡ]ⲛⲟⲩⲧⲉ ⲥⲟⲟⲩⲛ ⲛⲧⲁⲡⲣⲟϥⲉⲣⲉⲓⲥⲓⲥ
ⲉⲩⲁ
ⲉⲣⲟⲩⲛ ⲉⲣⲟⲕ ⲙⲛⲛⲁⲟⲩⲱⲟ ⲁⲧⲱ ⲟⲛ ⲥⲡⲧ̄ⲥ ⲉⲓ̈ⲣⲙⲟ-
ⲟⲥ ⲣⲛ̄ⲛⲁⲙⲁ ⲉⲡⲁϩⲛⲧ ϩⲁⲥⲉ ϩⲁⲣⲟⲕ ⲉⲧⲃⲉⲡⲉⲕ-
ⲱⲛⲣⲉ ϫⲉⲙⲁ ⲥⲟⲙ ⲙⲟⲓ̈ ⲉⲣ̄ ⲟⲩⲛⲉⲧⲛⲁⲡⲟⲧϥ
ⲛⲁⲕ ϫⲉⲕⲉⲓⲣⲉⲓ ⲙ̄ⲡⲣⲱⲃ̄ ⲙⲛⲧⲭⲟⲉⲓⲥ ⲁⲧⲱ
ⲛ̄ⲧⲉⲣⲉⲧⲁⲁϫ ⲁⲛ, ⲉⲣⲟⲕ ⲁⲧⲱ ⲟⲛ ⲁⲕⲣ̄ ⲛⲉⲱ-
ⲙⲉⲱⲉ ⲛ̄ⲣⲱⲃ̄ ⲛⲉⲙⲁϥ ⲙⲡⲁϩⲛⲧ ⲧⲛⲧ ⲁⲛ ⲁⲧⲱ
ⲟⲛ ⲉⲕⲉⲓⲣⲉⲓ ⲙⲟⲟⲧ ϩⲣⲟⲩϫⲓⲉⲧⲉ ⲁⲧⲱ ⲟⲛ ⲛⲁ-
ⲥⲁⲛ ⲟⲩⲛⲧⲉϥ ⲙⲁⲧⲛⲉⲥ ⲙⲛⲥⲁ ⲧⲉⲙⲁⲧ ⲛ-
ϩⲟⲩⲟ ⲉⲣⲟⲕ ⲟⲩϫⲁⲓ ϩⲙⲛϫⲟⲉⲓⲥ ⲧⲁ-
ⲁⲥ ⲛ̄ⲍⲉⲃⲉⲁⲓⲟⲥ ϩⲓⲧⲛ̄ⲓ̈ⲥⲁⲁⲕ ⲡⲓ-
ⲣⲉϥϩ̄ ⲛⲟⲃⲉ ⲛⲉⲗⲁ-
ϫ +

2 Or ca], *cf.* 24. 3 For ? ⲙⲉⲓⲉⲓ; ρω[ⲙⲉ. 4 ⲛⲉ]. 7 For ⲙⲙⲛⲧ-.
9 ⲛ (1°) above; ? ⲡⲗⲏ[ⲣⲟⲩ. 13 For ? ⲁⲣⲓⲕⲉ. 14 ? ⲛⲉⲧ[ⲛⲁⲛⲟⲧϥ.
15 For ⲧϫⲱ; for ⲉⲛⲉⲓ. 16 Or ϫⲟⲟϥ. 19 For ⲙⲛ ⲥⲟⲙ. 21 ? for ⲛⲧⲉⲓⲣⲉ
ⲉⲧ-; or ⲧ-; ⲱ erroneous. 23 Read ⲛⲁ-. 24 For ⲉⲧⲙⲙⲁⲩ.

460 Fibres ↓→

]ⲧ ⲣⲓⲧ̄ⲡⲉⲩⲗⲁϩ/ ⲙ̄ⲡⲣⲉⲥϩ̄/ ⲁⲓ̈ⲟⲙⲟⲩ
]ⲉ ϫⲉⲁⲓ̈ⲣ ⲁⲍⲓⲟⲥ ⲛ̄ϫⲓⲧⲟⲩ ⲛ̄ⲑⲉ ⲉⲱϫⲉ
]ⲁ ⲙ̄ⲡⲥⲱⲙⲁ ⲉⲓ̈ⲥⲟⲟⲩⲛ
]ⲡⲛⲟⲥ ϩⲁⲥ[ⲓ]ⲗⲉⲓⲟⲥ ⲡⲁⲧⲕⲁⲡ-
]ⲧⲟⲥ ⲥⲣⲁⲓ ⲛ̄ⲧⲁⲉⲧⲧⲉⲗⲉⲓⲁ ⲉⲧⲃⲉⲡⲓⲥⲧⲟ́ⲗⲟⲥ
]ⲛⲱⲙⲉ ⲉⲧⲟⲉⲱⲥ ⲉϫⲱⲕ ⲧⲉⲧⲛⲕⲉⲗⲉⲩⲥⲓ[ⲥ]
]ϫⲱⲕ ⲧⲉⲧⲛⲕⲉⲗⲉⲩⲥⲓⲥ ⲉⲃⲟⲗ ⲁⲓ̈ⲥⲡⲟⲩⲁⲍⲉ
] ⲁⲓ̈ⲥⲣⲁⲓ ⲉⲁⲡⲉ ⲣⲓⲧ̄ⲧⲡⲁⲣⲟⲩⲥⲓⲁ
]ⲛ̄ⲃⲏⲕ/ ⲛⲁⲡⲉ ⲉⲧⲣⲉⲧⲧ̄ⲡⲛⲟⲟⲩ ⲧⲁⲥⲟⲗⲧⲉ

10]ⲟⲥ ⲟ ⲉⲕⲉⲗⲉⲩⲥⲁⲥ ⲧⲡⲁⲣⲁⲕⲁⲗⲉⲓ
] ⲉⲧⲃⲉⲡⲁⲓ̈ ϫⲉⲱⲁⲓ̈ϫⲟⲕⲩ ⲉⲃⲟⲗ ⲣⲓⲧ̄ⲡ-
] ⲁ̄ⲡⲁⲩⲥⲧⲱⲥ ϫⲉⲧⲣ ⲭⲣⲓⲁ ⲙ̄ⲡⲛ̄ⲁ ⲁⲧⲱ
]ⲧⲁⲉⲧⲧⲉⲗⲉⲓⲁ ⲟⲩⲁⲓ̈ ⲣⲙ̄ⲡⲭⲟⲉⲓⲥ +

Verso + ⲡⲁϫⲟⲉⲓⲥ ⲛ̄ⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁϩ̄ ⲁⲧⲱ [

Reverse direction and different hand

15 ⲇ ⲁⲛⲟⲕ ⲍⲁⲛⲗ ⲉⲧⲣⲁⲓ ⲛ̄ blank

1 ? ⲉⲧⲟⲟ]ⲧ. 4 ⲕⲁⲡ[ⲡⲁϫⲟⲕⲓⲁ. 5 Or ⲥⲟⲥ; *στύλος* accented thus. 9 For ⲇⲓⲕⲁⲣⲓⲟⲥ.

461

A Fibres →↑

]ⲛⲉⲓⲱ̅ ⲁⲓⲉⲓⲙ[ⲉ
ⲑ]ⲉ ⲁⲉ ⲡⲧⲁⲧⲉⲧⲡⲛ̅[
]ⲁ.ⲕⲟⲩⲥⲁⲥ ⲙ̅ⲡⲙ̅[
]ⲧⲣⲱⲕⲉ̅ ⲟⲩⲭⲟⲓ̈ [
]ⲣⲟⲥ ⲡ̅.[

C
]ⲭⲣⲓⲥⲧⲟⲁⲱⲣⲟⲥ
]ⲩ ⲉⲡⲉⲧ

B
]ⲟⲥ ⲡⲣⲟⲥ ⲑⲉ [ⲡ̅ⲧ . . . . . ⲉ]ⲓⲣⲏⲛⲏ ⲙ̅ⲡⲡ̅ⲣⲙ̅-
]ⲕⲥ̅ ⲁⲩⲥⲏ[ⲡ . . . . .]ⲙ̅ⲧⲥⲟⲟⲩⲉ̅ⲥ̅ ⲭⲉⲉⲩⲛⲏⲩ
]ⲛⲉⲩⲉⲓ ⲁⲗⲗⲁ [. . . . .]ⲙⲁ ⲡ̅ⲡⲱⲏⲣⲉ ⲡⲉⲗⲗⲟ
]ⲛ ⲉⲕⲱⲥ ⲙ̅ⲡ̅ⲣⲧⲁⲣⲁⲥⲥⲉ ⲙ̅ⲡⲉⲱⲏ ⲉⲩⲣⲟⲟⲩ ⲱⲟⲟⲡ
]ⲭⲁⲃⲣⲓⲧⲏⲥ ⲧⲁⲓ̈ ⲟⲩⲧⲉ ⲑⲉ
ⲱⲱ ⲣⲓⲃⲟⲗ

Verso, in other direction

B C
]ⲧ̅ⲙ̅ⲱⲓⲛⲉ ⲡⲣⲟⲩ[ⲛ ⲛ̅ϯ]ⲛⲁⲥⲱ ⲁⲛ ⲙ̅ⲡⲉⲧⲡ̅ⲃⲟⲗ
] ϯⲡⲣⲟⲥⲕ/ ⲡ̅ⲡⲟⲩⲣ[ⲏⲧⲉ] ⲡ̅ⲧⲉⲧⲡ̅ⲙⲁⲕⲁⲣⲓⲱⲧ ⲡ̅ⲭⲟⲉⲓⲥ ⲡ-
]ⲉⲡⲡⲟⲩⲧⲉ ⲁ.[ⲁⲧ ⲡ̅ⲙⲡⲱ]ⲁ̅ ⲡ̅ⲭⲉⲕ ⲛⲁⲓ̈ ⲉⲃⲟⲗ
] + + +

A, in original direction
ⲛⲁⲭⲟ]ⲉⲓⲥ ⲡ̅ⲉⲓⲱ̅ ⲉⲧⲟⲩ[ⲁⲁⲃ

---

2 ?[ⲉⲗⲉⲩⲉ. 3 Or ⲗ[. 7 ?ⲣⲉⲧ[ⲣⲉⲧ, or for ⲉⲡⲣⲏⲧ. 9 ⲕⲥ̅ ?=ⲕⲁⲥⲧⲣⲟⲛ; or ⲥⲱ[. 10 Or ⲛⲉⲩⲉⲓ. 12 Or ⲭⲁⲃⲣⲓⲧⲛⲉ. 15 For ⲙⲁⲕⲁⲣⲱⲧⲛⲥ (ⲧ is above); ⲛ[ⲉⲓⲱⲧ]. 16 ? ⲱⲁⲛⲧ].

463 Fibres ↑→

A
ϯ ⲣⲁⲟⲉ ⲙⲉⲛ ⲙⲡⲱⲁⲭⲉ [ⲡ̅ⲧⲁ]ⲙⲡ̅ⲧⲉⲗⲁⲭ[ⲓⲥⲧⲟⲥ
ⲙⲉ̀ ⲁⲧⲱ ⲉⲧⲙ̅ⲱⲁ ⲡ̅ⲧ[ⲁⲓⲟ ⲛ]ⲓⲙ [

B
ⲙ]ⲡ̅ⲧⲥⲟⲛ [

C
] ⲉⲧⲟⲩ[ⲁⲁⲃ

D

E
ⲉⲓⲙⲉ ⲥⲁ[
ⲛⲥⲟⲛ ⲱ[
ⲱⲗⲏⲗ ⲉⲭ[
ⲉⲣⲟⲩⲛ ϯ[

F
]ⲛⲉⲓⲙⲟ.[
]ⲛ̣ⲉⲥⲙⲟⲩ ⲛⲛⲉⲛⲉⲓ[ⲟⲧⲉ
]ⲧⲁⲉⲓⲱ ⲙ̅ⲡⲉⲕⲣⲁⲙ ⲁⲩ[
]ⲛⲛⲟⲩⲧⲉ ϯ ⲛⲉⲁ[
]ⲛⲥⲙ . ⲛ[

G
ⲁ]ⲡⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ [ⲡ]ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲉ[
]ⲱⲕ ⲡⲣⲟⲩⲱ ⲉⲣⲟⲛ ⲛ̅ ⲁⲫⲉⲓ ⲕⲡⲉⲓ[
]ⲛ ⲣⲙⲡⲡⲁⲩ ⲡⲧⲁⲭⲱⲕ ⲉⲃⲟⲗ ⲁⲡⲉⲛⲉⲓ[
ⲱⲱ]ⲡⲉ ⲛⲣⲏⲧ̅ⲩ ⲁⲧⲱ ⲉⲥⲙ̅ⲙⲁⲩ ⲭⲉⲟⲩⲛⲉ[
]ⲁⲕ ⲙⲡⲁⲣⲁ ⲡⲕⲉⲣⲟⲥ[
]ⲥ · ⲭⲁ[

H
]ⲓⲱⲣⲁⲛⲛⲏⲥ ⲙ[
]ⲥⲟⲙ̅ ⲡⲟⲩⲱⲛⲣ ⲉⲃ̣.[
]ⲉ . . ⲧⲉⲛⲛ . . . . [

I
]ⲗⲁⲩⲉ ⲡⲡⲉⲓⲟⲧⲉ ⲁ[
]ⲛ̅ⲧⲟⲩⲱⲙ ⲁⲛ ⲛ̅ⲧⲥⲱ [
] ⲡ̅ⲕⲟⲩⲥⲟⲛ ⲭⲉⲙ̅ⲡⲧⲕ .[
ⲣ]ⲱⲃ̣ ⲣ ⲁⲡⲁⲥ ⲙ̅ⲡ[

J *Verso*]ⲙⲉⲣ[ⲓ]ⲧ ⲛⲉⲓⲱ[ⲧ] ⲡⲁ[ⲓ ⲉⲧ]ⲫ̣[ⲟ]ⲣⲉ̣ ⲙ (ornament) ⲡ[ⲉ]ⲭ̅ⲥ ⲣⲙ̣[ⲟⲩⲙⲉ
ⲁⲡⲁ ⲉⲡⲓ[ⲫ̣]ⲁ[ⲛⲓⲟⲥ
ⲣⲓⲧⲏ̈ⲱⲥ[ⲙⲫ

Margins above A–D and below I fix their positions; mutual relations of remainder, except F + G, uncertain.
G 2 ⲙⲡ=?ⲭⲙ. H 2 ⲉⲃⲟ[ⲗ. I 1 ⲁⲡⲟ]ⲗⲁⲩⲉ unlikely; ⲡⲡ=ⲡⲡⲉⲛ-. J 1 Apparently not ⲫⲟⲣⲉⲓ.

465

] мєи
п]ѧмєрıт нсоп
єт]оуаѧѣ прєщщ-
пи]оуте оуащч мпп-
]ρ. жєєпєıѧн аıсρаї
] ѯ̣ερама пπρομπτ
]с пампна ρароу ѧı-
єп]єıѧн ѧπρωѣ ѧρє-
]и ѧıщн єѣол пач мпкоу-
]єапρωме тωоуп єѣол
]тєчкєсρıме ммω ѧп
п]єхач жєсρмπма оу-
]ппаєıωт єтоуаѣ пτп-
м]нпа нчѣоκ̄ч єтмн.
с]ρıме нчжıтоу паı
]ѧєртнї мποєık ѧп
є]тєпρнтч маıщєı
соо]уп гар жєтроıτє
] щатєпоу ауω пє-
]є єтроβс єѣ̣
мπ]рѯ̣ω нсоухо-
]..тоу ρа-
]ρıтєпρω
со]п єпı-
] ρıтп-

3 щм[щєпоуτє. 8 ѧρє[скє. 9 ? коу[сач. 13 τп[нооу. 14 end, not т.
16 Not]мєρ. 17 щ above. 20 Space for єѣол. 24 єпı[фанıос.

466 Fibres ↓→

A

]ıмаıпоу[τє
]ѯ̣ої ѧıρє єроот єуѯєп п̄[
]ıπ[

B

є]тѣєпаѣаλ жєєущωпє є[
є]тѣнтоу мππсωс ѧутаркої пρєпх[
ѧпа] ѳє[о]ѯω[р]ос ѧпа їωсиф ѯ̄па ѯаτєıѯ ѧпа паυ[λос
]..пρмоос жєєупаωщ тκаѳнкнсıс [
]єпрı мπма птωк ѧпр̄ ϯо[υ
]ωк п̄тоотоу єщωпє ϥ̄р̄п[
]ϩ п̄апа єпıфанıос [
] ϩмπщтєко ма пп̄[
]т ѧпа ѧβраρам ѧтноχ̄ч єп[
]щнρє паї

C

]ıτп[
]ѧ̣ча[

Verso, reverse direction

B]ї пач ѧпасρаї пχωк п[
]к єроп жєєρєп[
]ϥ єχωоу мπρєппоσ м[
]ωс мππрмп̄τ̄ррѡ ѧτρıс[
]ρаı єтполıс мπρσω п̄оуєщ п̄щıп[є

C]пє[
] ѧρı.[

original direction

A]..ппı[

мєрı]т нєıωт ѧпа пєсуп[σıос

2 For σнп. 3 х[ωωмє. 5]тп. 6, 7 Fragt. C belongs here, but cannot be joined.
7 ϧ]ωк. 10 єıω]т; [щтєко. 15 Not ран. 16 Or]ρч.

471

]μη[
]εcμ . . . ϫεαι-
[. . . .]πετ̄πογϫαϊ ετβε-
[. . .]β̣ριτα τμε ϫε
[π]ποττε coογπ ϫεαι-
μογωτ πμα τηρϥ
ερεπετ̄πρωμε ϩμο-
ος μ̄πεϊρε εογμ
εϥογηϩ αλλα
ερϣαππποτττε
κελεγε ϣαcογ-
ϯογ η cογ-
μητ πε-
ϯπαρϩ
ερογ

Verso

ϯπα-
ϣογ̄ϥ
η̄τα ̄π-
ποογϥ πη-
̄τπ ετε ̄π-
ϣαπϫπογ πει-
γραμματηφο-
ρος ϥπατατο ϑε
ερω ̄π · ϯπροcκ/
η̄τετ̄πμη̄τειωτ
[ρϩϑ]η η̄ρωϩ πιμ + ογ-
[ϫαι ϩ]μ̄πϫοειc παϫο-
[ειc η̄ε]ιωτ ετογααϩ απα
[. . . . .]ηc ιηρ/ + φοι-
[β̣αμμω]η

2 Possibly]ε ϥματε. 4 For ϫε read ? τε. 8 end, not ογα. Possibly ογοη, or ογω. 29 ? ιωραππηc.

473

Fibres ↓ →

A

ϩ . τ ηϑε ογη ετεμ̄ .[
ϣαπμοπαcτηριον η̄π[
αρε η̄τοοτ αγω απριcε η̄περιοογε [
[α]γκωλγε μ̄μοϊ ετ̄μεϊ ερατ̄ϥ η̄τε . . [
]η · τεηοτ ογη εϊ̈[.]οογ[

B

]. ητπετογααϩ ηογcιϩ[. .]η αγω [
]κο μ̄μωτ̄π μ̄πραη μ̄ππ[οττε
]τ̄πcωτ̄μ ε[πϣ]αϫε επταγϫ[ooc

C

]ηαι ε[
]τραϫ[

A *Verso*] ϩηοτμε ετϫηκ εβολ̀ η̄ρετη μιμ απα
επιφανιος παπαχ̀ωρητ̀/ + ριτ̄πκτριακ[oc̄]
[πρ̄μ]κοειc πεκ̄ρ̄μραλ̀ πελαχ̀ιcτ̀/ +

1 Perhaps ϩοτ. 4 ητετπ[;]μητ-. Possibly A joins B here. 5 [τ]ποογ ; ταρ]κο.

474

]ητ̄ εβ̣μ̄π . . πε ορ . . . . . αβ̣ .
]μ̄ πρωμε ετφορεϊ μ̄πεχ̄c
α]πα επιφανιος επειϫε απατ̀λος
]ιϫ̣ η̄τακϫοογπ εβολ ετβε ?
]ωϩ ερηc αϊ̈ϫοογ ϫεμαρεπcϩαι ?
]κϫοογ ϫεμ̄πρ̄π̄ϥ τεηοτ ec ϩ[ητε
κα]μοτλ̀ η̄cατεπεπ̣ πποτττε [
]οϊ̈ μ̄πεϭωϣ η̄κτρι . [
]μ̄πριcε μ̄[

5 ιακ], or ϩ].
8 ? κτρια[κοc.

475

ϮϣορΠ̄ μεπ ̄ϩωϩ πιμ [
πολιον η̄πεκοτρητε αρι [
ει εϫωϊ̈ ϩ̣ηοτϭεπη επε[
μποοτ αγω ακϫοοϥ εροϊ̈ ϫ̣[ε
πεκρωϩ αγω κcοογπ ϫ̣[ε
αρι ταγαπη κcοογπ ϫε[
αγω ετβ̣ητκ αϊ̈cτχ̀ω̣[ρει
cοογπ ϫεεειβωκ [
ϣιτ̄ϥ μ̄μοϥ εϥ[
μ̄ππαcε μ̄π[
]ε̣μαειαη[
] απα επ[ιφανιος

2 ϩηο]πολιον. 7 For cτχ̀ωρει.

476

пр]ⲟ̣ⲥⲕⲩⲛⲉ̈ⲓ ⲛ̄-
]ⲉ ⲉⲧⲟⲩⲁⲁⲩ̈
]ⲡⲱⲗⲏⲗ ⲉⲧⲟⲩⲁⲁⲩ
ⲣ]ⲱⲩ̈ ⲣⲛ̄ⲧⲁⲥⲟⲙ
] ⲉⲡⲧⲛ̄ⲣⲫ ⲛ̄ⲥⲁⲃⲏⲗ
]ⲕ/ ⲉⲡⲭⲡⲉ ⲁⲉⲓ-
]ⲕⲏ ⲙ̄ⲡⲡⲣⲱⲙⲉ
]ⲣⲃⲟⲟⲥ ⲁⲗⲗⲁ ⲣⲓⲧⲙ̄-
ⲡ]ⲁⲧⲕⲏⲣⲓⲁⲕⲏ ⲛⲣⲱⲃ
]ⲧⲁⲕⲏ ⲟⲩⲭⲁⲓ̈
ⲡⲗ]ⲏⲗ ⲉⲭⲱⲓ̈
ⲓⲱⲣ]ⲁⲡⲡⲏⲥ
ⲓ]ⲱⲥⲏⲫ ⲡⲓ-
ⲉⲗⲁⲭ/

2 ? ⲟⲩⲉⲣⲏⲧ], or ⲉⲓⲟⲧ]. 3 ⲛⲉⲧ].
7 and 10 ? ⲕⲩⲣⲓⲁⲕⲏ.

480

ⲯ ⲉⲧⲃⲉⲧⲁⲛⲟⲩⲣⲉⲥⲓⲥ ⲁⲉ
ⲛ̄ⲧⲁⲧⲉⲕⲙ̄ⲡⲧⲉⲓⲱⲧ ⲧ̄ⲡⲛⲟⲟⲩ
ⲉⲣⲏⲥ ⲛⲁⲓ̈ ⲉⲧⲃⲏⲧⲥ ⲁⲓⲭⲛⲟⲩ
ⲡⲣⲱⲙⲉ ⲁⲥⲡⲁⲣⲁⲓⲧⲉⲓ ⲙ̄ⲫ[ⲱⲃ]
ⲱⲙⲡⲉ ⲟⲩⲛ̄ ⲛⲁⲕ ⲉⲕⲉ[. . . .]
[ⲧ]ⲁⲥⲡⲁⲍⲉ ⲁⲉ ⲛ̄ⲧⲉⲕ[ⲙⲡⲧ-]
[ⲉⲓⲱ]ⲧ̄ ⲉⲧⲟⲩⲁⲁⲃ ?

2 τ (4°) above.

482 Fibres ↓→

ⲯ ⲡ[ⲣⲟⲥ ⲑⲉ] ⲛ̄ⲧⲁⲓ̈ⲭ[ⲟⲟⲥ ⲛ̄ⲧⲉⲕ]-
ⲙⲡⲧⲉⲓ[ⲱ]ⲧ ⲭⲉⲉⲣⲱⲩ[ⲁⲛ-]
ⲛⲛⲟⲥ ⲛ̄ⲣⲱⲙⲉ ⲉⲓ ⲧⲛⲁ[ⲧⲡ-]
ⲛⲟⲟⲩ ⲛⲁⲕ ⲧⲉⲛⲟⲩ ⲁⲩⲉⲓ
ⲭⲓⲛⲛⲥⲁⲃⲃⲁⲧⲟⲛ · ⲉⲙⲱⲁⲛ-
ⲁⲛⲁⲛⲧⲁ ⲉⲣ̣[. . . .] ⲙ̄ⲛⲟⲟⲩ
ⲏ ⲣⲁⲥⲧⲉ [. . . . . ⲉ]ⲃⲟⲗ ·
ⲧ̄ⲛⲣⲟ[ⲥⲕⲩⲛⲉⲓ] ⲛ̄ⲧⲉⲧⲏ-
ⲙⲡⲧⲙ[ⲁⲓ̈ⲛⲟⲩⲧ]ⲉ ⲣⲓⲟⲩⲥⲟⲛ
ⲙⲁⲣⲕⲟⲥ ⲡ[ⲉⲓⲉ]ⲗⲁⲭ/ ⲧⲡⲣⲟⲥ-
ⲕⲩⲛⲉⲓ ⲛ̄ⲧ[ⲉⲧ]ⲛ̄ⲙⲡⲧⲉⲓⲱⲧ
+ ⲟⲩⲭⲁ[ⲓ̈ ⲭ̄ⲙ]ⲡⲭⲟⲉⲓⲥ +

Verso [+] ⲡⲙⲁⲓ̈ⲛⲟⲩⲧⲉ ⲛ̄ⲉⲓⲱⲧ ⲁⲡⲁ
ⲉⲡⲓⲫⲁⲛⲉⲓⲟⲥ ⲙ̄ⲡⲁⲡⲁ ⲯⲁⲡ
ⲁⲛ . . . [. .] ⲡⲉⲓⲉⲗⲁⲭ/

15 Or ⲁⲁ[, or ⲁⲗ[.

483 Fibres ↓→

A
ⲧⲉ]ⲕⲙ̄ⲡ[ⲧ̄

B
ⲱⲟ]ⲣⲡ̄ [
]ⲕⲉⲗ[

C
] ⲁ̣ⲡⲣⲁ[ⲱⲉ] ⲉⲙⲁ[ⲧⲉ
ⲙ̄ⲡⲧ]ⲉⲓⲱⲧ ⲉ[ⲧⲟ]ⲩⲁⲁⲃ
ⲧⲉ]ⲕⲙ̄ⲡⲧⲉⲓⲱⲧ [

D
] ⲭⲓⲛⲉ[
]ⲥⲣⲁⲓ ⲉⲧ[ⲟⲩⲁⲁ]ⲃ [
]ⲉⲓ ⲉⲡⲣⲁ[ⲩ]ⲓⲟⲥ ⲫⲟⲓⲃⲁⲙ[ⲙⲱ]ⲛ ⲧ̄ⲛⲁ[
].ⲟⲩⲛ ⲕ[ⲥⲟ]ⲟⲩⲛ ⲭⲉⲙⲁⲣⲉⲛⲉⲑ[
] ⲉⲧⲟⲩⲁ[ⲁ]ⲃ ⲉⲱⲟⲡⲉ ⲟⲛ ⲕⲕⲉⲗ[ⲉⲩⲉ

C B A
Verso] ⲉⲧⲟⲩ[ⲁⲁⲃ]ⲁⲣ[ⲉⲧⲏ ⲡⲓ]ⲙ ⲁⲡⲁ ⲉⲡ[ⲓ]ⲫ̣[ⲁⲛⲓⲟⲥ

2 ⲕⲉⲗ[ⲉⲩⲉ, or [ⲉⲩⲥⲓⲥ. 7 For ⲙⲉⲣⲉ; perhaps ⲉⲑ[ⲟⲟⲩ.

485

A] ⳓⲙ ϯⲱⲙⲛⲉ ⲉⲡⲁ ?
]ⲉⲕ[
remainder illegible

Verso
ⲙⲡⲉⲛ[
ⲭⲉⲉⲩⲛⲁⲉⲛⲧ[
ⲡⲁⲡⲁ ⲁⲛⲁⲙⲓⲁ[ⲥ
ⲙⲟⲛⲟⲭⲟⲥ ⲉ[
ⲉ[
[

ⲫ ⲧⲁⲁⲥ ⲡⲡⲉⲡⲉⲫⲁⲛⲓⲟⲥ
[ⲣⲓⲧ]ⲏ̅ⲧⲉⲕⲙⲁⲩ ⲟⲩⲭⲁⲓ ⲉⲙⲡ̅ⲭ[ⲟⲉⲓⲥ]

B
]ⲟⲟ[
]ⲉⲧⲟⲁ[
ⲉ]ⲱⲥ ⲡⲁⲕⲁⲛ[ⲟⲥ
ⲉ]ⲱⲥ ⲁⲧⲛⲟⲩⲧⲉ [
]ⲉⲙⲟⲟⲩ ⲙⲁⲡⲡⲟ.[
]ⲭⲉ ⲛⲧⲟⲟⲧⲕ ⲙⲡⲉ[
]ⲭⲉ ⲁⲧⲱ ⲁⲡⲉⲓ[
]. ⲛⲧⲟⲟ̅ⲧ · [.

Verso
]ⲉⲕ[
]ⲉⲕⲧⲱⲙ[
]ⲥⲉⲕⲉⲡⲙⲏ̅[
]ⲙⲉ ⲉⲣⲟⲓ ⲛⲥⲁ[
]ⲛⲧⲟⲕ ⲛⲉⲥⲉⲓⲱⲧ ⲭⲓ̅[
]ⲓ̈ ⲣⲱ ⲉⲣⲟⲕ
ⲧⲉ]ⲛⲟⲩ

2 Or ⲁⲕ. 7 Or ⲟⲩⲙⲁ ⲡⲡⲟ. 9 ⲁⲛ altered. 16, 17 at right angles to 11–15. 18–24 follow 15, after a space.

493 Fibres ↑→

]ⲉⲉⲏⲛⲧ ⲡ̅ⲣⲛⲧⲟⲩ ⲭⲉⲛⲉⲓ̈ⲥⲣⲁⲓ̈ ⲡⲣⲟⲩⲱⲉ ⲓ̣[
ⲙ]ⲡ̅ ⲱⲥⲟⲙ᾽ ⲡⲣⲱⲙⲉ ⲉⲧⲣⲉⲙⲡⲁⲣⲁⲩⲉ [
ⲡ]ⲣⲟⲥ ⲑⲉ ⲉⲧⲉⲧⲡⲁⲣⲏⲙⲓⲁ᾽ ⲡ̅ⲡⲣⲱⲙ[ⲉ
]ⲭⲧⲁⲓ̈ⲏⲧ᾽ ⲁⲛ᾽ ⲁⲗⲗ᾽ ⲉⲱⲱⲡⲉ ⲁⲣ[
]ⲉ ⲉⲧⲉⲧⲡⲙ̅ⲡ̅ⲧⲉⲓⲱⲧ᾽ ⲡⲁⲛⲧⲱⲥ [
ⲭ]ⲧⲛⲁⲓ̈ⲏⲧ᾽ ⲉⲧⲃⲉⲫⲱ[ⲃ

Verso ⲧⲁ]ⲁⲥ ⲙ̅ⲡⲁⲭⲟⲉⲓⲥ ⲡ̅ⲉⲓⲱⲧ᾽ ⲉⲧⲟⲩⲁⲁ (ornament) [ⲃ

1 Or]ⲉⲥⲏⲛⲧ; for ⲣⲱⲙⲉ. 3 For ⲡⲁⲣⲟⲓⲙⲓⲁ. 6 For ⲧⲥⲁⲓⲛⲧ.

496

ⲫ ⲁⲡⲁⲓⲁⲕ/ ⲑⲉⲱ[ⲭⲱⲣⲟⲥ]
ⲧⲁⲙⲟⲓ̈ ⲣⲁⲑⲉ ⲙ[ⲡⲟⲟⲩ ⲁⲭ-]
ⲭⲟⲟⲥ ⲭⲉⲡⲉⲣ[
ⲫⲁⲙⲓⲟⲥ ⲭⲓ̈ [
ⲏⲱⲕ ⲁⲛⲭ[
ⲣⲛⲟⲩⲱ[
ⲭⲓⲧⲥ [
ⲭⲟⲟ[
ⲛ̅.[

Verso
]ⲛⲉⲩ ⲭⲉⲉⲓ̈ⲛⲁ-
ⲧⲁ]ⲩⲟ ⲡⲯⲁⲭⲉ
]ⲁⲧⲉⲕⲙⲛ-
]ⲓ̈ⲱ̅ⲧ
ⲡⲁⲭⲟ]ⲉ̅ⲓⲥ ⲛ̅-
] ⲁⲡⲁ
?

3 ? ⲛⲉ- for ⲡⲉⲓ-, or [ⲛⲧ, [ⲧⲟⲃ, [ⲯⲱⲛ ? 5 [ⲛⲧ. 12 ⲛ], or ⲯ]; ⲙⲛ[ⲧⲉ]ⲓⲱⲧ.

498

ⲫ ⲉⲧⲃⲉⲧⲁⲣⲁ-
ⲡⲏ ⲉⲣⲟⲩⲛ ⲉⲡⲉⲛ-
ⲭⲟⲉⲓⲥ ⲓ̅ⲥ ⲡⲉⲭ̅ⲥ ⲧⲱⲕ
ⲡ̅ⲣⲛⲧ ⲣⲩⲡⲟⲙⲉⲓⲛⲉ
ⲡⲧⲉⲓ̈ⲕⲉⲣⲉⲓ̈ⲁⲟ-
ⲙⲁⲥ ⲉ̅ⲡⲟⲩⲣⲁⲯⲉ·
ⲯⲗⲏⲗ ⲉⲭⲱⲡ
ⲫ ⲟⲩⲭⲁⲓ̈ ⲫ

502 Fibres ↑→

]ⲁⲩⲭⲟⲟⲩ ⲭⲉⲙⲉⲛⲧⲉⲛ[
]ⲩ ⲭⲉⲙⲁⲣⲉⲥⲣⲱⲧⲛ̅ ⲉⲣⲟⲩ ⲁ[
]ⲉⲙⲁⲓ̈ⲣⲱⲧⲛ̅ ⲉⲣⲟⲩ ⲉⲡⲉⲣ ⲁⲥ[
]ⲁⲓ̈ⲥⲣⲁⲓ̈ ⲉ[

2 ? ⲭⲟⲟ]ⲩ. 3 ⲭ]ⲉ.

504 Fibres ↓→

ⲧ ⲡⲧⲉⲣⲉⲓⲟⲩ[
ⲡⲡⲁⲩⲗⲟⲥ ⲡⲣ[
ⲡⲣⲱ[
ⲥⲩⲩⲭⲱⲣⲉⲓ ⲁ[
ⲉⲙⲁⲧⲉ ⲉⲣ̄ ⲛ̣[

Verso

ⲁ]ⲡⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ
]ⲓ̣ⲱⲛⲓⲥⲧⲟⲥ ⲛ̄ⲛ̄ⲙⲣⲉ
+

1 ? ⲟⲩ[ⲱ. 3 ⲡⲣⲱ[ⲙⲉ ? interlined. 6 ⲥⲧ written with *stigma*.

507

ⲧ ⲁⲓ̈ⲥⲱ̣[ⲧⲙ]
ⲭ̣ⲉⲁⲕⲙ̄ⲕⲁⲣ ⲛⲣⲏⲧ ⲉⲙⲁ-
ⲧⲉ ⲉⲭ̄ⲙⲡⲣⲱⲓ̈ ⲛ̄ⲧⲁⲩⲙⲱ-
[ⲙⲉ] ⲙ̄ⲛⲓⲥⲱⲧ̄ⲙ̄ ⲅⲁⲣ ⲉⲓⲙⲏ-
[ⲧⲓ ⲡⲧ]ⲁⲛⲉⲥⲛⲏⲩ ⲉⲓ̄ ⲉⲃⲟⲗ

508

ⲙ̣ⲟⲣⲡ ⲙⲉⲡ ⲧⲁ[
ⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛ̄ⲧⲉ[
ⲁⲩⲱ ⲧⲙ̣ⲙⲉ ⲉⲡⲁⲥ[ⲟⲛ
ⲥⲟⲛ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ ⲉⲧ̣[
ⲛ̄ⲛⲙ̣ⲱ̣ ⲁⲓⲃ̈ⲱⲕ ⲛⲣ[
ⲣⲟⲩⲭⲟⲟⲩ ⲧⲁⲡⲟⲕⲣ[ⲓⲥⲓⲥ
ⲛⲉ ⲙ̣̄ . . ⲭ .[
ⲡⲣⲟ̣ⲥ . .[
ⲭⲟⲉ̣[

1 [ⲙⲡⲧⲉⲗⲁⲭ/. 2 [ⲧⲡ-.
6 ⲛⲧⲉ]ⲣⲟⲩ-, or ⲙⲁ].

510 Fibres ↓→

] ⲁⲓ̈ⲣ̄ ⲉⲛⲁⲓ̈ [
]ⲛⲉⲓ ⲛ̄ⲧⲉⲕⲙ̄ⲛ̣[ⲧ̄
]ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲉⲡⲉⲣⲙⲉ[ⲓ
] ⲉⲣⲟⲛ ⲁⲩⲡⲣⲁⲓⲧⲁ ⲛ̄[
]ⲭ̣ⲙ̣[

Verso

] ⲁⲡⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ
]ⲙⲥ + ⲙⲱϯ[ⲥⲙ]ⲥ̣ [

1 In different hand from rest.
2 ? ⲡⲣⲟⲥⲕⲩ]ⲛⲉⲓ.
7 ? ⲁⲛⲁⲭⲱⲣⲓⲧ].

512

ⲧ ⲙ̄ⲡⲓⲉⲓⲙⲉ ⲭⲉⲉⲕ-
ⲟⲩⲉⲱ ⲟⲩ·

513

ⲭⲉ ⲛ[ⲉⲗⲁ-]
ⲭⲓⲥⲧⲟⲥ [
ⲉⲧⲉⲕⲙ̄ⲛ̣[
ⲙⲁⲧⲉ ϯⲟⲩⲱ[
ⲣⲉⲕⲉⲓⲙⲉ ⲉⲛ[
ⲡⲡⲉϯⲥⲣⲁⲓ ⲙⲙⲟⲟⲩ̣[

]ⲟⲩ̣ ⲣⲉⲧⲡⲡⲁⲥⲣⲁⲓ ⲉⲧⲁ̣[
ⲉ]ⲧⲉⲛⲁⲓⲙⲉ ⲉⲧⲏⲉⲟⲩ
]ⲉ̣.ⲉ ⲁⲡⲉⲛⲥⲟⲛ
]ⲉⲥⲣⲏⲧ ⲟ̣

Verso illegible

1 [ⲣⲁⲑⲏ ⲙⲡⲁⲱⲁ]ⲭⲉ. 3 ? [ⲧⲥⲟⲛ. 4 ⲉ]ⲙⲁⲧⲉ. 4, 5 Perhaps [ⲱ ⲟⲛ(=ⲟⲩⲛ) ⲉⲧ].

514

ⲧ ⲧ̄ⲧⲥⲟⲟⲩⲛ ⲭⲉⲧⲉⲧ̄ⲛ̄-
ⲣⲗⲉⲡⲣⲗⲟⲛ ⲉⲧⲏⲛⲏⲧ̄ⲛ̄
ⲉⲓⲥ ⲣⲏⲧⲉ ⲁⲛⲕⲁ ⲡⲙⲁ ⲛ̄[ⲛ-]
ⲧ̄ⲛ̄

517 Fibres ↓→

] ⲉⲡⲕⲧⲣ/ ⲁⲥⲡⲁⲣ
]ⲁⲥⲧⲣⲉⲫⲉⲁⲗ ⲟⲩⲛ

518

ⲉⲧⲓ̣[
ⲉⲓ̈ⲱⲧ [
ⲡⲓⲫⲁⲛⲓⲟ[ⲥ
[. .]ⲧⲉⲓ̣[

519

Ⲫ ⲡⲗⲟⲩⲥⲟⲥ ⲛ̣[. . . . .]ϩⲟⲗ ⲛⲉⲛⲧⲁⲓ ⲉⲣⲟ̣[ⲩⲛ
ⲛⲉⲥⲁ̅ⲩ̅ⲏ̅ ⲛ̣[. . . . . ⲕⲁⲙ]ⲟⲩⲗ [
ⲩⲙⲟⲩⲛ ⲡ̅ⲣ̅ⲟ̣ⲗⲟⲕ/ [. . . . .]ⲁ̣ⲡⲕⲁⲙⲟⲩⲗ ⲟⲩⲣⲟⲗ[ⲟⲕ/
ⲟⲩⲣⲟⲗⲟⲕ/ ⲁⲓⲧⲁⲁⲩ ⲛ̣[. . . . .ⲣ]ⲙ̅ⲧⲁϩⲉⲡⲓⲛⲥⲉ ⲛ̅[
ⲟⲩⲣⲟⲗⲟⲕ/ ⲡ̅ⲟⲩⲣⲁⲡⲡⲥ ⲣⲙⲧⲕ̣[. . .]ⲉ ⲟⲩⲣⲟⲗ[ⲟⲕ/
ⲟⲩⲣⲟⲗⲟⲕ/ ⲡ̅ⲟⲩⲣⲁⲡⲡⲥ ⲣ̅ⲙ̅ⲑⲱⲡⲉ ⲩ̅ⲙ̅ⲧ [ⲛ
ⲡ̅ϩⲟⲧⲕⲣⲉ ⲙⲯⲁⲛ ⲣⲁⲥⲟⲩⲟ ⲕⲉⲩ̅ⲙ̅ⲧ ⲛ̣.[
ⲕⲁⲕⲉ ⲣⲁⲥⲟⲩⲟ ⲩ̅ⲙ̅ⲧ̅ ⲡⲓ̈ⲉⲣⲉⲙⲓⲁⲥ ⲥⲁⲡⲡⲉ[ⲣ
ⲗⲟⲕ/ ⲙ̅ⲁ̅ ⲡ̅ⲁⲡⲁⲡⲓⲁⲥ ⲙⲡⲩⲁⲧϩⲁⲛⲧⲉ ⲥ̣ⲛⲁ[ⲧ ⲡ̅
ⲡ̈ⲓⲁⲕⲱⲃ̅ ⲩⲉⲡⲉⲧⲱⲙ ⲩ̅ⲙ̅ⲧ̅ ..ⲗⲟⲕ/ ⲡ̅ϩ̅ⲓⲕⲧⲱ[ⲣ
ⲥⲟⲩⲟ· ⲩ̅ⲙ̅ⲧ̅ ⲣⲟⲗⲟⲕ/ ⲡ̅ⲙⲱⲛⲥⲛⲥ ⲡ̅ⲕⲁ[
ⲡ̅ⲑⲉⲟ̣ⲍⲱⲣⲟⲥ ⲣ̅ⲙ̅ⲡ̅ⲣ̅ⲟ̅ ⲣⲁⲁⲣⲩⲙ .. ⲧⲓⲟⲩ [ⲛ
ⲣⲁⲕ.ⲧⲉ ⲧ..ⲉ̣ ⲙⲁⲁϩ ⲡ̅ⲧ̅ⲟϩ ⲡ̅ⲥⲟⲩⲟ ⲁⲓ̈ⲭ̣[ⲧⲟⲩ
.ⲭⲓⲧⲟⲩ ⲙ̣ⲁ ⲡ̅ⲁⲍⲁⲣⲓⲁⲥ ⲣⲙⲧⲉⲙⲁⲙⲛⲛ

Verso 15 ⲛ]ⲡⲟⲩϩ ⲡ̅ⲧⲁⲓ̈ⲧⲁⲁ̣[ⲩ . . . . .] ⲡ̅ⲥⲱⲓ
ⲣⲟⲗⲟ]ⲕ/ ⲁⲓⲧⲁⲁ[ⲩ ⲡ̅ . . . .]ⲛ̣ⲥ ⲙⲡⲧⲉⲩⲥⲱⲡⲉ
]ⲡⲙⲁⲕⲁⲣⲓⲟⲥ
]ⲙ̣ⲡⲉⲧⲣⲟⲥ ⲟⲙⲁ̈ⲟⲥ ⲕⲉ-
ⲛⲁ]ⲡⲁ ⲯⲁⲛ ⲣⲁⲕⲓⲥⲉ ⲉⲧⲁⲩⲉⲣⲉ
ⲟ]ⲙⲁ̈ⲟⲥ ⲕⲉⲣⲟⲗⲟⲕ/ ⲁⲓⲧⲁⲁⲩ
]ⲣⲟⲗⲟⲕ/ ⲁ̣[ⲓⲧⲁⲁ]ⲩ ⲡ̅ⲟⲥⲉ

1 [ⲛⲉⲛⲧⲁⲓⲧⲁⲁⲩ ⲉ]; ⲕⲉⲛ=ⲭⲓⲛ-. 2 Inserted later. 3 Or]ⲙ. 5 Possibly ⲣⲙⲛ[, or ⲧⲙ[.
7 Before [a straight-tailed letter. 10 Read ⲩⲙⲧ (above) ⲣⲟⲗⲟⲕ/; ⲟⲩ is erased before ⲗ.
11 ⲣⲁ]ⲥⲟⲩⲟ. 12 ⲧⲟ erased before ⲧⲓⲟⲩ. 13 ? ⲕⲛⲧⲉ; or ? ⲭⲟ[ⲟⲩ. 14 Prob. ⲁⲓⲭ.
16 Or [ⲩ. 17 Inserted later. 21 Or]ⲩ.

520

Ⲫ Ⲫ ⲡⲣⲱⲙⲉ ⲧⲁⲙⲉ ⲥⲛⲁⲩ ⲡ̅ⲣⲟⲗⲟⲕⲟⲧⲥⲉ
ⲛ̅ⲧⲉⲧⲛⲁⲓⲧⲟⲩ ⲧⲉⲧⲛ̅ⲁⲓⲩ ⲛ̅ⲧⲁⲡⲉⲥⲧⲏⲥ
ⲛ̅ⲧⲟⲟⲩ ⲛ̅ⲧⲛⲟⲩⲣⲉ ⲥⲛⲁⲩ ⲧⲣⲉⲙⲏⲥⲉ
ⲡⲟⲩⲁ ⲙⲁ ⲡⲁⲩⲥⲓⲣⲉ ⲡⲟⲩⲁ ⲙⲁ ⲯⲁⲧⲉ
(ⲧⲱⲙⲉ ⲡⲣⲱⲙⲉ) ⲧⲁⲙⲉ (ⲕⲁⲓ ⲉⲛⲛ-
ⲡⲉ ⲕⲁⲓ ⲣⲟⲙ̅ⲡ̅ⲧ̅) ⲭⲟⲟⲩⲧ̅ⲱ̅ⲉ + ⲣⲣⲁⲭⲏⲗ
(ⲣⲉⲡⲉⲏⲛⲛⲉ)// .. ⲭⲉⲭⲁⲗⲁⲛ + ⲧⲥⲱ-
ⲡⲉ ⲡⲉⲣⲁⲣⲁⲙ ⲡⲧⲏⲗ ⲟⲩⲧⲣⲏ-
ⲙⲏⲥⲉ ⲡⲁⲣⲁ ⲩⲙⲧⲉ ⲟⲩⲃⲁⲥ
ⲕⲉⲣⲁⲧⲥⲉ ⲛ̅ⲣⲟⲙ̅ⲡ̅ⲧ̅// ⲟⲙⲟⲓⲟⲥ
ⲧⲁⲥ ⲟⲡⲉⲁⲙ ⲥⲛⲟⲟⲩⲥ ⲱⲉ

2 For ⲧⲟⲩ. 3 For ? ⲙⲡⲧⲟⲟⲩ. 4 For ⲙⲁ ⲛ- (*bis*).
5, 6, 7 Words in brackets are scored out.
6 ⲱⲉ perhaps erased.
7 ⲭⲉⲭⲁⲗⲁⲛ perhaps scored out; before it ⲉⲓ(?) erased; for ⲉ possibly ⲧ.
8 Read ⲁⲃⲣⲁⲣⲁⲙ.

521

ⲁⲡⲁ ⲣⲉⲗⲓⲁⲥ
ⲯⲓⲥ ⲛ̅ⲱⲉ
ⲁⲡⲁ ⲁⲃⲣⲁⲁⲙ
ⲧⲟⲩ ⲛ̅ⲱⲉ
ⲁⲡⲁ ⲡⲉⲧⲣⲟⲥ ⲕ[ⲉ-]
ⲣⲁⲧⲉⲁ ⲓⲥⲁⲕ ⲧ-
ⲟⲩ ⲛ̅ⲱⲉ ⲣⲉⲗⲓⲁⲥ
ⲧⲟⲩ ⲛ̅ⲱⲉ· ⲡⲥⲟⲛ
ⲁⲡⲁⲛⲓⲁ ⲧ ⲛ̅ⲱⲉ· ⲡⲥⲟⲛ
ⲭⲁⲧⲉⲓⲁ ⲧⲟⲩ ⲛ̅ⲱⲉ ⲡⲥⲟ̅
ⲓ̈ⲱⲥⲏⲫ ⲙⲛ̅ⲧ̅ⲧⲁⲥⲉ ⲛⲱⲉ
ⲡⲥⲟⲛ ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲥ
[ⲟ]ⲩⲕⲉⲣⲁⲧⲉ· ⲡⲥⲟⲛ
[. . . .] ⲧⲟⲩ ⲛ̅[ⲱⲉ

5 ? for ⲟⲩⲕⲉⲣⲁⲧⲉⲁ (*cf.* 13).
9 For ⲧⲟⲩ. 10 *I.e.* con.
11 ⲧⲁⲥⲉ altered from ⲩⲙⲛⲛ.

522

]. ϩ a ana ewϩannhc mmwnϩ ϩ a
]ϩe prmnapn· ϩ a
nat]λωλe ovtrimnsion ..pϩe...
] nawskwpoc ϩikalϧa ovnawe
wom]nt nceiw nϩvooc mmϩme nwe
] space
]nawnϩe
] nϩvooc
]q qtoo[ϥ

2 n (1°) perhaps erased.

524 *Verso*

+ a.xi womte n.
? e nne ?
.eotpe caw....
n anova ai naq m-
ntaqte nwoϥ
anpw exi naq
ke†oϥ nwn taq-
xitoϥ ma npai-
iakopoc tewp-
ve

1 ? ai, or an. 3 ? ϑeotpe; ? cawq nw-.
5 Read wn. 6 For enenaϥ; read ? eai.

525

ϯ etϧepxwome:
nwopn ncon avnnoov wqete
mnovkamoλ mnnaay ntaïϧwk
ernc aïn mnstnoovc npet mnnasn
5 ϑeϥλωpoc avnnnoovce taïovtaqte mn-
..naqe mnakλa etϧefolokotinoc
ntaïove npet marϩo.... mnnason
[.]..a.....tnnoovo.ϥ taïovtaqte
]akλa ntaïoϥ wath...taïoϥ
]e waτncnay mm.....e..

2 For ? con; tnnoov. 4 Read mntc-.
5 we cannot be read for ce. 6 ovnawe.
7 For taiovove. 10 ? [taqt].

528

ϯ wmovn n-
we aï†oϥ na-
nanias ϩaïwcnϥ
eic kovxovwt nwe
5 eixitoϥ

5 Not ai-; possibly 1 or 2 lost before it.

529

+ new nïcaak
coov nwe
wmovn nwe

530

cnay new
mncnte
nλitpa

531

]	a[
]	acϧ[ı
.]	ϑw[
]o	ϩaϧnn[e
5 |]	omoioc on [ac]ϧ kovcoov neiaoc
omoı|oc	nnevkwλn aroï + omoioc on
on ako|ϫ-	+ aï nhc mete ncalw nkake
cime	acovamoϥ ncnay nneϧot
kalw	[o]|vaceime ovae ϩovn panï ncekw
10 ϩenkake	k|ovae ϩennoeï omoioc on aïxi
mnϩencovo	kov|xo ncovo· axwï nac acϩotn
eroï askwλ-	eroq a|cϧï kovm[e]nt ncovo astiq ϩa-
nov acϧï tovnn-	ϧnne |acovamq avcime kelw ϩenepn
we mncanaï	[ero]ı acϧı tovae npetov asti cnay
15 acwaï aϩotn	[n]ϩoovt ϩaϧnne ϩo[m]oioc on acwaï ma n-
	o]vcïme acxi qtoe n[
	]canaï aic ovpw[
	]k eroï evtaϧe [
	a]cϧı tovnnwe [

5 Or [av]. 5—15 The upright lines indicate the juncture of the 2 fragts. (*v.* Translation).
7 Cross here by error. 9 For ovae eϩotn ena-; ? for askw. 10 For ϩin-. 11 For ϩo.
13 For ϭalw (*cf.* 9). 17 mn]; ? [me.

532

† πλογος πι-
сото апресв̄ вік-
тωр паї отпнс̣ трм̄/ ра-
ϭερн аї паq ҷтоот псоеіш
аq паї хоттотне мм/ аіва-
кот апλакωп от имπгркос
аq паї котро шмотне ракоттрі-
м/ таітаq паї оп ϭерн аї паq ке-
шмотп аї паq ота ρωq аіваκот ет-
тнве еттик апоеік псєтнрос
апарам тпноот кехоттшмип
мм/ паї ретпкωс ра†от псоеіш
ρиπаапе аі† отмπт пкωс п-
ρнтот хеаqшн аүпохот ап-
терме мππкетωпот ап ке-
†е м/ пас ммат пентаіхо-
от евоλ отм/ тас ранрп
сите ра̣λкам отм/
ратсите м/ парш̄і-
п так.. паї сотеі
соорот.а птиq
кем... аї паq
ке ? ?
аі ? пат т
м ? паї
м ? хоот
? сите
отκас маθіа-
с ратісе

Verso, in other direction.

отм/ п-
тапаст-
а ратісе
сите мпка-
λи ранотре
отм/ пкотλ-
ωхе ратісе

At other end, in original direction, same hand but larger.

]іаухоот ке-
мптсарβе
м/ паї ретпкω-
с̣ рпсотхоотш̄-
омте пемш̄ір
аї паq сите пкωс̣
рнтот хеаqшн ап-
рнт

---

2 For ππρесв̄. 3 Not пиш̄. 6 For мππгркос. 8 паї, ? read паq; ? оп пϭерн.
9 Or отп. 14 Or аіпохот. 15 ап?=оп; ? пе-. 18 ? Read ϭλ. 20 For п пта-.
28 For ммаθіас. 37 Prob. + аq. 39, 40 ωс altered.

533

+ прολок/ таітоотq
ρепхоі шмотп партоβ
аітωк отτрім/ прнтq ап-
ро ранτрім/ таіхітq ра-
тротте птоотq псєтнрос
прам рητаq мпсапшολq
папар ραеп/ па. аіβωк ҷто-
ос̣ партоβ аттнβє прнтq
аі† сите м/ ммωтснс прн-
тот ранеqβппе аі† сите
м/ ратнβт паβнш̄ аі† от-
м/ кас ракλω потрапнс

Verso + ткаλи λ̄ѕ н(еп/
іа аq пас сащq п-
шн: λ̄ѕ їа еп/ їн
аq пас кемптп пшн
λ̄ѕ оп їа

in other direction ζаха-
ріа λ̄ѕ и
тотλіт-
та λ̄ѕ и
еп/ їθ сото
м/ ѕ λ̄ѕ оп ζ

---

6 eq-, or nqtaq. 7 ? naq. 9 For мм/; so too in 11. 13 Below this another text washed out.

534

]тнноот кωстан-
тнне мнїакωѣ ρнме-
сотрн аї пат мптсноот-
с псоеιщ аτп мптасе
мм/ птнк мемпq-
тотщн пкωр аτ† кот-
σιх потρнке аτρ †-

от псоеιщ аιотωр-
ρ чтое м/ пат п-
ρнтот

аτ† пкеιсащ-
ч псоеιщ птε-
щωте

1 ?[аї]. 5 Or ма; мпq altered. Prob. all =мпq-. 7 р altered from (?) †. 9 Read мм/.

535

† ак пиq хотωтачте п̄-
керате м̄пщε п̄σωр
п̄їсак

537

[..п]щом-
п[..]ѣнр таπ-
тот аβоλ ρнаλ-
кн екотарρ епа-
рмратп аτотωм
мптщнм паї прнтот
мперοот тммат хеат-
кωпт еππρѣос аππ-
ресѣ/ мππεщнре
мππат тατеї отωм ке-
мнт паї аї паq кемптн
паї пмωτснс акехοττ-
сарѣе паї щаβоλ арοот пе-
тατοτамчπε аιѣеκї мππат
таιqї прѣοос пмат
аιп пкеѣір аβоλ
ρисοτмптач-
те мп[ар-]
мратп
+

2 [т п] if space allowed. 3 ρ altered. 6 For щмнп. 8 For σοπτ. 12 Read ?аq ке-. 14 Or пѣеκї, or аικиq. All uncertain.

538

+ ске-
пιп
комос сї/ а
песните сї/ в/
псахω екωт сї/ а
аλнz рекеї сї/ 5/
тасаке сї/ а
тасаке ρітπρωме сї/ в/
+ камοτλ петр
† рмпран пιωт м̄п-
πεπщнре м̄ππатма
етοтааѣ мптетрι-
аас етοтааѣ +++
апок самοτнλ
[п]щнре
4 or 5 ll. of scribbling

539

? те п̄еιопе . .
аср̄ таѣ.спοοτс п̄zестнс м̄пот.
ѣекн ριωωс : ρомеιос пλοτос
п̄пер м̄фнпарнс : тщорп̄ п̄еιο-
пе : рме сащqе п̄zестнс м̄ппесѣн-
ке : тмерс̄нте п̄еιопе таї-
от п̄zестнс м̄ппесѣн-
кн: ?

Verso † .пετλос . . . пе щετ
п̄ ? ? м̄пт
м ?

1 ?тмерсп]те; ?nothing after пе.
2 ?таιот; end, хι, or †.
4 For пιпер.

540

+
ⲁⲃⲣⲁ-
ϩⲁⲙ ⲡⲁ-
ⲡⲁⲥ ϫⲟⲩ-
ⲧⲟⲩⲛⲉ ⲛⲁⲓ ⲛ-
ⲟⲉⲓⲕ ⲱⲙⲛ̀ ⲡⲉⲧ-
ⲣⲟⲛⲉ ⲯⲓⲥ ⲛⲁⲓ ⲡⲟⲉⲓ-
ⲕ ⲟⲩ ⲙⲁⲣⲕⲟⲥ ⲙⲡ-
ⲡⲁⲩⲗⲟⲥ ⲙⲡⲧⲛ̀ ⲛⲁⲓ ⲛ-
ⲕⲁⲕ ⲱⲱⲧ ⲉⲧⲛⲟϥⲣⲉ
ⲡⲟⲩⲕⲟⲩⲓ ⲕⲉⲙⲛⲧⲛ̀ ⲛⲁⲓ ⲟⲛ
ⲁⲓⲃ̀ⲱ..ⲃⲟⲗ̀ ⲁⲩ ⲛⲁⲓ ⲛⲉⲥⲟ-
ⲟⲩ ⲛ....ⲙⲁⲉ ⲯⲓⲥ ⲛⲁⲓ
ⲡⲟⲉⲓⲕ

7 ⲟⲩ for ⲱ. 9 For ⲕⲁⲕⲉ; not ⲟⲩⲛⲟϥⲣⲉ.

541

ⲗⲓ]ⲕⲛⲉ ⲱⲙ[
ⲣⲧⲟ]ⲧ̀ ⲡⲥⲟⲧⲟ ⲛ̀ⲕⲁⲕⲉ ⲁⲧⲛⲉϫⲓⲧⲟ
]ⲁ̀ⲣⲣⲉ ⲣⲓⲧⲣⲟⲙⲡⲉ ⲛⲁⲩⲁⲙⲉ
]ⲣⲛ̀ ⲉⲁⲧⲛⲉϫⲓⲧⲟⲩ ⲡⲁⲣⲁ ⲟⲩϫⲱ
op]ⲁⲯ ⲁⲧⲉⲧ̀ⲛ̀ⲕⲓⲧⲟⲩ
]ϫⲓⲧⲛ̀ ⲙⲁ ⲛ̀-
]ⲱⲉ ⲛ̀-
] ?

1 [ⲛⲧ, or [ⲧⲉ. 2 ϫⲓⲧⲟⲩ.
3 Different hand at ⲣⲓ-.

543

ⲓ̀ⲥ ⲭ̀ⲥ
ⲉⲧⲃⲉⲡⲗⲟⲩⲥⲟⲥ
ⲛ̀ⲛ̀ⲥⲕⲉⲩ ⲛ̀ϩⲟⲟⲥ
ⲉϩⲙ̀ⲉ ⲥⲛⲁⲩ ⲛ̀ⲡ-
ⲕⲙⲛ̀ ⲥⲛⲧⲉ ⲛ̀ⲕⲙⲛⲉ
ⲥⲛⲧⲉ ⲛ̀ⲃⲏⲏ ⲱⲙ ⲛ̀-
ⲣⲏⲙ ⲉⲧⲁⲟⲩ ⲛ̀ⲕⲉⲧⲱⲛ
ⲁⲁⲓ̈ ⲛ̀ⲁⲣⲟⲩ [ⲟ]ⲩⲣⲱⲧⲁⲉ
ⲥⲟⲟⲩ ⲙⲙⲁϩⲉ ⲛ̀ⲧⲁⲣ-
ⲙⲟⲥ ⲣⲟⲙ ⲙⲡⲓⲛⲍⲉ
ⲟⲩⲕⲁⲙⲏⲗ ⲣⲟⲙ ⲛ̀ϩⲁⲡ
ⲙⲡⲧⲥⲛⲟⲥ ϩⲉⲥ ⲛ̀.
ⲟⲩⲕⲁⲙⲏⲗ ⲛ̀ⲕⲟⲩ
ⲱⲙ ⲛ̀ⲕⲁⲗⲗⲓⲁ
ⲥⲛⲧⲉ ⲛ̀ⲟⲩⲟ
..ⲛⲟⲩ...
? ?

3 Read ? ϩⲟⲟⲩⲥⲟⲩ. 4, 5 For ⲁⲩⲧⲉⲓ(ⲟ)ⲛ. 5 end, or ⲕⲙⲛⲉ. Impossible here to distinguish ⲛ from ⲙ. 8 ? for ⲧⲉ. 10, 11 ? for ⲱⲙ=ⲱⲙⲛⲧ (*cf.* 6, 14). 12 For ⲥⲛⲟⲟⲩⲥ ⲛϩⲛⲥ. 13 Or ⲕⲱⲱ. 14 ⲛ above. 16 Or ⲛⲟⲩ.

544

+ ⲛⲥⲕⲛⲧⲉ ⲛⲧⲁⲁⲡ-
[ⲗⲱ] ⲛⲧⲟⲩ .....
? ? ⲧⲡⲁ-
? ? ⲥⲙⲛ
ⲡⲉ ? ⲛⲟ ⲁⲁⲡ-
ⲗⲱ ⲉⲓ ⲟⲧⲛⲱⲡⲟⲩ ⲁⲡ-
ⲟⲱⲉⲩ ϩⲉ.....ⲙⲛ-
ⲛⲁ ⲁⲣϩⲟⲟⲩⲧ ⲛⲥⲱϥ
ⲁϥⲉⲓ ⲟⲛ ⲁⲡⲗⲱ ⲁϥϥⲓ
ⲡⲕⲉⲣⲁⲡⲧⲉⲥ ⲡⲉ-
ϩⲁϥ ϩⲉⲕⲁⲑⲁⲣ-
ⲱⲙ ⲁⲣⲧⲛⲟⲩⲧ
ⲛⲥⲱϥ ϩⲉⲉⲥ
ⲛⲁⲃⲁⲯⲓⲥ
+

Verso

+ ⲁⲙⲱⲧⲥⲛⲥ ⲉⲓ ⲙ̀ⲡ-
ⲟⲧⲣⲙⲡⲉⲱⲉⲛⲁⲓ
ⲁϥϥⲓ ⲡⲕⲟⲩⲁ ⲱⲁϥ-
ⲧⲁϥ ⲛⲁϥ ⲉϥϫⲱ ⲙ-
ⲙⲟⲥ ⲛⲁⲓ ϫⲉⲡⲁⲉⲓ-
ⲱⲧ ⲁⲱⲧⲡⲛⲟⲟⲩⲧ
ϫⲉⲧⲁϥ ⲛⲁϥ ⲉⲥ
ⲧⲕⲟⲧⲥⲛⲧⲉ ⲡⲗⲟ-
ⲧⲡⲁⲥ ⲙⲙⲁⲧ

6 Or ⲟⲧⲛ; end ? ⲛⲁⲡ. 7 ? ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉⲙⲛ-, or ⲉϥϫⲟⲟⲥ ϫⲉⲙⲛ-. 8 Prob. ⲛⲁ.

545

ⲧ ⲁⲛⲟⲕ ϩⲛⲟ ⲡⲡⲣⲉϥ ⲛ̄ⲧⲉⲕ[. . . .]
ⲕ ⲁ̣ⲧⲱ ⲟⲛ ⲉⲧⲃⲉⲧⲉⲕⲕⲗⲏⲣⲟ-
ⲛⲟⲙⲓⲁ ⲛ̄ⲛⲁⲉⲓⲟⲧⲉ ⲉⲧⲛ̄ⲧⲟⲟⲧϥ
ⲛ̄ⲩ̈ⲥⲁⲕ ⲉⲕⲉϫⲓⲧⲟⲩ ⲛ̄ⲥⲧⲁⲁⲩ ⲙ̄ⲡⲣⲟ-
ⲫⲟⲣⲁ ϩⲁⲣⲟϥ ⲟⲩϣⲱⲡ ⲛ̄ⲣⲁⲧ
ⲛⲥⲛⲁⲩ ⲛ̄ⲣⲟⲗⲟⲕ · ⲗⲟⲓⲥ̅ ⲛⲁ-
ⲛⲁⲥⲕⲏ ⲕⲉⲯⲓⲥ ⲛ̄ⲗⲓⲕⲛⲉ ⲛ̄ⲣⲟⲙⲡ
ⲥⲛⲧⲉ ⲛⲣⲟⲓⲧⲉ ⲛ̄ϩⲁⲛⲕⲉ ⲛ̄ⲥⲓⲙⲉ
ⲟⲩⲕⲉⲣⲱⲛ ⲡⲟⲩⲣⲟⲗⲟⲕ/ ⲟⲩ-
ⲕⲟⲩⲛϫⲟⲩ ⲡⲟⲩⲧⲉⲣⲙⲏⲥⲓⲟ[ⲛ]
ⲙ̣ⲏⲛ̄ ⲛⲥⲟ . . ⲛ̄ⲥⲁⲓ[
ⲛ̄ⲕⲁⲕⲉ · ⲟⲩⲡⲣⲏⲩ [ⲡⲟⲩⲧⲉⲣ-]
ⲙ̣ⲏⲥⲓⲟⲛ ⲙⲛⲧⲉ [ⲛ̣]ⲕ̣ⲁⲣⲧⲉ
ⲯⲓⲥ ⲛ̄ⲟⲩⲁⲓ̈ⲣ̅ ⲟⲩⲗⲱⲥⲓ̈ⲥ̅
ⲛ̄ⲗⲁⲁⲩ ⲛⲟⲩⲡⲛⲓϣⲉ ⲛ-
ⲣⲟⲗⲟⲕ/ +

1 For ⲡⲣⲉϥ; after [? nothing. 2 ? nothing before ⲁⲧⲱ. 4 For ⲡⲣⲟⲥ-. 7 ϩⲟⲙ[ⲧ]. 8 For ⲥⲣⲓⲙⲉ. 13 Prob. [ⲛ].

546

ⲧ ϩⲁⲡⲙⲁ ⲛⲡⲁⲥⲕⲏⲩⲉ ⲉ̣[. . .]ⲓⲧⲥ ⲛⲛⲁⲣⲱ[ⲙ]ⲉ ⲉⲧⲉⲛⲁⲓⲛⲉ
ⲟⲩⲁϣ ⲛ̣ⲣⲟⲙⲛⲧ ⲟⲩⲗⲁⲕ[ⲛ]ⲧ ⲟⲩϫⲛⲣⲉ ⲥⲛⲧⲉ ⲛⲣⲁⲙⲛⲓ
ⲟⲩⲧⲱⲣⲉ ⲟⲩⲗⲱⲧⲓϩ̣ ⲗⲁⲩ ⲛⲣⲏⲣⲉ ⲟⲩⲁⲕⲟⲗⲧⲉ
ϣⲟⲙⲛⲧ ⲛⲕⲗⲏⲗ ⲛⲣⲁⲧ ⲉⲧⲙⲁⲛ[. .]ⲁⲛⲓⲟⲥ
ⲥⲛⲁⲩ ϩⲁⲥⲣⲁⲧ ⲛ̣ⲟⲩⲁ ⲉⲫⲕ .[
ⲛ̄ⲣⲁⲧ ⲥⲛⲁⲩ ⲙⲙⲟⲩⲥ ⲛⲣ̣[
ⲟⲩⲣⲟⲓⲧⲉ ⲛⲥⲣⲓⲙⲉ ⲉⲥⲛ̣[
ϩⲁⲟⲩⲣⲧⲟϩ ⲛⲥⲟⲩⲟ ⲟⲩ[
ϫⲁⲣⲧⲏⲥ ⲟⲩⲙⲁϫ̣[ⲉ

3 For ϣⲏⲣⲉ. 4 Or]ⲱ. 5 ? ⲕⲱ[.

547

ⲥⲁⲧⲁ ⲡⲁⲓⲟⲥⲕⲟⲣⲟⲥ
ⲧ ⲉⲓⲡⲉ ⲡⲣⲁⲙ : ⲁ̄/
ⲙⲁϫⲉ ⲡⲣⲁⲙ : ⲁ̄
ϩⲣⲉϥ : ⲁ̄ ⲥⲁϩ̄ϥ ⲱ̄ : ⲁ̄
ϣⲁⲗⲁⲛⲟⲥ ⲛⲉⲓⲱ̄ : ⲁ̄
ⲕⲁⲣⲧⲉ : ⲁ̄ : ⲗⲓⲧⲣⲁ ⲙ̄ⲫⲏⲕ
ⲉⲩⲣⲟⲥⲉ : ⲃ̄ : ⲟⲩⲃⲓⲣⲉ ⲛ̄ϫⲓ ⲡⲣⲟⲥϕ.
ⲙ̄ⲡⲣⲉⲥⲗⲉⲛⲧⲓⲟⲛ : ⲟⲩⲡⲛⲓϣⲉ ⲛ̄
ⲕⲉⲣⲁⲧⲉ ⲡⲣⲟⲙⲛ̄ⲧ :

7 προσφορα.

548

A

ⲧⲉⲩⲡ]ⲱⲥⲓⲥ ⲛ̄ⲡⲓⲥⲕⲉⲩⲟ̄ⲥ̄ [
]. ⲃⲓⲧⲟⲩ ⲛ̄ϩⲁⲓⲧⲉ [
ⲥ̄ⲙ̄ⲧⲉ ⲛ̣ⲣⲟⲓⲧⲉ [
ⲫⲧⲱⲟⲩ ⲛ̄ⲛ̄ⲉ̣[
ⲙⲛⲧⲉ ⲛ̄[
ⲫⲧⲟⲟⲩ [

B

]ϣ̄ⲙ̄[
ⲟⲩⲗⲟⲧⲓϫ̣ .[
ⲥ̄ⲙ̄ⲧⲉ ⲛ̄ⲣⲟⲓ[ⲧⲉ]
ⲥ̄ⲙ̄ⲧⲉ ⲛ̄ⲥⲙⲁⲱⲙ
ⲥ̄ⲙ̄ⲧⲉ ⲛ̄ⲕⲟⲩⲛϩⲟⲩ
ⲟⲩⲥⲉⲣⲁⲛⲧⲟⲥ
ⲟⲩⲑⲙⲓⲁⲧⲏⲣⲓⲟⲛ
ⲟⲩⲙⲁϫⲉ
ⲟⲩⲛⲁⲛⲁⲣⲓ ϩⲁϫⲁⲣⲧⲏⲥ
ϩⲉⲛϩⲉⲛⲏ ⲛ̄ⲛ̄ⲉⲕⲉ
ⲟⲩⲕⲁⲙⲏⲗⲉ ⲛ̄ⲛ̄ⲛⲛⲉ
ⲥ̄ⲙ̄ⲧⲉ ⲛ̄ⲥⲓⲡⲗⲏ ⲙⲙⲏⲣ̄ⲡ̄

traces of a second column here

3 For ϫⲓⲟⲩⲉ; prob. nothing after it. 8 ⲛ[.

549

ⲧ ⲡⲗⲟⲩⲟⲥ ⲛ̄ⲛ̄ⲥⲕⲏⲩⲉ ⲛ̣ⲣⲟⲙⲧ
ϩⲓⲛ̣ⲁⲣⲱⲧ ⲕⲁϫⲟⲩⲉ : ⲏ̣
ⲕⲟⲩⲕⲟⲩⲙⲁⲩ ⲩ ⲉⲙⲣⲱϩⲉ ⲃ̄
ⲟⲩⲛⲟⲩ ⲛ̄ⲧⲁ ⲛ̣ⲣⲟⲙⲧ̄ : ⲁ
ⲕⲁⲗⲁϩ̄ⲧ̄ ⲛ̣ⲣⲟⲙⲧ̄ : ⲁ
ⲡⲉⲛⲧⲟⲗⲟⲛⲗⲏⲧⲏⲥ : ⲁ
ⲕⲁⲕⲕⲁⲃⲏⲧⲉ : ⲁ
ⲧⲁⲡⲏⲥ : ⲏ̣ ⲟⲩⲕⲁⲗ[ⲁ]ϩ̄ⲧ̄
ⲟⲩⲧⲉϩⲙⲉ ⲉⲩⲥⲁⲗ̄ⲕ̄ ⲉⲩ-
ⲧⲟⲃⲉ
ⲕⲗⲟ[ⲥ]ⲱⲕⲟⲙⲱⲛ : ⲁ̣
ⲙⲉϩ
ⲟⲩⲙⲁⲉⲣⲓ ⲉ . ⲧⲟⲃⲉ [
ⲟⲩⲕⲁⲯⲁ ⲉⲥⲛ̣[
ⲉ . ⲥ̄ⲛⲁⲩ ⲛⲉ-
[. .]ⲧⲁ . ⲉ

7 Or ⲃⲓⲛⲉ, or ⲃⲓⲥⲉ. 12 ? ⲃ for ⲩ; prob. ⲉ[ϥ], or ⲉ[ⲥ].

550 Fibres → ↑

καλλιον ϵ̣[
κοτκοτμ̣ι̣.[
οτλαϭοτ ν[
οτ̄ρωρϵ [
οτλαϭοτ π̄ϵ̣[
[ο]τκλομ [
]π̄[

551

c cητε ⲛ̄ϩϵcϵ ⲁⲡⲁ ï-
caak ⲙ̄ⲡⲁⲡⲁρϵⲁϹ cητε
ⲛ̄ϩϵcϵ ⲱⲛⲙ ⲭⲧⲟ ⲛ̄ⲛⲟϩ

1 An erased line precedes this.
3 From ⲭⲧⲟ in another hand.

554

]ⲙϩⲗⲟ̣ⲥ
ⲡⲁⲡοστο[λοc ⲛ̄χⲁ]ρτηc
ⲡⲁⲡοστολοc ⲉⲧϩⲏⲗ
τκηⲛιcιc ⲛ̄χαρτηc
[ⲛ]ⲉⲡροφητηc ⲱⲛⲙ
[τκη]ⲛιcιc ⲙⲙⲛϩⲣⲁⲛοⲛ
[. cⲛ]ⲁⲩ ⲛ̄ⲭⲱⲙ[ϵ] ⲛ̄ⲁⲡⲁ cⲉⲩⲉροc
[. . .]τιc .[.] ⲛ̄ϩⲣρϵ
]
[. . . . .] ⲛ̄ⲁⲡⲁ ⲉⲩⲁⲩριοc

[. . . . ⲭⲱⲙ]ϵ ⲛ̄τοκμα-
[τικοⲛ ⲛ̄ⲁ]ⲡⲁ ϩⲁcιλⲓ̈[οc]
[. . . . . ⲁ]ⲡοστολ[οc
[.]ⲏⲍⲧⲁcιc ⲛχⲁρ[
ⲁⲡⲁ ⲡⲉⲧροc ⲡⲓϩⲉρ[οc]
ⲡⲉϩⲣιχⲙⲁⲗοτοc
cⲛⲁⲩ ⲛ̄ⲥⲟⲓ̈ ⲛ̄ⲭⲱⲙ[ϵ]
ⲛⲉⲡⲣⲁⲍⲓc
ϩⲉⲛⲕⲏⲧϩ̣[

7 Prob. only [cⲛ]. 8 After c a straight, not rounded, letter. 14 Or ⲙⲁρ (not like ⲭ elsewhere). 19 ⲛ above.

560

ιοⲩταλιο̣.[| [
λοϥⲙⲓος | ο̣ⲩ[
ⲉⲩⲥτόλιοc | c[
cερκιανοc | ?[
ⲉρⲧⲑριοc
ⲉⲡⲉⲭω̣[
ⲍικ.[
ο̣ⲩ̣[

1 Prob. for οⲩιταλιοc, or -λιc.
2 Altered. 6 Not ⲁ[.

561

τμω ⲛ̄ϯ-
τρⲉⲛⲉ ϩⲉcⲡⲏτ
ⲁρωⲛ ϩⲉⲗⲏ
cⲁⲛⲉϩϩⲓω ——
ⲁⲡⲁτολιοc ⲛ̄ⲑⲁϩⲁⲩ
ⲡκⲁⲙοⲩⲗ ⲛ̄ⲡⲁⲓ̯ ⲉⲡι-
ϥⲁⲛιοc ωⲱ ϩⲓ̄ϥ̄ ⲉϥⲣⲁⲓ̈

1 For ⲙⲁⲁⲩ. 2 Or τρⲉⲉιⲉ. 3 For ϩⲗⲗⲉ.
6 Or ⲛⲁⲓ̄ (ⲛⲁⲉⲓⲱⲧ). 7 ? For οⲩⲱⲱ.

564

+ ⲱⲙοⲩⲛ ⲛⲉ-
τοϥ ⲉⲡϩολο-
κ/ ⲛⲧⲟοⲩ ⲛ-
ⲱⲟρⲧ ⲉⲡⲉⲧοϥ
ⲉ̣ⲥⲁοⲩ ⲛⲙⲁρⲉ ⲉⲡ-
ⲱⲟρⲧ οⲩⲙⲁρⲉ ⲛ-
ⲡⲱⲁκ ⲧⲁⲥⲧⲉϥⲁ-
ⲛοc ⲭοοⲩ ⲛⲁⲓ ⲭⲉⲡ-
ⲧοοⲩ οⲩϩολοκ/ ⲛⲁⲓ
ϩ ⲛϥⲉ ⲉⲧⲙⲙⲁⲩ

567

ⲡλο]γοc ⲛ̄ⲡⲁⲡⲁ ï̈ωϥⲁⲛⲛηc
]ϩ̄ ⲭοⲩⲧⲥⲛοοⲩⲥ ⲙⲛ̄ϥ̄-
τ]ⲓⲛ ⲛ̄ϭω[ρ] ⲛ̄τοⲧ̄ϥ̄
].τε ⲁ̣ⲛ[
]ⲛτⲁ[
]ⲛ̄ⲥω̣[

571 Fibres → ↑

].ⲁ ⲥⲉⲓ.[
]ϩⲓⲁ ⲱⲕⲁρ̣[
ⲗ]ⲉⲛίc ⲱⲓⲭⲉ ⲛ̄ⲧϩ̣[ⲧ
]ⲗόⲛ̣τιc . . ⲁⲱⲥ̣[

VII. MISCELLANEOUS

573

анок фоівам-
мωп пеппота· -
мρіс и ещω па
каθартоп па-
ппахп ζωβе
п̄отамахос +

Verso

п̄отамρіс·
п̄апβал пот-
ρар пщире
λестнс ммал-
акос +

2 Prob. no stop. 3 ? п for и. 9 Read щире п-. 10 For λнстнс.

574

[е]тβеота ещщωпе
епеqса прот̄п̄ еqпа-
пех споq ерраї
ѳмо откотї ппеρ п̄сім
п̄п̄пех откотї пøім
ероq еαqхі кωрт
п̄п̄отωσ̄п̄ отсоотρ-
ре мпапаї епп-
ер п̄тωс̄ пе-
тщωпе епеq-

Verso

мαрт
пщомпт
п̄соп епе-
ροοт qпа-
мтоп

2 п corrected from и; па ? erased. 4 п (1°) above. 9 For п̄тωρс.
11—15 written upon the black pitch coating.

575

+ етβе-
пρнпар ет-
щωпе нтепеq-
βол хиq ерепрω-
ме кωλ̄ρ̄ хее-
пеqωβ̄щ̄ хі щом-
те пкароіа и
†е п̄п̄пахот
епакратωп
мпщомте п̄-
βλ̄ѵ̄ле мпип-
ер и †е п̄п̄-
коxот п̄п̄та-
ат ετρβοс
п̄п̄пахс е-
роq +

GREEK TEXTS

I. BIBLICAL

579

[ευλογησω τον κν̄] εν [παντι καιρω ⟨δια παντος⟩ η αινεσις αυτου]
[εν] τ̣ω̣ στο[ματ]ι̣ μου εν̣ [τω κυριω επαινεθησε-]
[ται] η ψ̣υ̣χη μου ακο̣[υσατωσαν πραεις και ευφραν-]
[θητω]σ̣αν μεγαλυν[ατε τον κν̄ συν εμοι και υ̣ψ̣-]
[ωσωμεν] το ονομα αυτ[ου επι το αυτο εξ̣ε̣ζητησα]
[τον κν̄ και επη]κουσε μ̣[ου . . .

580

[+ σχολασατε] και γνωτ̣ε
[οτι εγω ειμι ο θ̄ς̄ υ̣]μ̣ψ̣ο̣θησομ⟨αι⟩ εν
[τοις εθνεσιν υ̣]μ̣ψ̣ο̣θησομ⟨αι⟩ εν
[τη γη κ̄ς̄ ο θε̣]ος τ̣[ων] ο̣υ̣ρανιων μ⟨εθ⟩
[ημων αντιλημπτ]ω̣ρ̣ ο [ημ]ων ο θεος ϊακωβ
]η α̣[πε]ι̣τα τον πατερα
κ]α̣ι [τον υ̣]ι̣ον τον π̄π̄ᾱ +
]η̄ ταφος ετου̣ς
]ϊπασ̈τι
]. .[?

581

]ρας αγης[ανμος · αλθας · ϊω-
]·μιθριτατης σαβ̣α̣ος · κωποσον
β̣εδαιος · μαννης · τος · παθαιος ·
αζαριος · ελιωη · ες σεβ̣ος · κακχον
μασσιας · ϊσμαηλος ρας ·
παθαπαηλος · καιω-

582

+ ευλογειτε παντα τα εργ̣α̣ του κ̄ῡ τον κν̄]
ευλογειτε οι ουρανοι κ̄ῡ τον κν̄
ευλογειτε αγγ̣[ε̣λ]οι κ̄ῡ τον κν̄
ευλογειτε παν̣[τα] τα ὑ̈δ̣α̣τα τα υπερανω̣ [του ουνου τον κν̄]
ευλογειτε [πασ]α̣ι αι δυναμις κ̄ῡ του [κν̄]
ευλογ̣[ειτε ηλι]ο̣ς και σ̣ε̣λ̣ηνη τ̣[ον κν̄]
[ευλογειτε αστρ]α̣ του ουρανου το[ν κν̄]
[ευλογειτε ομ]β̣ρος και δροσο̣[ς του κν̄]
[ευλογειτε πα]σαι πνευ̣[
[ευλογειτε πυρ κα]ι καυμ[α του κν̄]
[ευλογειτε νυκτ]ες κα[ι ημεραι του κν̄]
[ευλογειτε φω]ς̣ κ[αι σκοτος του κν̄]
. . .

583 A *Verso* [ ].[ ]
]—[
[και μεθ ημ]ερας εξ· παραλ[αμβανει ο ις τον]
πετρον και ϊακωβον κα[ι ϊωαννην τον]
αδελφὸν αυτὸυ· και απ[αφερει αυτους]
εἰς ὄρος [ὑ]ψηλὸν κατ' ἰδ[ιαν και μετεμ-]
ορφώθ[η εμ]προσθεν [αυτων και ελα-]
μ]ψεν [το προσω]πον, αυτὸ[υ ως ο ηλιος τα δε]
[ἱματια αυτου] εγένε[το λευκα ως το φως]
[και ἰδου ω]φθησ[αν αυτοις μωυσης και]
[ηλιας . . . . .]

about ten lines lost

[οι μαθηται επεσον επι προσ]ωπ[ον αυτων]
[και εφοβηθησαν σφοδρα κ]αι πρ[οσελθων]
[ο ις ηψατο αυτων και επ]ε[γερθητε]

* * *

[. . . εαν δε αμαρτηση εις σε ο]
[αδελφος σου ὑπαγε ελεγξον αυτον μετ-]
[αξυ σου] και αὐ[τον μονον εαν σου ακουση]
[εκερδη]σας τὸν ἀ[δελφ]ὸν σου εαν δε μη]
[ακουσ]η. παράλαβε ἐτι ε[να η δυο μετα σου]
[ινα επι στομα]τος δύ[ο μαρτυρων η τριων]
[σταθη παν ρ]ήμα· εάν [δε παρακουση αυ-]
[των ειπε τη ε]κκλησία· [εαν δε και της εκ-]
[κλησιας παρ]ακού[ση . . .]

four lines lost

[και παλιν λε]γω [ὑμιν οτι εα]ν δυο συμ-
[φωνησωσιν] ἐξ ὑμ[ων επι της] γῆς περι
[παντος] πράγματ[ος ου εαν α]ιτησ[ων-]
[ται γ]ενησεται αὐ[τοις . . .]

A *Recto* [μωραι ταις φ]ρ[ουσ]μοι[ς ειπον δοτε]
[ημιν εκ του ελ]αιου ὑμων [οτ]ι αι
[λαμπαδες ημω]ν σβέννυνται· απε-
[κριθησαν δε αι] φρονίμοι λέγουσαι.
[μηποτε ουκ αρκεσ]η ημει[ν και] ὑμιν·
[πορευεσθε μα]λλον π[ρος τους πω]λοὺ-
[ντας και ἀγορασ]ατε εα[υταις απερχομ-]
[ενων δε αυτων α]γορα[σαι . . .]

about ten lines lost

[αυτων τα] προ[βατα εγω ειμι η θυρα]
[αι εμο]ὶ ε[ι]α[ν τις εισελθη σωθησεται και]

about three lines lost

[. . . εγω η]λθ[ο]ν . ἵνα [ζωην]
[εχωσιν και] περισσοτερον ε[χω-]
[σιν εγω ε]ιμι ὁ π[οιμην ο καλος]
[ο ποιμην ο] καλὸς [την ψυχην αυ-]
[του τιθησιν υπ]ερ τω[ν προβατων]

four lines lost

αρπα[ζει αττ]α [και σκορπιζει οτι]
μισθω[τος εστι] και [ου μελει αττω]
[περι των προβα]των · εγω ε[ιμι ο ποι-]
[μην ο καλος κα]ι γινώσκω [τα εμα]

B *Recto* ουτε οι γ[ονεις αυτου αλλ ἱνα φανερω-]
θη τα εργ[α του θυ εν αυτω εμε δει εργα-]
ζεσθαι τ[α εργα του πεμψαντος με ε-]
ως ημ[ερα εστιν ερχεται νυξ οτε ουδεις]
5 δυνατ[αι εργαζεσθαι . . .]

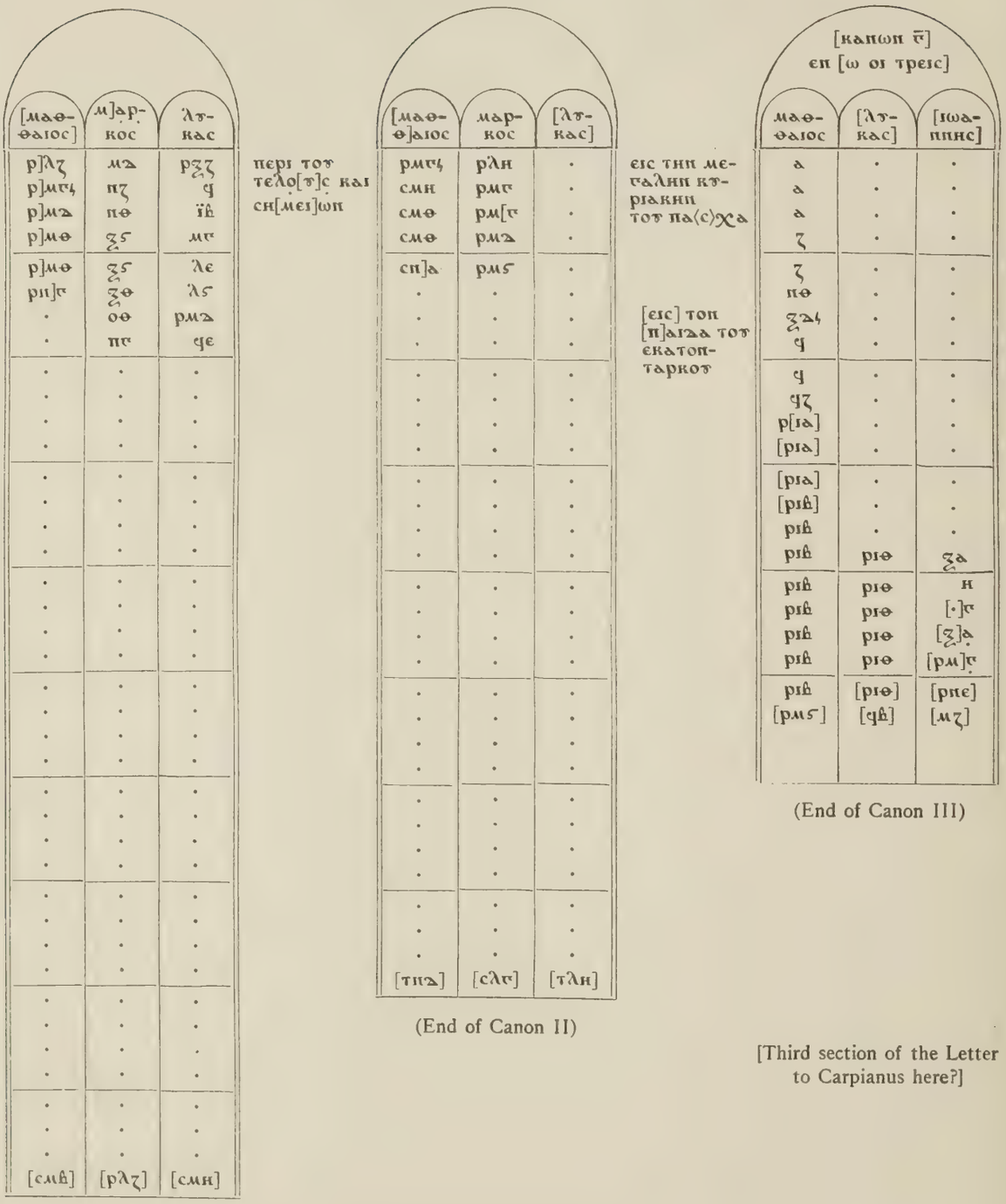
B *Verso* [. . . γεγραμμεν]α και
[ταυτα εποιησαν αυτω εμαρτυρει] ουν ο οχλο[ς]
[ο ων μετ αυτου οτε τον λαζαρο]ν εφων-
[ησεν εκ του μνημειου και ηγειρ]εν αυτον
5 [εκ νεκρων δια τουτο και υπηντ]ησεν α[υ-]
[τω ο οχλος . . .]

	C *Recto*	C *Verso*
a	]π . λ[	] θς̄ ημα[ς
	? δι]καίωη [	]εν αυτ[
	]ι αυτ[	———
	]πάν[	]αι ἵω[αννη
	]εν ε̣ζ̣[	]ρας ω[
b	]εις .[	]κοτς[
	] ωτ[	] προς [
	]νετ[	]ταφ[
	] . .[	———

584

A *Verso*

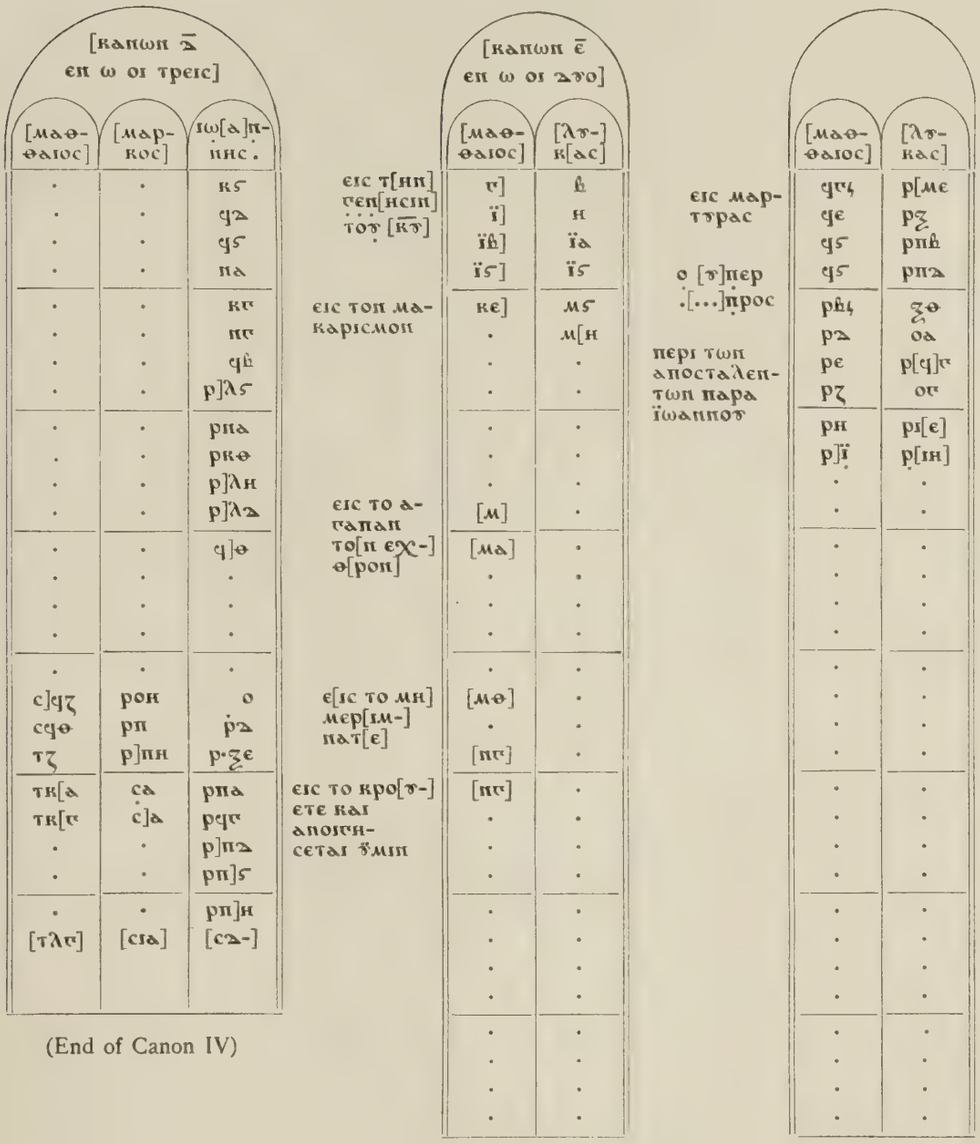
[uppermost page]



[μαθ-θαιος]	μ]αρ-κος	λτ-κας				[καπωπ τ̄] επ [ω οι τρεις]		
						μαθ-θαιος	[λτ-κας]	[ιωα-ππης]
ρ]λζ	μ̣α	ρ̣ζζ	περι τοτ τε̣λο[τ]ς και ση[μει]ωπ	ρμτ̣η	ρλη	·	εις τηπ με-γαληπ κτ-ριακηπ τοτ πα⟨ς⟩χα	α	·	·
ρ]μτ̣η	π̣ζ	ϥ		σμη	ρμτ	·		α	·	·
ρ]μ̣α	πθ	ϊ̣ε		σμθ	ρμ[τ	·		α	·	·
ρ]μθ	ϛ̣ς	μτ		σμθ	ρμ̣α	·		ζ	·	·
ρ]μθ	ϛ̣ς	λε		ση]α	ρμς	·		ζ	·	·
ρη]τ	ϛ̣θ	λς		·	·	·		πθ	·	·
·	οθ	ρμ̣α		·	·	·	[εις] τοπ [π]αγαα τοτ εκατοπ-ταρκοτ	ϛ̣ϛ̣η	·	·
·	πτ	ϥε		·	·	·		ϥ	·	·
·	·	·		·	·	·		ϥ	·	·
·	·	·		·	·	·		ϥζ	·	·
·	·	·		·	·	·		ρ[ια]	·	·
·	·	·		·	·	·		[ρια]	·	·
·	·	·		·	·	·		[ρια]	·	·
·	·	·		·	·	·		[ριϧ]	·	·
·	·	·		·	·	·		ριϧ	·	·
·	·	·		·	·	·		ριϧ	ριθ	ϛ̣α
·	·	·		·	·	·		ριϧ	ριθ	η
·	·	·		·	·	·		ριϧ	ριθ	[·]τ
·	·	·		·	·	·		ριϧ	ριθ	[ϛ̣]α̣
·	·	·		·	·	·		ριϧ	ριθ	[ρμ]τ̣
·	·	·		·	·	·		ριϧ	[ριθ]	[ριε]
·	·	·		·	·	·		[ρμς]	[ϥϧ]	[μζ]
·	·	·		·	·	·				
·	·	·		·	·	·				
·	·	·		·	·	·			

Recto

[undermost page]



(End of Canon IV)

B *Recto*

[αμμωνιος μεν ο αλεξανδρευς πολλην]
ως ει[κος φιλοπονιαν και σπουδην εισαγω-]
χως [το δια τεσσαρων ημιν καταλελοιπεν ευ-]
αγγελ[ιον τω κατα ματθαιον τας ομοφωνους]
5 των λ[οιπων ευαγγελιστων περικοπας παρα-]
θεις ω[ς εξ αναγκης συμβηναι τον της ακο-]
λουθι[ας ειρμον των τριων διαφοραν] ι
οσον ε[πι τω τυχει της αναπωσεως. ινα δε]
σωζο[μενοι . . . .

Verso

[ο τριτος επ ω οι τρεις] μαθ-
[αιος λουκας ιωαννη]ς
[ο τεταρτος επ ω οι τρεις] μαθ-
[αιος μαρκος ιωαννης] ε̄ πε-
[τρος επ ω οι δυο μαθ]αιος λου-
[κας . . .

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αθαναcιοc αρχιεπιc[κοποc]
αλεξανδρεΐας, προ[c τουc μο-]
ναζοντας
[αθ]αναcιοc τοιc απ[ανταχοc]
[ορθ]οδοξοιc μοναχο[ιc τοιc τοπ]
[μον]ηρη βιον αcκουc[ι και εν πιc-]
[τει] χ̄ῡ̄ ἱδρυμενοιc α[γαπητοιc και]
[πο]θεινοτατοιc [αδελφοιc εν κυρ-]
[ιω] χαιρειν · τ[ω μεν κ̄ῳ̄ ευχαριcτω τω]
[κεχ]αριcμενω [ὑμειν το ειc αυτον πιc-]
[τευ]ειν · ἵνα μετ[α των αγιων και ὑμειc]
[εχ]ητε ζωην αιω[νιον · επειδη δε]
τινε[c] εiciν οι τα ἰδιοc φρονουντεc]
περιερχομενοι τ[α μοναcτηρια αι ου-]
δεν ετεροn · η ἵνα [ωc προc ὑμαc ερ-]
χομενοι κα[ι α]φ ὑμ[ων απαcτραφεντεc]
εχωcιν απατην [τουc ακεραιουc]
τινεc δε εiciν οι [διαβεβαιουντεc μεν]
[μ]η φρονειν [τα αρειου cυμπροιουντεc]
δε και cυνευ[χομενοι μετ αυτων · απαν-]
καιωc δια τη[ν]c των αδελφων γραφειν]
εcπουδαcα [ἵνα την ευcεβη πιcτιν την επε-]
ρ⟨υ⟩θεcαν [εν ὑμειν ὅτ χαριτι ακεραιον και]
ἀδολον[1] ἀ[cαφαλτουντεc ου μη cωτε]
[πρ]οφα[cιν cκανδαλου τοιc αδελφοιc]
οταν [γαρ τινεc ὑμαc τουc εν χ̄ῳ̄ πιcτουc θε-]
ωρη[cωcι μετα τοιουτων κοινωνουντας η cυ-]
η[cυχομενουc

About 19 lines lost

παρατιθεμενω εκ των θειων γραφων]
την πο[ιοτητα τηc τοιαυτηc διδαcκαλιαc]
επειδη [δε φρονιμοι υπαρχοντεc φαινετε τουc γραφοη-]
τας · και μ[αλλον ευκρατεια προcεχομενοι]
ἱκανοι εc[τε και αλλουc διδαcκειν δια τουτο]
cυντομωc [ωc αναπων προc αναπωντας]
ὑπηκουcα [πειθομενοc οτι ουτω διατελουν-]
τεc καθαραν [και ειλικρινη την πιcτιν διατηρηcετε]
και λοιπον κ[αι ε]κ[εινοι βλεποντεc ὑμαc ου]
cυνευχομενουc [αυτοιc διαcπωcονται το cυμφεροn]
φοβου[μ]ενοι μη ἀ[ρα ωc αcεβειc και τα]
[εκεινω]ν φρονο[υντεc λογιζωνται——]
[αcπαζονται] ὑμ̄ας [οι μετ' εμου αδελφοι]
] . . [

[1] αδουλον, *Lepsius.*

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[α εi τιc ουχ ομολογ]ει [ῡον̄ ειναι κατ]
[αληθει]αν τον εμ[μανουηλ και δια]
[τουτο θ]εοτοκον την [αγιαν παρθενον]
[γεγε]ννηκε γαρ [cαρκικωc cαρκα]
[γενομ]ενα τον εκ [θεου λογον]
[ανα]θε[μα εcτω ——

[586]

[β εἰ τὶς οὐχ ὁ]μολ[ογεῖ σαρκὶ καθ' ὑπο-]
[στασιν] πεπωσθα[ι τὸν ἐκ θεοῦ πατ-]
[ρὸς λογο]ν ἐνα τε ε[ἶναι χριστὸν]
[τῆς ἁγίας] σαρκὸς το[ῦ αὐτοῦ ἀνθρω-]
[ὁτι θε]ὸν τε ὁμοῦ κα[ὶ ἀνθρωπον]
[ἀνάθεμ]α ἔστω ——

[γ εἰ τὶς ἐπὶ τ]οῦ ἑνὸς $\overline{κυ}$ διαι[ροῦσι τὰς]
[ὑποστάσει]ς μετὰ τὴν ἕνωσι[ν μόνην]
[σπάπτων αὐτὰς] σπαφείᾳ [τὴ κατὰ]
[τὴν ἁγίαν πίστιν ἀσέβειαν ἢ ἀπ-]
[αστείαν καὶ οὐχὶ μᾶλλον σπουδῶ]
[τὴ καθ' ἕνωσιν φυσικὴν]
[ἀνάθεμα ἔστω ——]

* * *

[δ εἰ τὶς λέγει] $\overline{θν}$ ἢ δ[εσποτη]τὴν εἰ[ναι τοῦ]
[$\overline{κυ}$ τὸν ἐκ $\overline{θυ}$] πατρὸς λο[γὸν καὶ] σάρκα [μὲ]
[μᾶλλον τὸν αὐτ]ὸν ὁμολογ[ε]ῖ $\overline{θν}$ τ ὁμ[οῦ]
[καὶ $\overline{ἀνον}$ ὡς γε]γονότος σαρκ[ὸς] τοῦ λ[όγου]
[κατὰ τὰς γρα]φὰς ἀνάθεμα [ἔστω ——]

[ζ εἰ τὶς φησὶν] ὡς $\overline{ἀνον}$ ἐπερχ[όμεναι παρὰ]
[τοῦ $\overline{θυ}$ λόγου τὸν $\overline{ιν}$ καὶ τὴν τοῦ]
[μονογενοῦς ἐνέργειαν περιφέρει ὡς]
[ἕτερῳ πὰρ αὐτὸν ὑπαρχόντι]
[ἀνάθεμα ἔστω ——]

[η εἰ τὶς τολμᾷ λέγειν τὸν ἀπαλήφθεν-]
[τα $\overline{ἀνον}$ συμπροσκυνεῖσθαι θεὸν]
[τῷ $\overline{θῳ}$ λόγῳ καὶ συνδοξάζεσθαι καὶ]
[συγχρηματίζειν $\overline{θν}$ ὡς ἕτερον ἐν]
[ἑτέρῳ τὸ γὰρ σὺν ἀεὶ προστιθέμενον]
[τοῦτο ποιεῖν ἀναγκάσει καὶ ο]ὐχ[ὶ μᾶ-]
[λλον μίαν προσκύνησιν τιμ]ὴν[1] τοῦ [ἑν-]
[ωθέντος καὶ μίαν αὐτῷ τὴν δο]ξολ[ογίαν]
[ἀναπέμπει καθὸ γέγονε σ]ὰρξ ὁ [λόγος]
[ἀνάθεμα ἔστω ——]

a
το]ῦς ἐμ[
] μυστ[ηρίου
τ]ῆς διρ[έσεως
]ς αὐτ[
]·[

b
]ομ[
]αχεμπ[
]ε χαιρε[
]ου[

c
]επες[
]φ·βε[

d
]·ᾳ[
]αν κατ[
]πα[

e
]· ——
εμμανου]ηλ

[1] *sic* (as in Cod. Reg. Paris. 1308).

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κλ[
τοπ[
καλχηδ[
]ο[

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]π τηη τ̣[
]προφανου[
] τωτωπεπ αστου [
]νιcαπ α[τ]τοπ πατρου̣[
χρ]ιστου κα[ι] παρα μου α[
]ω καθωc νενραπ[ται
]εις τον δικαιον cυ[
] ο δικαιος δι[.]ᾳ εω[c
]ηπ χ̅ν̅ ο[. . .] και [
] ε[ι]ρη[ται . ε]cμεπ [
. . .

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]κτρ[ι
]ωτα ειδωc . [
]π παραcχεπ τ̣[
]c δε ουδε εις τοις[
]ε ανηρ ταις κπα[
] . διδωcι τοις μαθο[τα]ι
]διδωcι τοις πουτc[ι]
]ετι διπλουν τοις μα[θουcι ?
]π διδωcι τοις πουτε ι[
]χηπ πουτυcηc φαρ[
]απα φτλατοπτας π[
(end)

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]ᾳενεcτια̣[
] αρχηc απαc[ηc
] ᾳ̣νδρος δικ[αιου
α]ναθα προ[ζεπ . . . ?
] . απεθιω̣[
]c μου̣ α[

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A π]επθερα πετρου
]cεc δωπτα
] . . . . . ρ̈ιχ . η

B]ᾳλε[
] . φεc[

Fibres ↓ ā ă

	✝ θc ηιοσ ✝	✝ ιησοσ χι μοειτ ✝
(A)	ζ αμμωνιε προκοψον	αμμωνιε προκοπτε ρη-
	εν ταις αρεταις	ναρετη
	βαλλε οτταω τεκνον και	μοσωε ριον μπνετηαποτ
	μεγαν κληρον εχεις	ναωηρε ατω κηαχι ν-
		οτνοσ ηκληρος
	γεροντος αυχημοιαν	χηε τμητρμηρητ ν-
	εν νεοτητι κτησαι	οτρλλο ρηοτμητωηρε ωημ
	χωρον φυλαττε τω θω	ραρεχ επεκσωμα ηαωρον
	το σον σωμα	μπνοτε
5	ετφραπει γαρ αυτον	ωαρεπηιος γαρ ηατχωχμ
	ο αχραντος βιος	ετφρανε μμοτ
	ζωμην παραιτου, τησ	παραιτει μπεθαχ ηρεч-
	ψυχησ	τακο ψτχη ρητκακια
	ημερωσον ησστειαις	✝ ρροκ μποτοει ητμητ-
	τασ ορμασ τησ νεοτητοσ	ωηρε ωημ ριτητηστια
	στμον ζεοντα τη πραο-	ωωμ μπσωητ ετβηβη
	τητι σβεσον	ριτητμητρμρασ
	ϊππον αχαμαστος απαι-	οτρτο μποτσομηνε οτ-
	δαγωγητος[1]	ωηρε ωημ μποτταθοτ[4]
10	κρατει τησ ναστρος και	ρ χοεις επεκμαρτ ατω
	νικησεις τα παθη	κηαχρο επηαθος: +

Fibres → ū ă

	λυπηρον μεν παραχρη-	πχοσεч ητεсhω προс
	μα τησ ποτθεσιασ το κεντρον	τεγνοτ μεν ωαчϯ ποτλαγη
	μικρον δε ϋστερον αισ-	μηπсаотκοϊ δε κηαισ-
	θησιν τησ ωφελειασ	θαηε ετεсηоγρε
	πηγον εισ ευχασ πηκτωρ	ηηфе епеωληλ ητετ-
	και μεθημεραν	ωη μηπεροοτ
	ζενον σεαυτον ποιει τω	ааκ[5] ηωμμо епеρнτе
	του κοσμου πραγματω	μηкосмос
15	ου γαρ εχωμεν ωδε	емητан полις γαρ μπει-
	μενουσαν πολιν	ма есназω
	πατριδα βεβαιαν τιν	петеωωепе етреп-
	ανω νομιστεον	меете хетполис
		таχрнт тетρητпе
	ραγδαιων εχθρων δαι-	таϊ ето ηρмρε евоλ ρη-
		ηтаχе етпаωϯ ете-
	μονων ελευθεραν	ηδаιмωнпе
	στατροφορων αγιων	ето δε мма поτωρ ηпе-
	σεμνον[2] οικητηριον	тотааϩ етфорει мпесƒос
	ταυτησ γενεσθαι πολι-	ωωпе екепιοτмει ехнос
	τησ επιστμων	нак мполис
20	ϋππον μη χωσησ και πυ-	мпρϯ ριннϩ отде мпρϯ
	ταγμον οφθαλμοισ σου[3]	ρекрике[6] ηпекваλ

[1] απαιδαγωγητος, *Cod.*
[2] σεμον, *Cod.*
[3] οφθαλμοισου, *Cod.*
[4] ωημποτταθοτ, *Cod.*
[5] αραακ, *Cod.*
[6] ρικρικε, *Cod.*

[592] Fibres → [ε] [ϛ]

φαιδρυνον εργοις αγα-
θοις, τον σον βιον
χαρας μελλοτσης αξιως
καρποφορει
ψωμιζε και ποιζε χν
δια των πενητων
ωφησαι των φθειρο-
μενων τα μη φθει-
ρομενα[1] : ⸗

μαρενεκβιος ρ οτοειτ
ϩηρεηρβητε επαποτοτ
† καρπος κατα πεμ-
πωα ⲙⲡⲣⲁⲱⲉ ετπαωωπε
ⲧⲙⲙⲟ ⲙⲡⲉⲭⲥ ⲁⲧⲱ ⲛⲉⲧⲥⲟϥ
ϩⲓⲧⲛⲛⲣⲟⲩⲕⲉ
ⲱⲱⲛ ⲛⲁⲕ ⲛⲛⲁⲧⲧⲁⲕⲟ
ϩⲁⲡⲉⲧⲛⲁⲧⲁⲕⲟ : +

(B) ζ απαστας ο χς την οι-
κουμενην εφωτισεν

ζ απεχς τωοτη εβολ ϩⲛ-
πετμοοττ ⲁⲩⲧⲣⲉⲧⲟⲓ-
κουμενη ρ οτοειτ

ϩωμοτς ειⲁⲱⲗⲱⲛ και
τεμενη καθειλεν
υη και θαλασσα και ου-
ρανοι εφφαιτεσθωσαν
ⲁⲓⲙⲟⲛⲱⲛ φαλαγγες
ⲁⲑⲣⲟⲱⲥ πεπτωκασιν
εζοτσιαν ημιν και αττων
ο σωτηρ εχαρισατο

ⲙⲁ ⲛⲑⲙⲙⲉ ειⲁⲱⲗⲟⲛ
ⲙⲛⲛⲉⲧⲙⲛⲧⲉ ⲁⲩⲙⲣⲣⲙⲱⲣⲟⲧ
ⲙⲁⲣⲉⲙⲡⲛⲧⲉ ⲉⲧⲫⲣⲁⲡⲉ ⲁⲧⲱ
ⲡⲕⲁϩ ⲙⲡⲑⲁⲗⲁⲥⲥⲁ
ⲡⲙⲛⲛⲙⲉ ⲛⲛⲁⲓⲙⲟⲛⲓⲟⲛ
ⲁⲩϩⲉ ϩⲓⲟⲧⲥⲟⲩ
ⲁⲛⲥⲱⲧⲏⲣ ⲭⲁⲣⲓⲍⲉ ⲛⲁⲓ ⲛ-
ⲟⲧⲉⲍⲟⲧⲥⲓⲁ ⲉⲣⲱⲙ ⲉⲭⲱⲟⲧ

Fibres ↓ [ξ] [ϰ]

ζηλωτος οστις τον ζν(τον)[2]
αττοτ ⲁⲡⲉⲁⲉⲍⲁⲧ(ο)
ημερας αγαθας ο τοι-
ουτος οψεται
θαρρων παραστησεται
τω φοβερω ῥηματι
ἱουδαιοι δε πικρως[3]
στεναζουσι ταλαιπες[4]
κακα δρασαντες κακως
κολασθησονται

λατρωτην εαυτων και
ευεργετην εστυγνωσαν
μεγαλα και πολλα θαυμασια
πραττοντα
νεκρους ηγειρεν προς-
ταγτικω[5] ρηματι
ζηρας και ακινητους
χειρας[6] εις αισθησιν
ηγαγεν

παϊτϥ ⲙⲡⲣⲱⲙⲉ ⲛⲧⲁϥ-
ταλⲟ ⲡⲉⲩⲛⲁϩϥ ⲉϫⲱϥ
ⲛⲁⲓ ⲛⲧⲉⲓⲙⲓⲛⲉ ⲛⲁⲡⲁⲩ
ⲉⲛⲉϩⲟⲟⲩ ⲉⲧⲛⲁⲣⲟⲟⲩ
ⲩⲛⲁⲁϩⲉ ⲣⲁⲧϥ ⲉⲡⲉⲏⲙⲁ
ⲉⲧϩⲁⲣⲟⲧⲉ ⲉⲩⲧⲛⲕ ⲛϩⲏⲧ
ⲛⲛⲓⲟⲩⲁⲁⲓ ⲛⲉⲏⲓⲛⲏ ⲥⲉⲛⲁ-
ⲁⲩⲁϩⲟⲙ ϩⲛⲟⲩⲥⲓⲩⲉ
ⲉⲃⲟⲗ ϫⲉⲁⲩϩ ⲣⲉⲛⲡⲉⲑⲟⲟⲩ
ⲥⲉⲛⲁⲕⲟⲗⲁⲍⲉ ⲙⲙⲟⲟⲩ
ⲕⲁⲓⲛⲏ ⲕⲁⲕⲱⲥ
ⲁⲩⲥϥⲟⲩ ⲙⲡⲉⲩⲣⲉϥⲥⲱⲧⲉ
ⲁⲩⲱ ⲡⲣⲉϥϩ ⲡⲉⲧⲛⲁⲡⲟⲩϥ
ⲕⲁⲓⲡⲉⲣ ⲁϥϩ ⲣⲉⲛ ⲡⲟⲥ ⲛⲩⲡⲏⲣⲉ
ⲁⲩⲱ ⲉⲛⲁⲩⲱⲟⲩ
ⲁⲩⲧⲟⲩⲛⲉⲥ ⲡⲉⲧⲙⲟⲟⲩⲧ
ϩⲙⲡⲉϥⲟⲩⲉⲣⲥⲁϩⲙⲉ
ⲣⲉⲛⲥⲓⲁ ⲉⲩⲱⲟⲩⲱⲟⲩ ⲁⲩⲱ
ⲉⲙⲉⲧⲕⲓⲙ ⲁⲩⲧⲣⲉⲩⲁⲓⲥⲱⲁⲡⲉ

[1] φθειρομενον, *Cod.*
[2] The end concealed owing to the stitching.
[3] πεκρως, *Cod.* [4] ⲁⲛⲁⲥ (altered) *Cod.*
[5] κω altered from ρω.
[6] χαιρας, *Cod.*
[7] ⲉⲛ altered.
[8] ⲣⲉⲛⲟⲥ, *Cod.*
[9] ⲁⲩⲧⲟⲩⲛⲉⲥⲛⲉⲥ, *Cod.*

[592] Fibres → ō̄ i

ορασιν τυφλοις
ερρωμενην εαιδον
παρειμενους ες-
φιγξεν και χω-
λους απορωσεν
ραδιως πασαν
εθεραπευσεν[1] νοσον
σημειων τοσουτων
θεατας γενομενος
τον τουτων ερ-
γατην ατιμα-
ζειν ουκ ωκνησᾱ
ὕστερον δε αυτον
και θανατω πα-
ραδεδωκασιν

αγχαριζε μ̄μναν
εβολ ⲛ̄ⲛ̄ⲗ̄ⲗⲉⲉⲩ
αφθεραπευε ⲛ̄ⲛⲉⲧ-
σⲛ̄ϭ
αυτρε ⲛ̄ϭⲁⲗⲉⲉⲩ μοωϣε
αυταλϭⲉ ϣωπε ⲛⲓⲙ
ⲉ ⲛ̄ⲛⲟⲩⲙⲟⲧⲛⲉⲥ
μ̄ⲛ̄ⲛⲥⲁⲧⲣⲉⲩⲛⲁⲩ
επεϣⲡⲏⲣⲉ ⲛ̄ⲧⲉⲓϭⲟⲧ
μ̄ⲡⲟⲩϩⲛⲁⲩ ⲉϣⲉⲥ̄ⲩ
ⲡⲉⲛⲧⲁϥⲁⲁⲩ

Fibres → ⅓ ⅓

φρενοβλαβειαν πο-
σουητες και θεο-
μαχον σκοπον
χαραν δε πασιν
προξενουντες
ελαπθανον
ψυχας γαρ τας κα-
θ αδου ρυσαμε-
νος ανεστη τρι-
ημερος
ωφθη δε πασι τοις
μαθηταις
ασμενως:
ζ ⸗ ⸗ ⸗

ετϣωπε ετⲥⲉⲛ̄ⲣ-
ϩⲏⲧ ⲁⲧⲱ ⲉⲩⲥⲕⲟⲡⲟⲥ
ⲉϥ† ⲟⲩⲃⲉⲡⲡⲟⲩⲧⲉ
μ̄ⲡⲟⲩⲙⲉⲉⲩⲉ ⲇⲉ ⲁⲉ-
ⲉⲩ† ⲛ̄ⲟⲩⲣⲁϣⲉ ⲛ̄ⲟⲩⲟⲛ
ⲛⲓⲙ
ⲛⲉⲯⲩⲭⲏ γαρ ⲉⲧⲣ̄ⲡ-
ⲁⲙⲛ̄ⲧⲉ ⲁϥⲛⲁⲣⲙⲟⲩ
ⲁϥⲧⲱⲟⲩⲛ ⲉ ⲙ̄ⲡⲙⲉϩ-
ϣⲱⲙⲛ̄ⲧ ⲛ̄ϩⲣⲟⲟⲩ
ⲁϥⲟⲩⲟⲛⲣ̄ϥ̄ ⲇⲉ ⲉⲃⲟⲗ
ⲛ̄ⲛⲉⲩⲙⲁⲑⲏⲧⲏⲥ
ⲉ ⲛ̄ⲣⲁϣⲉ : ⸗
— — —
ζ ⸗ ⸗ ⸗

[1] εθεραπευσεν, *Cod.*

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[ ]ειπαθεν
[ ]ν
[ ]ανεν
[ ]ντε
[ ]ⲩⲥ ⲓⲏ̄ⲗ̄ επαφ
[ ]τον [. . . . .] α εν αυτοις
[. . . . .] . α . [ ]λως [. . . . .] ερατησε
[. . . . .]ν γαρ[ ]ζω [. . . . .]ους
[. . . . .]πομενος [
[.]ρεμοι αγγελοι ανπαμενον [.]φελων [
σταυρον υπεμεινεν +[θ]εμαιας[1] ϊδων πως [. . . . .]κται
ο ηλιος ως μελαν εφ[αν]εν ϊς ελεγεν αφες α̣υ̣[τοις πατερ ουα]εν γαρ
οιδας[ιν] ο[2] πραττου[σι +] κακι[.]ν κριπον π[. . . . .]πομενος
[.]γ̣λ̣[. .] εβασταζεν [ο κ̄ς̄ ο] επι[3] χερουβιν [καθημενος]
[. . . . .] . ειν βαραβ[βαν και] ϊν σταυρωσον [. . . . .] ω̣[
[. . . . .]θεις εβα[. . . . .]μπος η ως ει κ̄ς̄[. . . . .]με[
[. . . . .] σως ϊνα[. . . . . + πιψ]αμενος τας χε[ιρας πι]γ̣[α]τ̣ο[ς ελεγεν]

[1] *sic.* [2] ον, *Ostr(acon).* [3] εμει, *Ostr.*

[593]

[αθωος] ειμι[1] [απο του δικαιου α]ι̣ματος + ζ̣ε̣[. . .] ς̣ι̣λ̣[
[.]ε̣π̣ . ομολ[ου . . . . . .] . δε ῑ̅ς̅ ο χ̅ς̅[ς . .]κ̣πες[+ο-]
ζος μετα χ[ολης τις επ]ο̣δ̣ισει τον [. . . .]ε̣ντα̣ απ[
τ̣α̣δ̣α̣ α̣π̣α̣[ιτουντα + π .]ρωκεν ειπεν [δε τω] σταυρ[ο]ῳ̣μ̣[ενω]
αμαρτωλ̣ω [. . . . . ζωη]π δι̣δ̣ωμι + ρη [. . . . .] ε̣π̣ χ̅ῡ̅ς̅[
δεσποτης θ[ε]ω̣ρων σταυρον κρεμαμ[ενον] + σφραγ[ι̣δ̣ας επε-]
ξ̣αλον[2] φυλακας εστησαν[3] νομισαντες τηρειν θῡ̅ αορατον
τη τριτη ημερα αν̣εστη εκ νεκρων θ̅ς̅ ων ϊς̅ χ̅ρ̣ω̣ς̣ [και]
θανατον καταργησεν + ὑπηγεν μαριαμ τον ϋ[ο]ν̣ ζ̣η̣τ̣ει̣ν̣
τον μεγαν[4] του πρ̅ς̅ ον[5] καθησομενον + φρ[αζουσιν] α̣υ̣τ̣η
{η} δ̣υ̣ο αγγελοι τι ζητειτε μαριαμ ζων[τα θῡ̅] επ [νε]κρο[ις]
{ε} χαρα ευηνετο των ζωντων και ν̣[εκρω]ν οτι ο κ̅ς̅
ανεστη εκ νεκρων + ψηλαφησαι θ[ωμ]ας τους τ̣υ̣π̣ο̣υ̣ς̣
των ηλων[6] οτι αυτος εστιν κ̅ς̅ ο θ̅ς̅ + [ω . . . . .] ς̣[ω·τ]η̣ρ̣
κ̅ς̅ πασης της κτισεως χαριζεται [πασιν ζωην] και
αναστασιν

[1] ειμι, *Ostr.* [2] -ξαλεν, *Ostr.* [3] εστησεν, *Ostr.* [4] supply την μεζιαν. [5] *sic.*
[6] ευηω, or the like, has dropped out of the text.

594 *Recto*

+ ως[1] ο ηλιος
φιρηλημων[2] και προ του
δικαστηριου μαρτυρε
εν δικαστηριω υπερβαλλον με ·[3]
μαρτυροις ην μητοιχομεν υμειν
εϋς τας ευλογηας σου μαρτυρε +
καταξιωσον ϋμων εν τω τοπω σου
ϋμεις · τυ · · ηθερναι ω αθλοφορε μαρτυρε
παρηθησομεθα[4] μ · μη ελαττοναν
προς τα κατορθωματα σου
αλλα συλλογιζω υξυτομια[5]
μαρτυρε +

Verso

της ασκουμενης ασ-
κετα και στρατιωτα αθλητα
ω τα παντα ζημανωθεις[6] εως αν
του χρηστον εκερδανης πρεσβ
ε̣π̣αγω –[7] ϋπερ του ψηχον ημων
αγιε μαρτυρε +

[1] ος, *Ostr.* [2] *sic* (φ has perished since the first copy was made). [3] the lower part only of the final letter is visible and suggests ε or possibly θ: perhaps μετα is intended. [4] παρηθησο-] the four dotted letters are very uncertain. [5] (*sic*).
[6] *sic*, for ζημειωθεις. [7] written over some nearly deleted word by the same hand: θω appear to be legible under γω. Doubtless επ' αγ(αθ)ω is intended. The stroke following ω perhaps indicates contraction.

595 *Recto*

. . . . αγιος] αθανατος
ο καθημενος επ δεξια τ]ου πατρος
και καταβας εκ του ουρα]νου αναπη
]σαι ο απας-
τας εκ νεκρων σωτ]η̣ρ̣ ηλε-
[ησον . . .

Verso

ομα[.
του ψυ[χων
σωλ[

596

Recto

ⲫⲁⲩⲓⲟⲥ ⲟ [ⲑⲉⲟⲥ . . . ⲁⲩⲓⲟⲥ]
ⲉⲓⲥⲭ̅ⲣ̅[ⲟⲥ . . .
ⲛⲟⲥ ⲁⲩⲓⲟ[ⲥ ⲁⲑⲁⲛⲁⲧⲟⲥ . . . . . ⲉ̀ⲗⲉⲏⲥⲟⲛ]
ⲩⲙⲱⲛ . [. . . ⲁⲩⲓⲟⲥ]
ⲟ ⲑ̅ⲥ̅ ⲟ ⲧⲟⲩ[ⲥ ⲛⲉⲕⲣⲟⲩⲥ ⲁⲛⲁⲥⲧⲏⲥⲁⲥ ⲁⲩⲓⲟⲥ]
ⲟ ⲧⲟⲩⲥ ⲁ[ⲟⲩⲗⲟⲩⲥ ?
ⲱ ⲑⲁⲛⲁⲧ[
ⲁ ⲧⲟⲛ ⲁⲟⲩ[ⲗⲟⲛ
ⲉⲛ ⲭⲟⲣⲧ[ⲱ
ⲧⲏⲛ ⲁⲩⲓⲁ[ⲛ
ⲡⲟⲓⲏⲥⲁⲥ [
ⲉⲓⲥⲭ̅ⲣ̅[ⲟⲥ

Verso

. . . ⲟ ⲁⲱⲥⲁⲥ ⲁⲧ̅ⲧ̅]ⲣⲱⲥⲓⲛ ⲁⲩⲓⲟⲥ ⲁⲑⲁⲛⲁⲧⲟⲥ
ⲟ ⲥⲁⲣⲕⲱⲑⲉⲓⲥ ⲁⲓ ⲏⲙⲁ]ⲥ ⲉ̀ⲗⲉⲏⲥⲟⲛ ⲫⲙⲁⲥ
ⲧⲏⲛ ⲁⲟⲍⲁⲛ ⲉⲡⲉⲩ]ⲕⲁⲛⲧⲉⲥ ⲉ ⲃⲁⲥⲓⲗⲉⲓⲥ ⲧⲏⲥ ⲧⲏⲥ
ⲕⲁⲓ ⲧⲏⲛ ⲧⲓⲙⲏⲛ ⲧⲁ] ⲉⲑⲛⲏ ⲡⲟⲣⲉⲩⲟⲧⲥⲓⲛ ⲥⲩ ⲙ̅ⲉ̅ ⲡⲙ̅ⲉⲩ̅
ⲁⲧⲱⲛ ⲁⲩⲓⲉ ⲁⲩⲓⲉ] ⲁⲩⲓⲉ[1] ⲁⲣⲭⲁⲡⲉⲗⲓⲕⲏ ⲁⲟⲍⲁ
. . . ⲁⲩⲓⲟⲥ ⲉⲓⲥⲭ]ⲣⲱⲥ ⲟ ⲧⲓⲙⲏⲛ[2] ⲁⲛⲁⲗⲱⲥⲁⲥ
ⲕⲁⲓ ⲑⲁⲛⲁⲧⲟⲛ ⲁⲫⲉⲗⲱ]ⲛ ⲩⲙⲓⲛ ⲁⲩⲧⲟⲩ ⲁⲩⲓⲟⲥ
ⲁⲑⲁⲛⲁⲧⲟⲥ ⲟ ⲁⲡⲁⲥⲧⲁⲥ ⲉⲕ] ⲛⲉⲕⲣⲱⲛ ⲥⲱⲧⲏⲣ

[1] altered from ⲟⲥⲓⲉ. [2] ⲧⲓⲙⲏⲙ, *Ostr.*

597

Recto

ⲫ ⲟ ⲉⲡⲓ ⲑⲣⲟⲛⲟⲩ ⲁⲭⲣⲁⲛⲧⲟⲩ ⲕⲁⲑ[ⲓⲙⲉ-]
ⲛⲟⲥ ⲁⲩⲓⲟⲥ ⲟ ⲑ̅ⲥ̅ ⲕⲁⲓ ⲉⲡⲓ ⲧⲏⲛ[1] ⲩⲏⲛ ⲉⲡⲟⲡⲟ .
. ⲱ ⲁⲩⲓⲟⲥ ⲉⲓⲥⲭⲉⲣⲱⲥ ⲁⲩⲓⲟⲥ ⲁⲑⲁⲛⲁⲧⲟⲥ ⲟ ⲧⲏ
ⲁⲩ]ⲅⲉⲗⲟⲛ ⲧⲟⲍⲁⲥⲟⲙⲉⲛⲟⲥ ⲁⲩⲓⲟⲥ ⲁⲑⲁⲛⲁⲧⲟ[ⲥ]
ⲟ ⲕⲁ]ⲓ ⲑⲁⲛ[2] ⲕⲁⲓ ⲁⲡⲁⲥⲧⲁⲥ ⲉⲕ[3] ⲛⲉⲕⲣⲱⲛ ⲏⲗⲉⲏ[ⲥⲟⲛ]
ⲏ]ⲙⲁⲥ ⲫ̣ ⲟ ⲕⲁⲑⲏⲙⲉⲛⲟⲥ ⲉⲛ ⲧⲏ[4] ⲇⲓⲁ ⲧⲟⲩ ⲡⲁⲧⲣⲟ[ⲥ]
ⲏⲗⲉⲏⲥⲟⲛ ⲏⲙⲁⲥ ⲙ̅ⲉ̅ ⲙ̅ⲉ̅ ⲉⲕⲧⲟⲥ ⲥⲟⲩ ⲁⲗⲗⲟⲛ ⲟ̣[ⲩⲕ ⲉⲥⲧⲓ
ⲕⲁⲓ ⲁⲩⲓⲟⲥ ⲁⲩⲓⲟⲥ ⲁⲩⲓⲟⲥ ⲙ̅ⲉ̅ ⲥⲟⲥⲟⲛ ⲫⲙⲁⲥ ⲁ̣ⲡ̣-
ⲑⲣⲱⲡⲟⲓ ⲫ̣ ⲟ ⲑ̅ⲥ̅ ⲥⲩ[5] ⲉⲓ ⲗⲟⲅⲟⲥ ⲕⲁⲓ ⲡⲟ̣ . ⲧⲏ[
ⲏⲙⲱⲛ ⲕⲁⲓ . . . ⲩⲟⲥⲟⲛ ⲏⲙⲱⲛ . ⲱⲧ[
?]ⲩⲥⲧⲓⲡⲟⲥ ⲟⲥ ⲁⲛ̣ⲧ̣ . . ⲕⲁⲓ ⲉⲡⲣ̣ . . [
?] . ⲁⲡⲟⲗⲗⲱⲙⲉⲑⲁ ⲧⲏⲥ ⲡⲱⲙ[
?]ⲧ̣ⲁ ⲁ̀ⲗⲗⲁ ⲧⲉ [. . . .] ⲗⲟⲙ . [
? ?

[1] ⲉⲧⲏⲛ, *Ostr.* [2] for ⲑⲁⲛ(ⲱⲛ). [3] ⲉⲉⲕ, *Ostr.* [4] ⲧⲉ, *Ostr.* [5] ⲉⲧ, *Ostr.*

Verso

. . .]ⲩⲙⲁⲥ ⲉⲫⲟⲱⲣⲁⲥ ⲕⲁⲓ ⲑⲁⲛⲁⲧⲟⲩ [?
] ⲁ̣ⲩⲓⲟⲥ ⲁⲑⲁⲛⲁⲧⲟⲥ ⲟⲧⲓ ⲫⲙⲁⲥ ⲉⲕⲟⲥⲓⲁ[?
ⲑⲁⲛ]ⲱⲛ ⲕⲁⲓ ⲁⲡⲁⲥⲧⲁⲥ ⲏⲗⲉⲏⲥⲟⲛ ⲫⲙⲁⲥ̣[?
ⲁⲩⲓⲟ]ⲥ̣ ⲟ ⲑⲉⲟⲥ ⲟ ⲉⲡⲓ ⲧⲏⲥ ⲉⲡⲟⲇⲟⲩⲗⲱⲛ[1] ⲧⲣⲁⲡⲉ[ⲍⲁⲛ
ⲉⲧⲟⲓⲙⲁⲥⲁ]ⲥ̣ ⲕⲁⲓ ⲉⲡ ⲟⲩⲣⲁⲛⲟⲓⲥ ⲉⲡⲟⲡⲗⲧⲑⲁⲥ[2] ⲁ . [
]ⲉⲛⲟⲥ ⲁⲩⲓⲟⲥ ⲉⲓⲥⲭⲉⲣⲱⲥ ⲟ ⲉⲕ ⲡⲁ-
]ⲥⲟⲙⲉⲛⲟⲥ ⲕⲁⲓ ⲉⲡⲉⲩ̣ⲧ̣ⲭ[?
ⲑ]ⲁⲛⲁⲧⲟⲛ ⲉⲡⲟⲓⲏⲙⲉⲛⲟⲥ·
ⲁⲩⲓⲟⲥ ⲁⲑⲁⲛⲁ]ⲧⲟⲥ ⲟⲧⲓ ⲫⲙⲁⲥ ⲛⲉⲡⲓⲁⲥⲁⲥⲧⲟⲣ[3] ?
ⲁ]ⲩⲓⲟⲥ ⲫⲙ[ⲱ]ⲛ ⲕⲁⲓ ⲩⲡⲉⲣ ⲭ̣ⲟ̣

[1] *sic.* [2] *sic.* [3] *sic*: ? for ⲛⲩⲓⲁⲥⲁⲥ ⲧⲟⲣ[.

598

[αγιος ο κ̅ρ̅ιος ο τον]
θαν[ατον καταργησας και]
τον κοσμον ζ[ωοποιησας αγιος]
ο θεος κατελθων εκ [των ουρανων και νεκρ]ων
αναστας αγιος ισχυρ[ος ο σωτ]ηρ ζωης α̣ω-
ρουμενος και θανατον πατουμ[ενος] αγιος αθανατος
ο σαρκωθεις δι ημας ελεον ημ̣ας ✠ ευφραινεσθωσαν
οι ουρανοι και αγαλλιασθὼ η γη χαρησεται τα παν̣τ̣α και
παντα τα εν αυτὴ οτὶ κ̅ρ̅ιος αναστη σωσεὶ κοσμον ον ε-
πλασεν + ζαχαριας λιτουργος[1] εν τω ναὼ κ̅ρ̅ιου ραφηλ
αρχαγγελος ει[πε]ν αυτω εισακουσεν[2] σοὺ ο θεος ϊδου ελισαβὲτ
εσ̣σ̣ατὸ[3] τον προ[δρομον το]ν μηνουντα[4] του κ[υρι]ου σωτηρ
και σωσεὶ τας ψ[υχας η]μων κε δο̣ξ̣α σοι[5] +
ποιμενες συνορη ε̣ν̣ ποιμνοις εν πεμπτ̣σ̣η[. . . . . .]
ημιν ποιητε τε θαυμα ποιειτε τε τον κ̅ρ̅ιον[6] ϊδ̣[ου ? . . . . . .]

[1] υ suprascript by original hand. [2] for εισηκουσεν. [3] for ετεσ̣σ̣ατο.
[4] *sic*: ? for μνηυοντα. [5] σε, *Ostr.* [6] κυριον, *Ostr.*

599

ζαχαριας
λιτουργος εν τω
ναω κ̅ρ̅ιου ραφη-
ηλ αρχαγγελος ειπεν
αυτω εισηκουσεν σου ο
θεος ϊδου ελισαβετ εσε-
σ̣ατο τα π[ροσ̣δ]ομον τ[ο]
μεν̣[αν πα]ρ̣α του κ̣[υριου]
[σωτηρ κ]α̣[ι σω]σει[1] τ[ας ψυ-]
[χας η]μων κ̅ρ̅ι[ε δο̣ξ̣α σοι]
[ποιμεν]ες συνορη[
]νεσια[
]τετ[

[1]]αι, *Ostr.*

600

✠ θεοτοκος μαρια
η αει παρθενη συ⟨πε⟩τεκεν
σημερον ημιν τον εμμα-
νουηλ θεων και ανθρωπων
ϊδου {ε}παρθενη εν γαστρὶ τεξ̣ει
και τεξ̣ειτε ημιν ϊον και καλεσου-
σιν το ονομα αυτου εμμανουὴλ
ὸ εστιν μεθερμενευομενον
μεθ ημων ὁ θεος τουτον αρχαγγελος
παραδο̣ξ̣ος εμνευσεν τουτον
συνελαβεν γαστηρ παρθενου
ανευ μι̣ξ̣εως παρθενος συ-
νελαβεν παρθενος εκυησεν[1]
παρθενος ωλιτεε παρθενος
ετεκεν και παρθενος εμιλεν
προ δοκου παρθενον και
εν δοκου παρθενον και
μετα δοκου παρθε-
νον +

[1] ικυησεν, *Ostr.*

601

✠ τεντε και επε-
ται και χαρα θαυ-
μασια ϊωαννης
ο προδρομος ⟨τ⟩ου χ̅ρ̅ιστου[1]
[ε]βαπτιζε + βαπτισμα με-
[τ]ανοια[2] τον λαον ευτρυζεν[3] ου-
προφητης και προδρομος
ηλθετο αυτε και ουπ̅α̅ ου κα-
τελθεν ως επερεστερα εν τω
ϊορδανη και επεστρεψεν
εν τιν αιχμαλωσιαν ημων ο θε-
ος ημων ο θεος τον[4] σωσει ο ευ-
λογητος[5] ημερα καθ{ε} ημερ(αν)
σοι πρεπει υμνος[6] ο θεος +

[1] χ̅ρ̅ιστος, *Ostr.* [2] for μετανοιας. [3] =εκηρυζεν. [4] *sic*: ? for τον ⟨λαον⟩.
[5] -λογητος, *Ostr.* [6] σε . . . ημνος, *Ostr.*

602

[. . . cωτηρ τ]ον ψτχον και cωματον
[. . . . . πα]cιν αθανασιαν και αναστ-
[ασιν . . . . .]παρχων ελεον μοι
[. . . . .]ον και ρτσμον εκθε
[. . . . .]μεννασον με κε και
[. . . . .]ον ο μεγαν μεγα-
λως [. . . .]τονμενας σον
κατα το μεγα co(τ) ελεος

εβλεπον εμανοι τον αστερα ζωην απατελλωντα[1] εν νενει τον ανθρωπον
ελθειν και προσενεγκειν[2] τα ἀωρα θεω το σαρκοθεν τι[3] εγλογει-
τε τα ερ-
γα

[1] τε, *Ostr.* [2] for ηλθον . . . προσηνεγκαν. [3] τε, *Ostr.*

603

? ? ?

a]ε λαβομενος [. . .
]. ω πασαι ἀγη[1]αμεις ? . . .
]. μεγα θαυμα και [.]. τσιαν τοις π . . .[2] [. . . . .]
]λεγτε απα[c]ταν[τες] προσκυνησωμεν[3] χριστον τον
εi]ἀον αστερα μαγοι και [ἀ]ωρα προσενεγκασ[4] λιβανως
]θοις π[. . . απαστησας πε]κροτς κτριε ο εκ παρθενου
(end)

b . . .
]νος δε κτ[
]ς θεος χρ[
]νενεθεν[
(end)

[1] ἀγη very uncertain. [2] possibly ποιμ[εσιν. [3] for προσκυνησωμεν. [4] for προσηνεγκαν.

604

b+f]λαιφωρα κ . . [
παντα τ]α εργα κυτου κυ
]ντενσιας καμ[
τ]ἀαλα και πνευμ[ατα
κ]ληρονο[μοι] κυριοτ [
]ναν . . [. .]πισαν το[
] παρθενοι [
ε]ν ουρα[νοις

c]. ε εν
]ναιαν . [
]αι απε [?
]σαν διαμ[
]αννρος[
]τια . [
]ν[

d]σομε . [
το]ν κν̄ τον ἀ[
]ν καθισα[
]ον τμας + δο[
]μαρια κ[
]ος θ[
] . [

e]μοι[
]σται α[
]πα . [

605

ψαλατε τω θε]ω ἡμων ψαλατε ψαλατοι[1] τω ἀ[εσποτη ημων ψαλατε
]ι σοι και λυτρωσαντι τοτς πεπετα[μενοτς
]και πνευματος τετασον με[
]θεια ἐωτσωμαι[2] ϊλαον και[
]τον αλληλουϊα + ουτ[
]ἀλωτων επι ποθεσει [
]τος πεπλατυν(ο)μενοτ[ς . .]νος και λε . . ας
]μενοι η εντολη κν̄ καιλατυνης[3] φωτιζουσα
τοτς οφθαλμου]ς κε̄ δοξα σοι +

[1] for ψαλατε. [2] for ἐωσομαι. [3] *sic*: for πλατυνης.

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ⲫ ⲧⲓⲁⲑⲏⲙⲏⲛ
ⲧⲓⲁⲑⲏⲕⲏ ⲧⲏⲥ ⲉⲕⲗⲏⲥ-
ⲧⲏⲥ ⲙⲟⲩ ⲟⲙⲟⲥⲟ ⲁⲁⲩⲉⲓⲁ ⲧⲟⲩ ⲁⲟⲩⲗⲟⲩ ⲙⲟⲩ
ⲕⲁⲓ ⲉⲓⲥ ⲧⲟⲛ ⲁⲓⲱⲛⲁ ⲉⲧⲏⲙⲁⲥⲟⲩ ⲧⲟⲩ ⲥⲡⲉⲣⲙⲁ
ⲥⲟⲩ ⲕⲁⲓ ⲟⲓⲕⲟⲇⲟⲙⲟⲓⲥⲟⲩ ⲉⲓⲥ ⲫⲉⲛⲉⲁⲛ ⲕⲁⲓ
ⲫⲉⲛⲉⲁⲛ ⲧⲟⲩ ⲑⲣⲟⲛⲟⲩ ⲥⲟⲩ ⲫ ⲥⲓⲁ ⲡⲉⲧⲣⲟⲩ
μη (*sic*)
ⲕⲁⲓ ⲉⲡⲉⲓ ⲧⲁⲩⲧⲁ ⲧⲏ ⲡⲉⲧⲣⲁ ⲟⲓⲕⲟⲇⲟⲙⲟⲓⲥⲟⲩ
ⲧⲏⲛ ⲉⲕⲕⲗⲏⲥⲓⲁ ⲥⲟⲩ ⲡⲏⲗⲏ ⲁⲥⲟⲩ ⲕⲁⲧⲁⲥⲭⲉⲓ-
ⲧⲁⲥⲧⲁⲥⲓⲛ (*sic*)
ⲥⲟⲛⲟⲩ ⲁⲩⲧⲏⲥ ⲁⲛⲁⲥⲧⲁⲥⲓⲛ ⲧⲁⲥ ⲕⲗⲏⲥ ⲟⲩ ⲧⲟⲩ ⲃⲁ-
ⲥⲓⲁ ⲧⲟⲛ ⲟⲩⲣⲁⲛⲟⲛ ⲟⲧⲓ ⲥⲟ ⲓⲉⲉⲣⲏⲩⲥ ⲉⲓⲥ ⲧⲟⲛ
ⲁⲓⲱⲛⲁ ⲕⲁⲧⲁ ⲧⲏⲛ ⲧⲁⲍⲓⲛ ⲙⲉⲗⲭⲉⲥⲉ-
ⲇⲉⲕ +

607

? ?

Recto

ⲉⲩⲗⲟ[ⲩⲏⲧⲟⲥ . . . . . ⲉⲱⲥ]
ⲧⲟⲩ ⲁⲓⲱ[ⲛⲟⲥ . . . . . ⲏⲙⲁⲥ]
ⲫⲩⲗⲁⲭⲑⲏ[ⲛⲁⲓ
ⲕⲁⲓ ⲁⲡⲉⲧⲱ ⲡⲁ[ⲥ
ⲁⲙⲏⲛ · ⲫⲉⲛⲟⲥ ⲧⲟ ⲕ[
ⲙⲉⲛ ⲉⲗⲡⲓⲥ ⲕⲁⲓ ⲉⲩⲗⲟ[ⲩ
ⲉⲩⲗⲟⲩⲏⲧⲱⲥ ⲉⲓ ⲕⲉ ⲫⲱⲧ[ⲓⲍⲱⲛ ?
ⲧⲁⲥ ⲉⲓⲕ[
ⲥⲟⲩ ⲕ . [
ⲉⲓⲥ ⲛ[
ⲉⲗⲡ[
ⲁⲥ[
. [

Verso

]ⲙⲁⲥ ⲫⲩⲗ-
[ⲁⲭⲑⲏⲛⲁⲓ]ⲧⲓⲛ
]ⲉ ⲩⲙⲁⲥ ⲉⲗⲉⲏ-
[ⲥⲟⲛ . . . . . ⲁⲩⲓ]ⲟⲥ ⲓ̈ⲥⲭⲩⲣⲟⲥ
]ⲩⲉ

608

]ⲣ[
] . ⲥ[
]ⲣⲥ[
]ⲧⲁ[
]ⲍⲟⲓⲥ[
]ⲁⲥⲓⲛ ⲓ̈[
]ⲉ . [.]ⲧⲁⲩⲧⲏ . [
]ⲧⲏ ⲏⲙⲉⲣⲁ ⲙⲉⲛ[
ⲧⲁⲩⲧⲏ] ⲧⲏ ⲏⲙⲉⲣⲁ ⲃⲁⲥⲓⲗ[ⲉⲁ
ⲏ ⲡⲁⲣⲑⲉⲛⲟ]ⲥ ⲉⲍⲉⲍⲁⲧⲟ[1]

]ⲗⲑⲉ . [

[1] for ⲉⲧⲉⲍⲁⲧⲟ.

609

] . [
]ⲟⲛ . [
] . ⲓⲥ[
]ⲧⲏⲛⲁ[
]ⲡⲟⲓⲥ[
ⲉ]ⲛ ⲭⲱⲣ[ⲁ
ⲃⲁⲥⲓⲗⲉⲩⲥ ⲁⲟⲍⲁⲥⲉ
ⲃⲁⲥⲓⲗⲉⲓⲁ[1]
(end)

[1] rudely traced by a second hand.

610

+ ⲭⲉⲣⲟⲩⲃⲓⲙ ⲕⲁⲓ ⲍⲉ-
ⲣⲁⲫⲓⲙ ⲙⲓⲭⲁⲏⲗ ⲕⲁ-
ⲓ ⲅⲁⲃⲣⲁⲏⲗ ⲡⲁⲛ-
ⲧⲱⲛ ⲁⲭⲣⲁⲛ[ⲧⲱⲛ
ⲥⲱⲙⲙⲁ ⲕⲁⲓ . . .
ⲕⲏⲥ ⲙⲉⲣⲟⲥ ⲫ[ⲩ-]
ⲗⲁⲕ[

IV. SCHOOL PIECES, ETC.

611

+ αιχι πεςραϊ
π̄τεκ[μητει]ωτ πειτ̣̈ω τη
. ακ̣[ ] ε̄πτοκ ορε .
]. ε αλλα
]. π καποκ
τοτροκ

+ μηνιν
αειδε θεα
Πηλη[1]

+ μηνιν αειδε
μηνιν αειδε θεα Πηληιαδ̣[εω
μηνιν αειδε θ

[1] smudged out.

612

+ μηνιν αει-
δε θεα Πη-
ληαδεω
Αχιληος
ουλομεν-
ην

613

και μιν φων-
ησας επεα π-
τεροεντα π-
ροσηυδ̣α

614

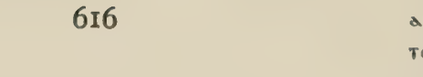
ενθ αλλοι μ̣[εν]
παντες

615

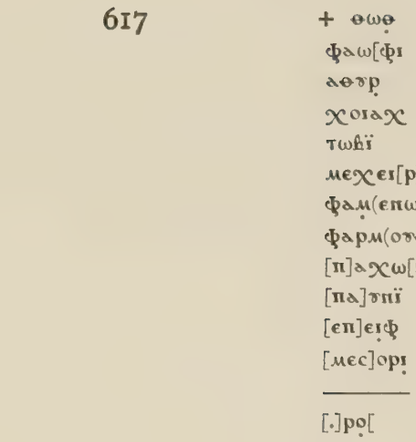
. . . . .]. φοβ̣ος θεοτ ̣αρχη μ̣[ετιστη τοτ
φρονειν τ]α γραμματα [αρ̣]χ̣ης απ[ασης
. . . . .]. κ̣α̣ απ̣αρος δικαιοτ καρπος [οτκ] α[πολλυται
. . . . .]. θ̣α προετμως [. . . .]α . θ . . [. . . . .[1]
? ? . . ος . οτκ εστ[? ?
β̣[ι]οτ̣ ̣αιοτ[2] κειμετ[αι] κ̣αλως[3] β̣ο̣[υλομε]θ̣α
πλοτ̣τ[ε]ιν παντες αλλ ο̣τ̣ τεπα̣[μεθα τυπη δικ-
αι]α τοτ β̣ιοτ σωτηρια γαμει . . [
. . . . .]σηπηκι πιστη[4] κ[
]ος α̣ιηρ[5] παντ̣αχοτ λα̣[
]η παλαια μεταψεται[6]
. . . . .] δει[λοτ γαρ] απ̣αρος δειλα και [φρονηματα
. . . . .]ς α̣π̣[α]ητων των δ . [. . . . . .
. . . . .]τ̣ος εστι απ̣ορωπο[
. . . .]ο̣η εστι τοτ λαλειν ζην β̣ο̣υλομεη̣[ος μη πραττε
θ̣α̣[πα]τ̣ο̣τ̣ α̣ξ̣[ια] η̣θη ποιηρα τηη φτσιν δ̣[ι]αστρ̣[εφει
θ̄η̄ προτιμα] δετδερον δε τοτς τοπεις
ισον θεω σοτ τ]ει[μ]α̣η τοτς τοπεις [θελε
]λαλει τα με[τρια . .
μακα]ριος εστι πας ο μη θη̣[
πτμφη δ]α̣προικος οτκ εχει παρρησιαη
]. ητοη [. .]ε̣τε τα[7] γραμματ ε̣[ι]δ̣[ως
και πε]ρ̣ισσον ποτη εχει πλοτ . . η . . . .
]τα γραμματα ρο̣η . . . . [.] .
]τα γραμματα . . . τ[
]. η τεχ̣νη δ . [
]φ̣α̣ν̣λος[
]ως εστιη[
]χ̣αραη[
]α̣χ . απο[

[1] L. 4 appears to be an interlinear addition. [2] For ⟨δικ⟩αιοτ. [3] Read ⟨τελος⟩ καλοη.
[4] *sic.* [5] α̣ιηρ: the first syllable (which should be long) is very doubtful. [6] *sic.* The final α of παλαια is perhaps a mere accidental mark. [7] *sic*: for ο.

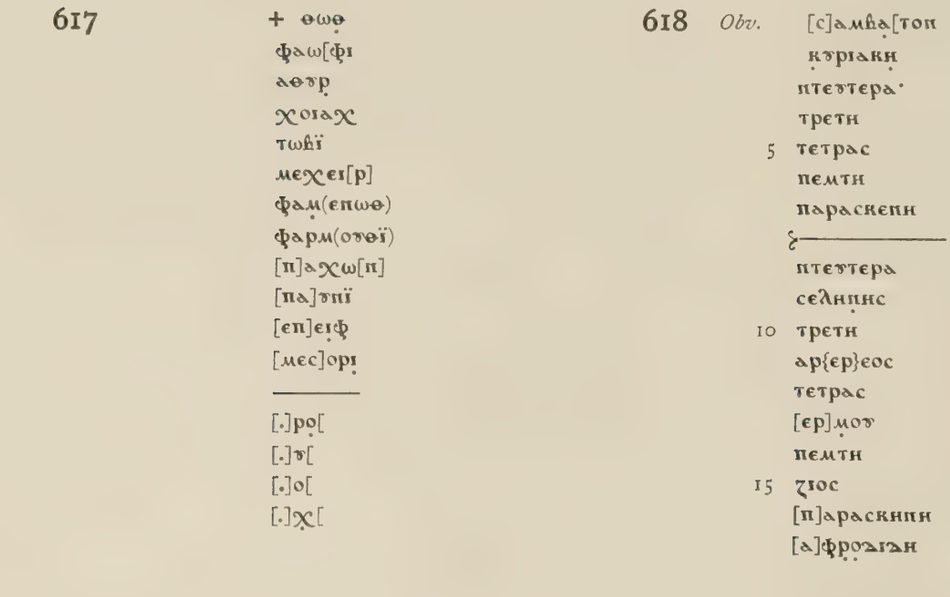
616



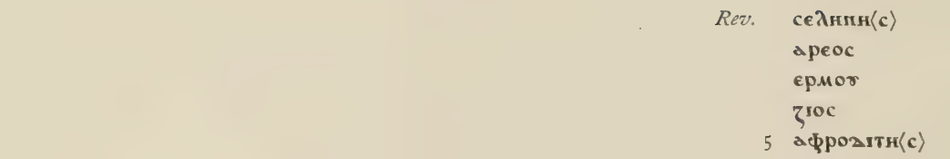
617



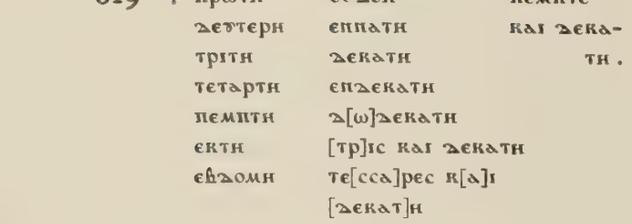
618 *Obv.*



Rev.



619



620

α β γ δ
ε ζ η θ ι κ λλ
λ μ ν ξ ο π ρ σ
τ υ φ χ ψ ω

] *θεοφιλεστατοι μοναχοι*

V. MISCELLANEOUS, LETTERS, AND DOCUMENTS

621

οὐ τρεπε[
σκοτ̣ζ̣α[
τ̣οπετο η[
η νικτιρις [
το ορηο̣[
τ̣ο̣ κ̣υ̣μα[
α̣ τρ̣υ̣ων[
ο π̣ε̣λ̣α̣ρ[υος
ο τ̣λ̣α̣υ̣ζ̣ [
η περιστε[ρα
ο αρπαζ̣[
η τ̣ῦ̣ψ̣ [

622

ε̣π̣α . . . [
ρ̣ρ̣ω̣ι̣ον π̄ κ̣αρο[
τ̣α̣υ̣ραιος ιο̣ λ̣υ̣κ . . [
ηχ
ασφαλτο̣ν̣[. . .]τ . [
φ̣ρ̣υ̣κτος . . ρ̣οτ . [
προ̣ο̣λ̣ι [. . .] . c . . [
θ̣τ̣μ̣ι̣α̣χ̣ . α̣τ . . . [

623

ποτηρια [
θυμιατηρ(ια) [
σ[κε]υ̣η [

624 *Recto*

[24 letters] ς ενομιζον γαρ οτι ουκ ανηλθεν εις την Λυκω αλλα εμεινεν
[22 letters] και ειδως την προαιρεσιν των χωρικων ὡς ἐθελουσιν πραιδευσαι εμεινα εκει
θλιβομενος εως οτε εδεξαμην παρ αυτης γραμμ[α]τα ως εν τη Λυκω διαγει μη δοξη σοι ουν
αποστηναι [τ]ω ενδοξο(τατω) αρχοντι[1] αλλα εαν δοξη [α]υτω α[νελ]θει[ν α]νελθε μετ α[υ]του οπερ
νομιζω
ουκ [αν]εχεται αργι[2] ανελθειν εως οτε γενηται καταστασις τελεια[3] . περι του γραφειν ὑμας
ως ο ξοστου κατα Κολοτσε[4] ανηλθεν εως Μουναει και επολεμηθη εκει και πολλους εκ των
[α]κολουθουντων αυτῳ εσφαξαν και ὑπεστρεψεν ει[ς τ]η[ν Α]ν̣τ̣ι̣[ν]οο[υ] και ουκ ετολμησεν ετι ανελθειν

[1] αρχοντι altered from αρχοντος. [2] αργι for ἄργει or ἀργεῖ (?); but ἄρτι (equally possible) is perhaps preferable. [3] καταστασις τελεια, corrected from –σιν –αν. [4] ως ο ξοστου κατα Κολοτσε *sic.*

625

. . [
πολ[
και τ[. .] α̣ . . ω̣[
οτ̣ς̣τ̣[. . . .] . ατο[
η ϗμετερα ετ̣σ̣ε[βεια
των απατολικω[ν
ας αληθη εισιν [

πρεσβ̣τ̣ερων [
ε̣τ̣θ̣εως ας̣ ακ[αρχι]
μαπ̣ριτο̣ν̣ ε̣τ̣[
κροτηθηναι τ̣[
[.] επιη [
[.] λ̣ο̣υ̣[ο]ν̣ τον τ̣[
[. .]σοτ[.]σασ̣τ̣[

626 (*a*)

] απελθειν . το [
]α . . . α παντα τα κελε̣[υματα
]οτητος ετοιμοι εσμεν [
]ωμεν την υμων κελευ[
] κελευσιν μηδε παρακουσ[
ευσ]ε β̄ε̄ μοναζ̣ ζ̣ απα Ηλιας κ[αι απα Ενωχ ?
] το̄ν̄ κοπο̄ν̄ ημων και ο [
] . . λεοις κ[

(*b*)

]μων αγιων [. . . .] τω [
]ελους διχα υπερφ . . . . [
ε]πι της υμων [. .] . [
απα Η]λια κ[αι] α̣π̣α̣ [Ενωχ ?

[626] (*c*)
] δοθηναι [
] εαν τε [
απα Εν]ωχ και α[πα
]πασι[
. . .

(*d*)
μονα[ζ . . .
αγια γ[
[.]γι . [
[.]εκρηθ[
[. .]η . . . [

(*e*)
] εγραφη κα[ι . . .
] . α κατηκου . ω . λ[. .]
] εις ημων αυτων
ε]σμε(ν) ε . συνα . σειγομφ
τ]ο(υ) α[υ]του κ
] . . ολικω λογω

(*f*)
(one line of Greek illegible)
]εqɯɯιπε ɯιεγοε̣[

(*g*)
]κα . [. . .] . [.] .
]η ος υ[π]ακουη
]ατα ὑμετερα
χαιρ]ετε
(end of letter)

627 *Verso*
+ [.]οηρ[. . . .]ος ο δεικ . [
Γεωργ[ιος] ορμωμε[·
απο κω[μ]ης Πιναϊ το[
νομου [. .]ολαϊω τω . [
τω λ[αμ]προτατω ν[
ομενω της αυτης κ[ωμης
π[.]λα̣[. . .]ς χαιρειν α̣[
α̣ια της παρουσης ει[
[.]ου μισθωτικης ομ[ολογιας ?
[με]μισθωσθαι της . [
[. .]με̣νο̣υς εφ οσον[

Recto
σι]δηροις περιβλημασι
]τη εγερανυτης βληουμην
] την πατητικην σου
] συν τροχοις σιδηροις
] . εγερανυτης βλη
]συν θεω ενα της
]σθαι εφ οσον τ̣ρ̣ . . . υ
] . βουληθειης και παρ[α]
]ραθετος εν καιρω
] . τουτων απο τ . [. .]

628
(*a*) κ]αθολικη εκκλησια [
] . κ . . με φ . . . . [

(*b*)
]λ[. . .] φ[
] υ̣μων θεοσεβεια [

(*c*)
]και συναφ[
]ω παραγων λ[
] . τον μετροξυστο[ν
μ]ετα πληγω[ν
]τω και υμετ[ερ . . .

629
] . [. .] Ιωαννο[υ] . . [
δια]κονων της αγιας εκ[κλησιας
] λαμπρο( ) σκρ( ) Μηνι[
]εσταιαν βουλησιν π̣[

630

(*a*)
• • •
Γεω]ργις Θηλ̣[. .]
Γεω]ργις Ρουδιμερ
] . . . . ης Αλεξανδρου
• • •

• • •
]ρις Γλ̣[
ρομ' Στεφανος Καρελλου
ετερ' Θα̣δουαρις Κολλωνι[ου[1]
αοκλος Αλεξανδρος Παυλου
Παυλος
• • •

[1] Κολλωνι[ου: K altered from an indistinguishable letter. Θα̣δουαρις: possibly Ο̣βδ- (but Θα̣δ is more probable).

[630] (*b*)

• •
]...[
]πριανου
• •
]του
]ταειανου[1]
• •
]τιανου
]ανου
Θεο]δωρου
Στεφανος Παυλου
Γεντζων Γεντζ[ων][2]
Γεωργις Δονατου
Λαζαρος Λαζαρ[ου
A[
(End)

(*c*)

• •
]..[
] ζοριανου
]. ωργιου[3]
Θ]εοδωρου
Ι]ωαν[ν]ου
]. ισμανιου
• •

(*d*)

• • •
Ανδρεας.....[
• • •
• •

(*e*) Θεοδωρ[
• •

[1] Ll. 1–2, 3–4 are two separate fragments conjecturally associated with this column. [2] Γεντζ[ων]: there is space for two letters only in the lacuna. [3] Possibly]κορ . ιου should be read.

631 +
χμγ/

τ[ο] υ[π]αγομενον του κυριου Φιλοξεν[ου] συν θεω[
]. μηα γι(νεται) (αρταβαι) ακγ)κα'' κριθ(ης)...[
L η .[..] . κ[
αφ ων κατα μεριδ ο —··—
] νουχου γι(νεται) (αρταβαι) αε)κδ κριθ(ης) η[..] L γι(νεται) οβο(λοι) [
κ[α]ι οβ[ ] και συκη [
]υτ( ) γι(νεται) (αρταβαι) ϊη
γ]ι[(νεται)] (αρταβαι) . [ ]——
.
.
]. κριθ(ης)

632 (*a*)

]. πρ[
] α[
]. ξη[
]ακο[
]. στα[
]οφ/[

(*b*)

προφ]ασις κ[
γ]εγραμμ[εν...
α]ποστολικ[...
]μοι/ απο[
] Ανανια[ς ?
]προφητ[
] ει χηρ..[
]λεπεσις[
]ο καλο[
]απελε[

(*c*)

]. ηρ[
]ς ϊω[ανν...
]εκ . [

(*d*)

]τω τοπω α[γιου...
εμαρ]τυρ(ησε) [
]λιονας πρ/ ση[

(*e*)] και εις α . [

(*f*)

] των μυριων
α]υτου υπερ
]των
ω]μολογησαμεν ⸗

(*g*)]κανω̃

633 (*a*)

[.] . [...] . [...] . [
αυτου αγιου [
σοι αυτα σ[
. επ̣ . . [

(*b*)

το]πος του αγιου . [
] υμων των ε[
] και προ̣νοι[

(*c*)

]..θα το πα[
]α̃ ϊνδ/ ε̣να̣[της
Θεοδ]ωρος Πανισκο̣[υ

634

]ε εφεστω̣τ[
]κιωπ φλαϯϊωπ
]λωπα ετοϲ πρωτο[ϲ]

(Endorsed)]τοπ

COPTIC GRAFFITI

635 (*a*)] ερϣανοτα [ ]τπιστις ετοτοκ [ετ]ⲙⲙⲁⲩ ⲛⲁⲓ ⲙⲉⲛ [ϲⲁ]ⲣⲱϥ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲓϲ[ⲛⲣⲟϩⲟⲥ ⲙ]ⲉⲛ ⲉϥϣⲁⲛⲉⲣⲛⲧ [

(*b*) ϩⲁ]ⲣⲉϥ ⲉⲣⲟⲥ [ⲗⲟ]ⲓⲥⲉ ⲛ̄ϩⲕⲁⲙ[ⲁⲁⲗⲟⲛ ⲉⲣϣⲁ]ⲛⲟⲧⲁ · ⲛⲁⲩ ⲉⲣⲱⲧ[ⲛ ⲥⲧⲙⲫ]ⲱⲛⲉⲓ ⲡⲉⲙⲁⲩ ⲣ̄[ ]ⲛ̄ϣⲓ · [. .]ϣⲟⲟ[ⲛ

(*c*)]ⲱϣ ⲉⲧⲃ[ⲉ]ⲧⲃⲏⲡⲁⲓ̈ [ⲥⲧⲛϩⲟⲩ]ⲟⲥ ⲡⲕⲁⲗⲭ[ⲏⲱⲛ] ⲙⲉⲛⲧⲟ[ⲛⲥ ⲟⲩ]ⲁⲁϥ, ϣ[ ]ⲙ̄ⲫ[

(*d*)]ⲧ̄ⲙⲉⲛ [ ] ⲡⲣⲟⲥ ⲡⲥ[ ] ⲉϥⲟⲧⲟⲛϩ ⲁ[ⲛ

(*e*)]ⲛⲁⲛ ⲉ[ ]ⲛ̄ϩⲁⲣⲉϩ [ⲉ]ⲉ ⲉⲧⲣⲉⲛ[

(*f*)]ⲛⲁⲓ ⲥ[ ]ϣⲁⲣⲉⲛ[ ]ⲛ̄ϩⲱⲕ [ ]ⲥ ⲉⲥⲟⲩ[ ]ⲱⲧ[

(*g*)]ⲛⲟⲥ[ ]ⲙ̄ⲙ[ ]ⲉⲙ̄ⲙ̄ⲟ[

637 + ⲁⲛⲟⲕ ⲡⲉⲧⲣⲟⲥ ⲃ̄ⲛ̄ ⲡⲉⲧⲁⲗⲏⲡⲟⲣⲟⲥ ϣⲗⲏⲗ ⲉϩⲟⲓ ⲛⲁⲩ[ⲁⲡⲏ]

638 ⲓⲱϩ]ⲁⲛⲛⲏⲥ ⲛ̄ϣ̄ⲛ̄ⲛⲁ[ ] ⲙ̄ⲡⲉⲱⲣⲡⲓⲟⲥ ⲡⲉϥ[

639 ⲁ]ⲛⲟⲕ ⲙⲛⲁ ⲡϣⲣ[ⲡⲉⲓⲣⲉϥ]ⲣ ⲛⲟⲩⲉ ϣⲗⲏⲗ ⲉϩⲱ[ⲓ̈

640]. ⲧⲉⲗⲉⲥⲧⲟⲥ ⲉⲡ[ⲓϥ]ⲁⲛⲓⲟⲥ ⲙ̄ⲛ̄ⲛϣⲗⲏⲗ ⲛ̄ⲛ[ ]ⲧⲣⲉⲛ̄ⲉⲡⲉⲧϣⲗⲏⲗ ⲉⲛ̄[ⲉ]ϩⲱⲓ ⲁⲛⲟⲕ ⲓ̈ⲣⲁⲛ̄ⲛⲏⲥ ⲡⲉⲛ-
ⲧⲁϥ[ ] ⲛ̄ⲛ† ⲟⲉ [ⲛⲁⲓ ⲥ]ⲟⲣϩ̄ ⲛⲓⲙ̄ ⲛ̄ⲧⲉ ⲡⲁⲓⲁⲫⲟⲗ[ⲟⲥ]ⲁϥ ϩⲁϩⲱⲧ ⲛⲓⲙ [ⲉ]ⲧⲙⲛⲁϩ[

642 (*a*) + ⲡⲉⲧ[ⲣⲟⲥ] ⲙ̄ⲡⲁⲥ[ⲟⲩ

(*b*) ⲯ ⲁⲛⲟⲕ ϥⲁ[ⲥⲧⲟⲥ] ⲁⲣⲓ ⲡⲛⲁ [ϣⲗⲏⲗ ⲉϩⲱⲓ

643] ⲉⲕⲉⲣ [ⲟⲩⲛⲁ] ⲙ̄ⲡⲥⲁⲙⲟⲧⲏ[ⲗ]ⲉⲓ̈ⲱⲛ̄ ⲉⲛⲧⲁ[

644 ⲁⲩ]ⲟⲥ ⲉⲡⲓ[ϥⲁⲛⲓⲟⲥ] ⲛ̄ⲛⲁⲩ[ⲁⲡⲏ

645 ⲙⲱ]ⲩⲥⲛⲥ ⲓ̄ⲥ̄ ⲛⲁ ⲛⲁⲓ ϩⲁⲣⲉϩ ⲉⲧⲡⲓⲥⲧⲓⲥ [ⲉⲥⲟⲧⲟ]ϫ · ⲡⲥⲱⲙⲁ ϣ(ⲁ)ϥⲧⲱϩ +

646 ⲯ ⲁⲣⲓ ⲡⲓ[ⲁ]ⲉ ⲛ̄ⲥϣⲗⲉⲗ ⲉϫⲱⲉⲓ ⲛⲛⲉⲕϣⲗⲉⲗ ⲉϫ[. . . .]ⲛⲛⲉⲥϫⲏⲙⲁ ⲧⲉⲕⲙⲉⲣⲉ[. . .] ⲛⲧⲉ[ⲡ]ⲛⲟⲩⲧⲉ ⲏⲣ ⲟⲩⲛⲁⲉ ⲙⲛⲧⲁⲯ[ϫⲏ ⲛⲉ]ϩⲉⲓⲉⲛ ⲛⲁⲕⲁⲡⲏ + ⲁⲛⲛⲁ ⲧⲣⲉϥⲏ̄ⲣ̄ ⲛⲟⲩⲉ ⲡⲁⲣ[ⲁ . .]ⲙⲧ ⲧϣⲏⲛⲑⲉⲟⲇⲟⲥⲓⲟⲥ +

647 ⲁⲛⲟⲕ ⲡⲁⲓ̈ⲧⲁⲗⲉⲡⲟⲣⲟⲥ ⲡ̄ⲣⲉϥⲣ̄ ⲛⲟⲩⲉ ⲓⲁⲛⲛⲁⲕⲓⲟⲥ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ ⲉⲡⲁⲣⲁⲕⲁⲗⲉ ⲛ̄ⲧⲉⲕⲙ̄ⲛ̄ⲧ[ⲉⲓⲱ]ⲧ · ⲡⲁⲉⲓⲱⲧ ⲁⲩⲓⲟⲥ ⲉⲡⲓⲫⲁⲛⲉⲓⲟⲥ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ ⲛ̄ⲛⲧⲱⲃϩ ⲛⲉⲧⲟⲩⲁϥ ⲉϩⲱⲓ̈ ⲛⲁⲥⲁⲡⲏ ⲛ̄ⲧⲉⲡⲛⲟⲩ[ⲧⲉ] ⲛ̄ ⲧⲁϩⲁⲛ ⲉⲃⲟⲗ [ϣ]ⲗⲏⲗ ⲉϩⲱⲓ ⲁⲙ[ⲏⲛ]

648 ⲓ̄ⲥ̄ ⲭ̄ⲥ̄ ⲓ̈ⲱϩⲁⲛⲛⲉⲥ

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635 (*a*) end, ⲉϥϣⲁⲛ- less likely. (*b*) end, or ϣⲟⲣⲡ. (*e*) Or ⲛⲑ[ⲉ. (*f*) ? ⲧπιστι]ⲥ ⲉⲥⲟⲩ[ⲟϫ. 640 for ⲉⲥⲧⲟⲥ read ? ⲁⲩⲓⲟⲥ (*cf.* 644, 647); perhaps for]ⲧⲣⲉϥⲉⲛ ⲡⲉⲧ-; ⲉⲛ[? altered to ⲉⲡ[; place of ⲡⲉⲛⲧⲁϥ[uncertain.

649 + пае[іот]є [ет]ѳ[ва]ϩ̄ [р̄] пн̣[а] ⲛ̄тє[т̄]ⲛ̄ⲥϣлнл єхωї апок ⲓѡ[ϩа]ннс пеіреϥ̄ ноβе [п]ф̣ѵ̣л̣ѳпопос
птепетн̣смоѵ̣ т̣ар[ої] мпіакωв̄ тіѳ ζ[ах]а[рі]ас

On left of this то]п тоѵл̣оп соѵ ⲃіктωр.

650 арі памєєте апок ⲃ̄(ї)ктωр амн̣[п] амн̣п̣ ϥ[ѳ]

651 (*a*) пеіє]лаχ[/] ммопоχос [ϣлн]л єхωї п[ав]апн [ ]ⲓа ⲓωанноѵ [ ] ϣлнл єхωї [ ]а
азарїас ⲃ̣ам . [ ] ϣлнл єхωї (*b*) пес]моѵ мпноѵ[те]ⲁ̣хωї [ ] тироѵ

652 (*a*) + [ов]ои нім̀ єтвнт єроѳп є[п]топос арі пам[є]єте апок апа сєтнрос пр̄ма̣нт[єі]п̣оат +
(*b*) ϣ]лнл

653 (*a*) пеіталєі]п̣орос + (*b*)] ϣлнл [єхп] нтєппоѵте р [ов]па нммаϥ + аѵω ϣлнл
єхⲛ̄ⲫаѵстос ⲛ̄тєппоѵ(те) пмаір[ѡ]ме р̄ о(ѵ)па п̣[м]маϥ

654 + апок ⲁ̀ιос ⲛ̄ⲓωаннс ϣлнл єхωі

655 + апок ком[ес] арі такапн ϣлнл єх[ωі о]ѵап нім єтвнт єр[оѳп єп]ⲓ̣ма

658 (*a*) ⲫ̀ сєⲓ̈[ ]ре ⲁ̀ⲉ [(*b*)]ⲥѵ̣[ ]нєсωоѵє[ ]оѵро . ѵ̣пє єа̣[ ] . єрраї [(*c*)]ⲁ̣п̣[ ]н,·
сєсоо[ѵп п]ⲁнмюѵ[рѵос]ⲭпо̀ па[ ]ⲛ̄тє[(*d*)]ⲙє пта[

659 ⲫ̀ апок ⲃа[сілєюс] арі та[гапн] . пп[ ]нємн[νє]ѡрсюс [

660 (*a*) + апок ⲓѡаннис [пєі]реϥ̄ ноβе арі [т]ага[пн] ϣлнл єхωї ⲛ̄тєпп[о]ѵте р̄ ѳѵа̄ ⲛ̄ммаї єтβє-
[па]ноβе ппоѵте є . єпβⲓ̈ ⲛ̄т . . єі аѵω ϣт̀ ϩатагапн
(*b*) арі тагапн ϣлнл єх[ωі] апок маѳєос пр̄мкоβ̄т̄ перϥ̄ ноβе ⲛ̄тєпп[о]ѵте р̄ ѳѵа̄е ⲛ̄ммаї
ⲛ̄агапн +

661 (*a*)] . . ⲏ̣ петалє[пωрос (*b*) [ⲓс а]ϥсωпт ⲓс аϥхερω ⲓс аϥⲥ̄п̄ ϭам ⲓс аϥсωтⲉ̄ мпτερϥ ?
ⲛ̀ⲕаѳѵωм мпа̣поѵте +

662 + апо[п ⲓ]ωаннис м̄пⲣ̀нⲗіас пєіреϥ̄ ноβе арі таѵ[ап]ⲏ̣ п̣[аєіо]т̣[є] єтоѵаав̀ ϣлнл єхω[п] п[т]є-
[пп]о[ѵте] р̄ ѳѵа̄ ⲛ̄ммап ρм . . ⲏ̣ . . ⲏ̣ . п̣ паχωн ⲓ̈ⲁ̀ ⲓ̈ⲛⲁ/ єⲃⲁо[м]ⲏ̣с

663 ⲫ̀ апок ⲗє[оп]тюс пⲓталаπωр[ос] арі ⲡⲛа петпаωϣ м̄пⲣ̄ пм[єєте] марєϥϣ(ⲗ)нл єхωєі птєп-
поѵт[є р̄ ов]па ⲛ̄ммаї

664 ппоѵте п]маір[ωме] ϣлнл [петоѵаав̀ т]ироѵ ϣ[лнл

665 [+ ап]ок ⲓωаннис папав[πωстис] арі п̣[п̄]ⲁ̣ ϣлнл єхωі

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651 (*b*) петоѵаав̀] тироѵ can hardly be read. 653 (*a*) Or ? ѳєо]торос. 658 (*a*) сєтн[рос hardly possible. (*c*) On left, traces of a preceding column. 659 line 3 ? ϣлнл. 660 (*a*) last line, ппоѵте &c. ? independent. 662 Or п[єпєіо]; for ρм &c. ? ρамнп ρамнп, or ρатагапн.

666 + ⲁⲛⲟⲕ [ⲓ]ⲱⲁⲛⲛⲏⲥ ⲱⲗⲏⲗ [ⲉ]ⲭⲱⲓ ⲡⲉⲓⲧⲁⲗⲁ[ⲓⲡⲱⲣ]ⲟⲥ ⲡ̣ⲣⲉϥⲣ ⲛⲟⲃⲉ ⲡⲧⲉⲡⲛⲟⲩⲧⲉ ⲣ ⲣⲟⲩⲡⲁ̣[ⲉ] ⲛⲛⲓⲙⲓⲛ

667 (*a*) ⲁⲡⲁ ⲣⲓⲝⲉ ⲓⲉ̣ⲍⲉⲕⲓⲏⲗ ⲫⲁⲣⲱⲛ ⲙⲁⲓⲣⲓⲁ̣ⲥⲓⲟⲥ (*b*) ⲁⲛⲟⲕ ⲍⲉⲕⲏⲗ ⲡⲥⲁⲙⲛⲉⲣ ⲱⲗⲏⲗ ⲉⲭⲱⲓ (*c*) ⲯ ⲁⲣⲓ ⲧⲁⲫⲁⲡⲓ ⲱⲗⲏⲗ ⲉⲭⲱⲓ ⲛⲁⲕⲁⲡⲓ ⲁⲛⲟⲕ ⲡⲣⲉϥⲣ̄ ⲛⲟⲃⲉ ⲕⲟⲥⲙⲁ ⲱⲓⲙ ⲫⲟ ⲫⲟ ⲫⲟ

668 ⲯ ⲁⲣⲓ ⲡⲁⲙⲉⲉⲩⲉ ⲛⲁⲫⲁⲡⲓ ⲫⲛⲏⲕⲱⲗⲏⲗ [ⲁⲛⲟⲕ ⲡ]ⲁ̣ⲡⲛⲟⲩⲧⲉ ⲡⲁ̣ⲓⲁ[ⲕ]ⲱ̣[ⲡ ⲡⲣⲙ]ⲡⲉⲱⲙⲁⲉⲓ ⲛⲁ[... ⲁⲡ]ⲟⲕ ⲁⲡⲁ̣ⲣⲉ[ⲁⲥ ? ⲙ]ⲡⲁⲕⲱⲃ̣ ⲡⲉϥⲱ[ⲛⲣⲉ ⲙⲛ]ⲡⲉⲧⲣⲟⲥ ⲡⲉⲧⲛⲥ[ⲟⲛ

669 (*a*)]ⲥⲓⲥ ⲱ(ⲗ)ⲏⲗ ⲫⲁⲡ̈ⲣⲉϥ[ⲣ ⲛⲟⲃⲉ] ⲱⲗⲏⲗ ⲉⲭⲱ̈ⲓ ⲛ̄ⲁⲫⲁⲡⲓ (*b*) + ⲁⲛⲟⲕ ⲙⲉ[ ]..ⲡⲉⲗ̣ⲏ ⲱⲗ[ⲏⲗ ⲉⲭⲱⲓ (*c*) ⲯ ⲁⲣⲓ ⲧⲁⲫⲁⲡⲓ ⲛ̄ⲧⲉⲧⲛ̄[ⲱⲗⲏⲗ] ⲉⲭⲱ̈ⲓ ⲁⲛⲟⲕ ⲡⲓⲣ[ⲉϥⲣ̄ ⲛⲟⲃⲉ] ⲛ̄ⲉⲗⲁϫ/[

670 + ⲁⲛⲟⲕ ⲫⲉⲧ ⲡⲱⲛⲛⲉⲥ̄ⲛ̄ⲧⲉ ⲱⲗⲏⲗ ⲉⲭⲱ̈ⲓ ⲛ̄ⲁⲫⲁⲡⲓ ⲛ̄ⲧⲉ[ⲡⲛⲟⲩⲧⲉ ⲣ̄ ⲟⲩⲡⲁ] ⲛ̄ⲙ̄ⲙⲁⲓ̈ ⲛⲁⲫⲁⲡⲓ +

671 (*a*) + ⲁⲛⲟⲕ ⲡⲁⲡⲡⲟⲧⲱⲓⲟⲥ ⲡⲉⲓⲧ̣[(*b*) ⲫⲟⲛⲉ]ⲓⲥⲟⲩ̣ ⲧⲟⲛ ⲧⲟ[ⲧ]ⲗⲟⲛ ⲥⲟⲩ ⲡⲉⲧⲣⲟⲥ

672 (*a*) ⲟⲩⲟ]ⲛ ⲛⲓⲙ ⲉⲧⲛ̣[ⲁ]ⲱⲱ̣ ⲡ[ⲉⲓⲥ]ⲫⲁ̈ⲓ ⲁⲣⲓ ⲡⲓⲙ̣[ⲉⲉⲩⲉ (*b*)]ⲛ̣ ⲡⲉⲓⲣⲉϥⲣ̄ ⲛⲟⲃⲉ [ ] ⲛ̄ⲧⲉⲧⲛ̄ⲱⲗⲏⲗ ⲉⲭⲱ̈ⲓ

673 (*a*) + ⲟⲩⲁⲛⲧⲓⲕ[ ] ⲧⲉⲓⲣⲉ ⲡⲉⲓⲫ̣[(*b*) ⲡⲁⲉⲓⲱ]ⲧ ⲙⲛⲛⲁ[ⲣ]ⲱⲙⲉ [ⲧⲛⲣⲟ]ⲩ̣ ⲕ̣[ⲁ]ⲧⲁ̣ ⲡⲉⲩⲣⲁⲛ ⲫⲁⲙⲛ + + + (*c*) ⲯ ⲁⲡⲁⲛⲓⲁⲥ ⲯ

674 ⲁⲃⲣⲁϩⲁⲙ ⲋ ⲓ̈ⲥⲁⲁⲕ ⲋ ⲓ̈ⲁⲕⲱⲃ̣ [ ]ⲥ̣ϫⲱⲛ [ ]ⲟ . ⲉⲙⲟⲓ

675 + ⲁⲛⲟⲕ [...]ⲥ ⲡⲉ[ⲓ]ⲉ̣ⲗ̣/ ⲛ[ⲁ]ⲓⲁⲕ/ ⲱⲗⲏⲗ ⲉⲭⲱ[ⲓ] ⲛⲁⲫⲁⲡⲓ ⲛ̄ⲧⲉⲡⲛⲟⲩⲧⲉ ⲣ̄ ⲟⲩⲡⲁ ⲛⲙ̣ⲙⲁⲓ̈ ⲛⲁⲫⲁⲡⲓ +

675A + ⲙⲱⲧⲥⲛⲥ ⲡⲉⲧⲁⲗⲏⲡⲟⲣⲟⲥ ⲱⲗⲏⲗ ⲉⲡⲡⲟⲩ[ⲧⲉ ⲓ̄ⲥ̄] ⲡⲉϫⲥ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧⲛⲏⲧ ⲉⲣⲟⲩⲛ ⲉⲡⲉⲙⲁ ⲡⲧⲉⲡϫⲟⲉⲓⲥ ⲕⲱ ⲛⲏⲓ ⲉ̈ⲃⲟⲗ ⲛⲁⲡⲟⲃ̈[ⲉ] ⲛⲁⲫⲁⲡⲉ

668, below ⲓⲁⲕⲱⲃ̣, ? ⲡ]ⲧⲉⲡⲛⲟ[ⲩⲧⲉ &c. 669 (*b*) Or ⲡⲉⲗⲏⲱ. 673 (*a*) Perhaps ⲣ/ ⲉⲡⲉⲓⲫ.
675 ⲉⲗ/, *cf.* 669 (*c*), facsimile.

676

κε βοηθησον
των δουλων σου ἰωσηφ
ἰατρος κα[ι π]αντι τω οι-
κω αυτ[ο]υ αμην κε $\overline{\text{ϡθ}}$
5 και σαραπιων

677

ο θς των αγιων [δυναμεων]
[και αι ε]υχ(αι) τω(ν) αγιω[ν πατερων]
[βοηθησον τον δουλον σο]υ μην[α]
[και παντων των] αυτου δ[ιαφερο]ντ[ων]
5 [εν κυριω ιηα ?] μεταλ̣α̣υ̣[. . .]

678

$\overline{\text{κε}}$ βο[ηθ(ησον) τον] δουλ̣ο̣ν̣ (*sic*) σου φοιβαμων
[ελ]αχ(ιστον) απαντωστ(ων) αγιας εκκλ(ησιας
θεοτοκης τ(ης ?) φ(ε)ρμω̣ν̣ και παντι
τω οικω [αυτου] εν ειρηνη αμην

679

$\overline{\text{κε}}$ βοηθ/ τον δ̣[ουλον]
σου απ̣α̣ ἰωαν[νην]
ἰατρος και πα[ντι]
[τω οικ]ω̣ α̣[υτου αμην]

680

ο $\overline{\text{θς}}$ των αγιων δυναμεων [? και ευ-]
[χ(αι)?] του απ̣α̣ επιφανειου καὶ αἱ ευχεται (*sic*
των αγιων βοηθ/ τον δουλον σου
ἰακωβ̣ κ(αι) παντι τω ο[ι]κω [αυτου]

681

ἰωσηφ
κε βοησον τον δουλον σου
ἰωσηφ ιατρ(ος) και ιωαννης
αδελφος αυτ[ου] και παντι τω οι-
κω αυτου και αναγιας αμην
κ[α]ι τοι αναστασιος πρεσβυτ
πλεῖνε πινυ

682

+ ο $\overline{\text{θς}}$ των αγιων δυναμεων
και ευχαι των αγιων πατερων
των τριακοσιων δεκαοκτω
βοηθησον εμε τω δουλω και
ελαχιστων μαρκος και μηνας
των υἱον μου και κωνσταντινος
των αδελφων αυτου μετα παντων
των διαφερωντων αυτου εν κυριω
αμην αμην αμην $\overline{\text{ϡθ}}$ $\overline{\text{ϡθ}}$ $\overline{\text{ϡθ}}$
ετραφη ημερων χοιακ ι ἰνδ/ ἰβ̣
και παρακαλω την υμετεραν αγιωσυνην
ἱνα ευχη[σ]θαι περι τ̣ης εμης ψυχ(ης)
εν ειρηνη [α]μην +

683

+ ο θс αβρα[αμ (και) ϊсαα]κ (και) ϊακωβ
(και) αϊ ευχαϊ [των αγιων] πατερων
βοηθης[ον μοι τω ελ]αχιστω
δουλω σα[βριηλ ? μετα] παντων
5 των διαφ[εροντων αυτο]υ
εως μεταλαυ[
εις παν εργον αυ[του . . .]με

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l. 3 βοηθης: first two letters written over ṣαν (by same hand).

684

+ μνησθητι μο[υ] ευχαις των αγιων
ευω ειμ[ι α]μαρτωλος αναπητος
και θεοσπετος ο υϊος μου ο μικρος

αρι πηα ψλην εχωϊ

685

+ κε βοηθ[ησον τον δουλον σου]
και ελ[α]χ[ιστον]
και απαστ[ασιον ? και παντι τω]
οικω αυτου α[μην ?
qθ нм

686

+ ις χс
κε βοηθησον τον δ[ου]λον σου
μωυσης υϊου σαμψηθ κ[αι] μη μη[νης]θη[τι]
κ[ε] απομιον α[.]χαι [. . . . .] ο κατ[ά]
5 τωσαν ημας [ε]π ειρηνη [αμη]ν κε

687

+
βοηθεσον τον δουλον σου
παυλος υϊος : σαυας βοηθε ησον
+ + + + + + +

688

κε ελ(ενσον) (ηλιας ?) τ(ο)ν δουλ(ον) σου
με

(ηλιας) written in monogram.

689

[κε κ]αϊ δυναμις τω αγιω μεγαλων
[βοη]θ(ησον) τον δουλον σου μηνας τρ
]κιων θεκλαν και κῑρ αμην
+ + +

690

[κε βοηθης]ον τον δουλον σου
[και ελαχ]ις(τον) μιχαιας και παντος
[επ οικω αυτ]ου επ ειρηνη αμην
[εγραφη πα]χων ια ϊνδ(ικτιωνος) η

691

[κ]ε βοηθησον τον δουλον [σου . . . ?
]ενου +

692

[κε̄ βοηθ]ησον τον δου[λο]ν σου
[ ]α της

693

κε βοηθεσον
δυναμιν των αν[1]

[1] *sic*: unfinished

694

+ κε̄ βοηθησ[ον τον δο]υλον
[. .]α κολουθουσ +

2 ? [απ]α.

695

κε βω̣θ(ησον) μως[η]σ
και παντα του ευ ο[ικω]
αυτου

2 ? και παντας τους etc.

696

+ θ̣ς̣ α[βρααμ και [ισαακ και ια]κωβ
(και) αϊ ευ[χαι] τω[ν] αν[ιω]ν πα̣τ̣[ε]ρων βοηθησον
[about 24 letters missing] τω ελαχ(ιστω)
+ κε βοηθ[ησον τον δο]υλ[ον σου . . . . . ?]
[about 24 letters missing] μετα
και [about 20 letters missing]οντων̄
? ?] μου διαφερο̄των
[κ]ε̄ βοηθη[σον κ]αι ϊακωβ̣ [. .]τω̣ατον
βοη[θησον . . . . .] εως μεταλα̣υ[
και β̣[
κα[ι . . .] . που ιερων αν
αμην̣
κε βοηθησον τον δουλον
[σ]ου πετρος και ιωαννης

697

κ̣[ε̄] θ̣ς̣ αβ̣[ρ]ααμ [(και) ισαακ] (και) ϊακωβ̣ κα[ι ευχαι των αγιων]
πατερων φυλακ( ) τον εισοδον (και) την εξ̣οδον . [. . .]
[η]μων θε[οφι]λου (και) θεοδωρ[ο]υ υιου (και) μαρκου τεκνᾱ
αυτου [(και)] ιωαννου ποταρ(ιου) αυτων (και) στεφανακις [. . .]
υϊου τ(ου) μακ̣(αριου) κωνστα[ν]τ[ει]νου (και) ηρακλει[ο]υ κ[αι . . . .]
υϊου αυ(του) [. .]κ [12 letters missing] λ[. .] και φ[υλ]ακ[ ] αυτω̃
διαφερ[οντας] ε[. . . . .]
[. . . .]
[β̣]οηθ̣η[σον] ημ[ας ?] θ̣

(Three or more lines followed, but are totally illegible)

698

εγω μ̣ω̣γcαϊ ο γϊω ζηθ γιογ(?) τογ
αββα παππογθ[ι]ογ μαρτγρ(ογ)

l. 1 μ̣ω̣γcαϊ: looks more like κ̣ωπcαϊ

699

Ꝑ [κε̄] θc̄ [τ]ω̣ν ατηαμεω̣[ν και αι εγχαι]
[τ]ων π̣ατερων β̣[ο]η̣[θηcον τον δογλον cογ]
[απαcτα]cịον

l. 3: or aθαπα]cιον.

700

κ]ε β̣ονθ[ηcον
]η δοζα c[ογ ?
]α̣c αμην +
]ωn̄ πειca[
] . ελαχ̣λ̣[
]cị[?

701

πε κθω̣cn̄ cχnθζqω[
ψ̣cn θζqλn εχγλη[
ψ̣n ζεζθω̣λχ εχmθω-
aθq κερq ψ̣θω θ̣ζ̣θρψ̣qθ[ω]
ζλ[χ] εζc ζ[ϧ]nθω̣ λ ⟨θ⟩ζ̣θρ-
ψ̣λω + qθ qθ qθ κε̄ + ϊnδ, ζ

transcription κε πασον δγναμις [και εγχαι]
των αγιον εγχο̣ . [
. . μεγα c̣ογ̣ εγζαc-
θαι περι τας αμαρτια[c]
μογ̣ εγω μ[η]πας ο ⟨α⟩μαρ-
τ⟨ωλ⟩ος + qθ qθ qθ κε̄ + ϊnδ(ικτιωνο) ζ̄

702

nε ζ̣ϧ[1]λϧ̣ϧω[
ψ̣λn c[λχ]oλn ω[
qcθnnϧ̣ω ṇ[
κθnψ̣λω ψ̣λ[
θqnλχ θχτλχ
nθq κτnψ̣cn
ψ̣cn φqocn̄ n[
χλοcϧ[2] θχψ̣ζ[
εn εqρϧ̣λϧ̣ θζ[ϧn]

transcription κε β̣ονθηc[ον]
τον δογλον c[ογ]
ιωαννης κ[αι]
παντος το[γ]
οικογ αγτογ̣
και παντων
των φ̣ιλων κ[αι]
τολων αγτ . [
εν ειρηνη αμ[ην]

[1] ζ̣ϧ̣ *sic*: for η simply. [2] for π.

APPENDIX I

(B. = Bouriant's texts in *Mém. de la Miss. franç.* I, 36 ff.)

The line-division of Fragg. *a*, *b* is that of the original; but the long text is printed continuously, without regard to the original. Only a high and a double point are used as punctuation, to avoid confusion with the point representing missing letters.

Frag. *a*

[+ ⲟⲩⲗⲟⲩⲟⲥ ⲛ̄ⲧ]ⲉ ⲡⲉⲛⲛⲉⲧⲟⲩⲁⲁϩ ⲛ̄ⲉⲓⲱⲧ ⲁⲡⲁ ⲁⲁⲙⲓ[ⲁⲛⲟ]ⲥ ⲡⲁⲣⲭ[ⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ]
ⲛ̄ⲣⲁⲕ[ⲟⲧⲉ] ⲉⲁⲩⲧⲁⲧⲟϥ ⲡⲣⲟⲥ ⲡⲧⲁⲣⲟ ⲉⲣⲁⲧ̄ϥ ⲛ̄ⲧ[ⲕⲁ]ⲑⲟⲗⲓⲕⲏ [ⲉⲕⲕ-]
ⲗⲏⲥⲓ[ⲁ ⲉ]ⲧⲟⲩⲁⲁϩ ⲁⲧⲱ ⲉⲧⲃⲉⲣⲁⲓⲣⲉⲥⲓⲥ ⲛⲓⲙ [. .]ⲧⲁ[

——— ˢ ——— ˢ ——— ˢ ——— ˢ ——— ˢ

ⲛ̄]ⲧⲁⲣⲣ̄[ ]ⲡⲙⲉ, ⲉ[ ]ⲟ ⲉⲣⲟⲧⲛ [
]ⲱ[ ]ⲙⲉ[ ]ⲣⲓⲧ[
]ⲁ[ ]ⲛ̄ⲁⲓⲱ[ⲥⲙⲟⲥ]ⲧⲣⲟ[
]ⲁⲟⲩⲙⲁ ⲛ̄ⲁ[ⲥⲉⲃⲏⲥ ⲛ]ⲉⲥⲧⲟⲣⲓⲟⲥ ⲛ[
]ⲟⲛ ⲛ̄ⲛⲁ[ⲉⲧⲟⲩ]ⲁⲁϩ ⲛ̄ⲧⲁⲩϯ ⲉⲧⲟⲟⲧ [
]ⲧⲣⲁϩⲱ[ ] ⲛ̄ⲣⲟⲧⲟ ⲁⲉ ⲑⲉⲟⲗⲟⲥⲓⲟⲥ ⲙ̄ⲙ̄[
]ⲥⲉⲁ[ⲛ]ⲧⲁⲣⲟ ⲉⲣⲁⲧ[
]ⲡϫⲱⲱⲣⲉ ⲕⲁⲧⲁ ⲑⲁⲓⲣⲉⲥⲓⲥ ⲉⲡⲧⲁⲥⲧ[ⲱⲟⲩⲡ
ⲉϫ̄]ⲛ̄ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲉⲩⲧⲁⲩⲟ ⲛ̄ⲙ̄ⲙ[ⲟⲩⲧⲉ
ⲧ]ⲁⲩⲟ ⲛ̄ⲣⲁϩ ⲛ̄ⲟⲩⲥⲓⲁ ⲉⲣⲟⲩⲛ ⲉⲧⲙ̄ⲙ̄ⲧⲛ[ⲟⲩⲧⲉ
]ⲟⲩⲙ̄ⲛ̄ⲧⲛⲟⲩⲧⲉ ⲛ̄ⲟⲩⲱⲧ, ⲧⲉⲧⲣⲓⲁⲥ ⲉ[ⲧⲟⲩⲁⲁϩ ⲛ̄ⲣⲟⲙⲟ-]
[ⲟⲩⲥⲓ]ⲟⲥ ⲉⲙ̄ⲡ ⲥⲱⲛ̄ⲧ ⲛ̄ⲣⲛ̄ⲧ̄ⲥ ⲁⲧⲱ ϫⲉⲟⲩ[
] ⲁⲧⲱ ⲧⲉϥⲧⲥⲓⲥ ⲉ̄ⲙⲡⲱⲁϫⲉ ⲙ̄ⲙⲡⲣⲱ[ⲙⲉ ⲕⲁⲧⲁ ⲑⲉ]
ⲛ̄ⲧ]ⲁⲭⲱⲟⲥ ⲛ̄ⲥⲓ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲉⲛ[ⲧⲁϥ
] ⲛ̄ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ · ⲁⲧⲱ ⲧⲙ̄ⲛ̄[
ⲛ̄ⲣⲧⲛⲟ]ⲥⲧⲁⲥⲓⲥ ϫⲉⲙⲡⲙⲧⲉⲛⲉ ⲉⲩ . . .[
ⲉⲩ]ⲧ[ⲁⲣ]ⲏⲩ ⲉⲣⲁⲧⲟⲩ · ⲛ̄ⲁⲧⲧⲱϥ · ⲁ[ⲩⲱ
]ⲛⲟⲣϫ̄ ⲉⲃⲟⲗ ⲧⲟⲩⲉⲓ ⲧⲟⲩⲉⲓ ⲉ̄ⲣⲏ[
ⲉⲧⲉ]ⲛⲟⲩⲥⲛⲉ ⲛ̄ⲛⲁⲣⲣ̄ⲛⲧⲕ[
·] ⲟⲩⲁⲉ ⲥⲁⲣ ⲙⲉⲣⲉⲡ[ⲉⲓ-]
[ⲱⲧ ⲣ̄ ⲙⲏⲣ]ⲉ ⲟⲩⲁⲉ ⲙⲉⲣ[ⲉ-]
[ⲡⲙⲏⲣⲉ] ⲣ̄ ⲉⲓⲱⲧ ·
[ⲟⲩⲁⲉ] ⲛⲉⲡⲛ̄ⲁ

Frag. *b*

ⲟⲉⲁ[
ⲛⲉ · ⲉ[
ⲉⲛⲧ̄[
ⲥⲁⲣ ⲡⲛⲟ[
ⲗⲟⲩⲟⲥ ⲁⲉ[
ⲉⲧⲟⲩⲁ]ⲁϩ ⲧⲙ̄ⲛ̄ⲧⲉⲓⲱ[ⲧ
]ⲙⲏⲣⲉ ⲧⲁⲡⲙⲏⲣⲉ ⲙⲁⲩⲁⲁ[ϥ
ⲧⲟⲩⲉⲓ ⲥ]ⲁⲣ ⲧⲟⲩ- ⲛⲁⲛⲉⲛⲛ̄ⲁ ⲉⲧⲟⲩⲁ[ⲁϩ ⲗⲟⲥ]
[ⲉⲓ]ⲧⲣⲛⲟ- [ⲉ]ⲓⲱⲧ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲉⲛⲧⲁⲩⲡⲱϥ ⲉⲡⲙⲓ ⲡⲛ[ⲁⲡⲟⲥⲧⲟ-
[ⲥⲧⲁⲥⲓⲥ ⲉⲩⲭⲁⲓⲟ ⲛ̄ⲧⲉⲩⲙⲛ̄ⲧⲫⲗⲁⲣⲟⲥ ⲉⲓⲛ̄ⲛⲉϥ[ⲥⲉⲁⲓ̈
ⲉ̄ⲙⲡⲧⲣⲉⲩⲧⲁϣⲉⲟⲉⲓϣ ⲛ̄ⲧⲙⲟⲙⲧⲉ ⲛ̄ⲣⲧⲛ[ⲟⲥⲧⲁⲥⲓⲥ ⲉⲧⲟ]
ⲛ̄ⲣⲟⲙⲟⲟⲩⲥⲓⲟⲥ ϫⲉⲉϥϫⲱⲟⲛ ⲉⲛⲟⲩⲙⲛ̄ⲧ[ⲛⲟⲩⲧⲉ ⲛⲟⲩⲱⲧ]
ⲙ̄ⲡⲟⲩⲟⲩⲥⲓⲁ ⲛⲟⲩⲱⲧ · ⲁⲩⲥⲉⲁⲓ̈ ⲥⲁⲣ ⲛ̄ⲥ[ⲓ

Frag. *a* 24–26, perhaps followed by Frag. *b*, col. 1. Frag. *b*, col. 2, 4 [ⲩⲧⲉ, or [ⲥ ⲃⲁⲥⲓⲗⲓⲟⲥ (*cf.* Syriac 333 *sup.*).

APPENDIX I

ϛ̄ ⲉⲧⲁⲩⲧⲁⲁϥ ⲉⲧⲃⲉⲡⲟⲩⲱⲛϩ̄ ⲉⲃⲟⲗ ⲉⲧⲙⲉⲣ ⲛⲟⲩⲁⲁⲓ̈ ⲙⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉϫ̄ⲥ̄ ⲡⲉⲛⲥⲱⲧⲏⲣ ϫⲉⲁϥⲣⲱⲙ ⲉⲧⲟⲟⲧⲟⲩ ⲛ̄ⲧⲉϥ-
ⲙⲁⲑⲏⲧⲏⲥ ⲉⲧⲣⲉϥϧⲁⲡⲧⲓϩⲉ ⲛ̄ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲡⲣⲁⲛ ⲙ̄ⲡⲉⲓⲱⲧ ⲙ̄ⲙ̄ⲡⲙⲏⲣⲉ ⲙ̄ⲙ̄ⲡⲉⲛⲧⲁ ⲉⲧⲟⲩⲁⲁϥ · ⲉⲩⲟⲩⲱⲛϩ̄ ⲉⲃⲟⲗ ⲙ̄ⲡⲣⲱϥ
ⲉ̄ⲙ̄ⲡⲁⲓ̈ ϫⲉⲧⲙⲟⲙⲧⲉ ⲛ̄ⲧⲣⲙ̄ⲡⲟⲥⲧⲁⲥⲓⲥ · ⲉⲧⲣ̄ⲛ̄ⲟⲩⲙ̄ⲛ̄ⲧⲛⲟⲩⲧⲉ ⲛ̄ⲟⲩⲱⲧ · ⲟⲩⲉⲓ̈ [ⲛⲁ]ⲣⲧⲉ ⲧⲟⲩⲥⲓⲁ ⲉⲡⲉⲓϣⲛ ⲟⲩⲉⲓ̈ ⲟⲩⲛⲧⲉ ⲧⲙ̄ⲛ̄-
ⲛⲟⲩⲧⲉ: ⲉⲧⲃⲉⲡⲁⲓ̈ ⲡⲉⲛⲧⲁⲧⲙⲱⲟⲩⲉ ⲛ̄ⲥⲁⲣ ⲛ̄ⲑⲁⲓⲣⲉⲥⲓⲥ, ⲉⲧⲣⲟⲟⲩ ⲛ̄ⲁⲣⲓⲟⲥ · ϫⲁⲣ ⲛ̄ⲥⲟⲩ ⲁⲧⲟⲧⲱⲛϩ̄ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲩⲙ̄ⲛ̄ⲧⲁⲥⲉⲃⲏⲥ
5 ⲉ̄ⲙ̄ⲡⲣⲉⲧⲧⲁⲩⲟ ⲛ̄ⲑⲱⲙⲧⲉ ⲛ̄ⲟⲩⲥⲓⲁ ⲉⲧⲑⲱⲙⲧⲉ ⲛ̄ⲣⲧⲣⲙ̄ⲡⲟⲥⲧⲁⲥⲓⲥ · ϫⲉⲕⲁⲥ ⲣⲓⲧ̄ⲛ̄ⲧⲉⲣⲟⲩⲟ ⲛ̄ⲛⲟⲩⲥⲓⲁ · ⲉⲧⲛⲁⲓ ⲙ̄ⲙⲁⲩ ⲙ̄ⲡⲁ-
ⲑⲙⲉⲟⲉⲓⲙ ⲉⲧⲟⲩⲁⲁϥ ⲁⲩⲱ ⲉⲧⲥⲟⲩⲧⲱⲛ ⲛ̄[ⲧ]ⲙ̄ⲛ̄ⲧⲉⲧⲥⲉⲃⲏⲥ[1]: ⲁⲩⲱ [ⲟⲛ ⲡⲛ]ⲉⲧⲟⲩⲁⲁϥ ⲥⲉⲧⲛⲟⲥ [ⲡⲉⲧ]ⲉⲟⲧⲛⲁϥ
ⲙ̄ⲙⲁⲩ ⲛ̄ⲛⲉ[ⲛⲉⲓⲟⲧⲉ ⲧⲏ]ⲣⲟⲩ ⲉⲧⲟⲩⲁⲁϥ ⲉⲧⲑⲁ[ϫⲉ ⲣⲁⲓ̈ ⲛ̄ⲣⲏⲧϥ · ϥϫⲱ ⲙ̄ⲙⲟⲥ ⲛ̄ⲧ[ⲉⲓⲣⲉ ⲉ̄ⲙⲡ]ⲑⲟⲣⲡ ⲡⲗⲟⲩⲟⲥ ⲉⲡ-
[ⲧⲁϥⲥⲁϩ̄ϥ] ⲉϥⲁⲛⲟ ⲛ̄ⲓ̈ⲱⲁⲛⲛⲏⲥ ⲡⲁ[ⲧⲕⲁⲓⲥⲁⲣⲓ]ⲁ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ · [ϫⲉⲧⲉⲫⲧⲥⲓ]ⲥ[2] ⲧⲏⲣ̄ⲥ̄ ⲛ̄ⲧⲉⲧⲣⲓⲁⲥ ⲉⲧⲟⲩⲁ[ⲁϥ ⲟⲩⲟⲧⲥⲓⲁ
ⲛ̄ⲟⲩⲱⲧⲧⲉ [. . . . . ⲛ̄]ⲧⲑⲱⲙⲧⲉ ⲛ̄ⲣⲧⲣⲙ̄ⲡⲟⲥⲧⲁⲥⲓⲥ ⲡⲉⲓⲱⲧ ⲙ̄ⲙⲡⲙⲏⲣⲉ ⲙ̄ⲙ̄[ⲡⲉⲛⲧⲁ ⲉⲧⲟⲩⲁ]ⲁϥ · ⲧⲟⲩⲉⲓ̈ ϫⲉ ⲧⲟⲩⲉⲓ̈ ⲛ̄ⲛⲁⲣ-
10 [ⲡⲟⲥ]ⲧⲁⲥⲓⲥ · ⲥⲙⲉⲧⲉϫ[ⲉ ⲉⲧⲟⲩⲥⲓⲁ . . .]ⲱϥ[3] [ⲉ]ⲛ̄ⲟⲩⲙⲱⲟⲩ ⲛⲟⲩⲱⲧ: ⲧⲉⲓ̈ⲙⲛ̄ⲧⲛⲟⲩⲧⲉ [ⲛ̄ⲧⲉⲗⲉⲓⲟⲥ[4] ⲙ̄ⲙ]ⲛ̄ⲧⲥ̄ [ⲗⲗⲁⲁⲩ ⲛⲑⲱⲙ-
ⲙⲁⲩ ⲉⲣⲟⲩⲛ ⲉⲛⲉⲥⲣⲧⲣⲙ̄ⲡⲟⲥⲧⲁⲥⲓⲥ: [. . . . .]ⲟⲙ̄[5][. . . . .] ⲕⲁⲓ ⲧⲟⲩⲉⲓ̈ ⲧⲟⲩⲉⲓ̈ ⲛ̄ⲛⲁⲓ̈ ⲡⲛⲱ ⲁⲩⲱ [. . . . . .
. . . . . ⲉ]ⲓⲧ̄ⲛ̄[ⲛⲉⲥϫ]ⲁⲣⲁⲕⲧⲏⲣ ⲙ̄ⲙⲛ ⲙ̄ⲙⲟⲥ · [. . . . . ⲙ̄ⲙⲛ ⲧ]ⲱⲣ ⲑⲟⲟⲛ ⲛ̄ⲛⲣⲣⲙ̄ⲡⲟⲥ[ⲧⲁⲥⲓⲥ ·] ⲁⲗⲗⲁ
ⲧⲟⲩⲉⲓ̈ [ⲧⲟⲩⲉⲓ̈ . . . . .]ⲗ̀[6] ⲛ̄ⲧⲙⲛ̄ⲧⲛⲟⲩⲧⲉ · ⲣⲓⲧ̄[. . . . .] ⲥⲁⲣ [. . . . . ⲟⲩⲛ̄ⲧ]ⲁⲩ ⲙ̄ⲙⲁⲩ
ⲛ̄ⲧⲙⲛ̄ⲧⲁⲧⲙ̄[ⲙⲏⲉ ⲉⲣⲟⲩ]ⲛ, ⲉⲛⲉⲩ[ⲉⲣⲏⲧ . . . . . ⲡⲣⲟ]ⲙ[ⲟⲟ]ⲩⲥⲓⲟⲛ ⲁⲩⲱ ⲡⲛⲁⲣⲣⲏⲥⲓⲁ[. . .]ϫⲱϥ [. . . . .] ⲁⲛⲟⲛ
15 [ⲁⲉ ⲧ]ⲛⲟⲩⲟⲩ ⲛ̄[ⲥ]ⲁⲛⲥⲁⲣ ⲛ̄ⲧⲉ[ⲕⲕⲗ]ⲏⲥⲓⲁ ⲁⲩⲱ [ⲛ̄]ⲣⲉϥ† [ⲥⲁⲱ ⲛ̄ⲧⲛ̄ⲣ]ⲟⲙⲟⲗⲟⲩⲉⲓ ⲛ̄ⲧⲱⲙⲧⲉ ⲛ̄ⲣⲧⲣⲙ̄ⲡⲟⲥⲧ[ⲁⲥⲓⲥ] ⲛⲉⲱⲧ
ⲙ̄ⲡⲡⲱⲙⲉ [ⲙ̄ⲡⲉⲛⲧⲁ] ⲉⲧⲟⲩⲁⲁϥ ϫⲉⲟⲩⲙ̄ⲛ̄ⲧⲛⲟⲩ[ⲧⲉ] ⲛⲟⲩ[ⲱⲧⲧⲉ] · ⲟⲩⲁⲉ ⲣⲁⲣ ⲧⲛⲧⲁⲩⲟ [ⲁⲛ ⲡⲱⲙⲧ]ⲉ ⲛⲟⲩⲥⲓⲁ
ⲛ̄ⲣⲟⲙⲟⲟⲩⲥⲓⲟⲛ ⲏ̄ [ⲉⲧ]ⲙⲙⲟ[ⲟⲛ] ⲉ[ⲛⲣ]ⲉⲛⲟⲩⲥⲓⲁ ⲉⲧⲱⲟⲃⲉ [ⲉⲛⲉⲧⲉⲣⲛⲏ · ⲟ]ⲩⲁⲉ ⲱⲙⲧⲉ ⲙ̄ⲫⲧⲥⲓⲥ ⲉⲓⲧ[ⲉ ⲉ]ⲧⲉⲙⲉ ⲛ̄ⲛⲉⲧⲉⲣⲛⲏ
ⲉⲓⲧⲉ [ⲉⲧⲉⲙⲉ ⲁⲛ · ⲟⲩⲁ]ⲉ ⲱⲙⲛ̄ⲧ ⲛ̄ⲛⲟⲩⲧⲉ · ⲟⲩⲁⲉ ⲱⲙⲧⲉ ⲙ̄ⲙⲛ̄ⲧⲛⲟⲩⲧⲉ ϫⲉ[. . . . .]ⲛ̄ⲧⲉⲓ̈ⲟⲩⲥⲓⲁ ⲛⲟⲩⲱⲧ
ⲁⲩⲱ ⲧⲉⲓ̈ⲙⲛ̄ⲧⲛⲟⲩⲧⲉ ⲛⲟⲩⲱⲧ [. . . . .]ⲏⲉⲣⲁⲣ[7] ⲛⲟⲩⲥⲓⲁ ⲏ̄ ⲣⲁⲣ ⲙ̄ⲫⲧⲥⲓⲥ ⲏ̄ ⲣⲁⲣ ⲙ̄ⲙⲛ̄ⲧⲛⲟ[ⲩⲧⲉ · ⲕⲁⲧⲁ ⲟⲉ
20 ⲡⲧⲁϥϩⲟⲟⲥ] ⲛ̄ⲥⲓ ⲓ̈ⲱⲁⲛⲛⲏⲥ ⲡⲉⲅⲣⲁⲙⲙⲁⲧⲓⲕⲟⲥ ⲡⲁⲓ̈ ⲡⲧⲁϥⲕⲱ[8][. . . . .]ⲛⲉⲩϩⲟⲩⲙⲁ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟϥ ·
ⲡⲧⲁⲩϧⲱⲕ ⲣⲁⲣ ϫⲉⲉⲩ[ⲛⲁ . . . . . ⲛⲛⲟ]ⲩⲧⲉ · ⲁⲩⲣⲉ ⲉⲡⲉⲥⲛⲧ ⲉⲣⲉⲡⲙⲏⲱⲟⲥ[9] ⲙ̄ⲡⲟⲩⲙ̄ⲛ̄ⲧ[. . . . .]ⲉⲙⲯⲉ [ⲉⲣⲉ]
ⲣⲟⲓⲛⲉ, ϫⲉ ⲟⲛ ⲛⲱⲟⲛⲉ ⲡⲛⲉⲥϧⲟⲟⲩⲉ ⲡⲛⲉⲛⲉⲓⲟⲧⲉ ⲉⲧ[ⲟⲩⲁⲁϥ ⲉⲣⲟ]ⲛ ⲉⲧⲉ[ⲧⲙ]ⲛ̄ⲧⲁⲥⲉⲃⲏⲥ ⲙ̄ⲡⲧⲉⲧⲙⲛ̄ⲧⲣⲉϥϧⲁ ⲟⲩⲁ
ⲣⲓⲧ̄ⲛⲟⲩⲙ̄ⲛ̄ⲧ[ⲁⲉⲛⲧ ⲉⲧⲟⲩⲱ]ⲙ ⲉⲧⲁⲩⲉ ⲣⲁⲣ ⲙ̄ⲙⲛ̄ⲧⲛⲟⲩⲧⲉ ⲏ̄ ⲛⲟⲩⲥⲓⲁ · ⲏ̄ ⲙ̄ⲫⲧⲥⲓⲥ ⲛ̄ⲧⲟⲟⲩ ⲛⲉⲧ[. . . . .]ⲟⲟⲩ ⲙ̄ⲙⲓⲛ
ⲙ̄ⲙⲟⲟⲩ: ⲁⲛⲟⲛ ⲣⲁⲣ ⲉⲛⲁⲟⲩⲁⲣⲡ̄ ⲛ̄ⲥⲁⲡⲉⲛⲉⲓⲱⲧ [ⲑⲉⲟ]ⲗⲟⲅⲟⲥ ⲡⲉⲛⲧⲁⲩⲁⲩⲱⲛϩ̄ ⲛ̄ⲑⲉ ⲡⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ · ⲁⲩⲱ
25 ⲁϥⲕⲁⲧⲁ[ⲗⲁⲙⲃ]ⲁⲛⲉ ⲡⲁⲣⲁ ⲟⲧⲟⲛ ⲛⲓⲙ ⲙ̄ⲡⲉⲥⲕⲟⲡⲟⲥ ⲁⲩⲱ ⲧⲉⲥϧⲱ ⲡⲛⲉⲛⲉⲓⲟⲧⲉ ⲉⲧⲟⲩⲁⲁϥ · ⲉⲛ[ⲟⲩ]ⲛⲏ ϫⲉ ⲉⲃⲟⲗ ⲉⲧⲁ[ⲁⲉ]
ⲣⲁⲣ ⲛⲟⲩⲥⲓⲁ ⲏ̄ ⲣⲁⲣ ⲙ̄ⲙⲛ̄ⲧⲛⲟⲩⲧⲉ ⲉⲣⲟⲩⲛ ⲉⲧⲉⲧⲣ[ⲓⲁⲥ ⲉⲧⲟⲩⲁ]ⲁϥ ⲁⲩⲱ ⲡⲣⲟⲙⲟⲟⲩⲥⲓⲟⲥ · ⲁⲩⲱ ⲛⲉⲧⲉⲡⲥⲉⲡⲓⲥⲧⲉⲩⲉ ⲁⲛ
ⲡⲧⲉⲩⲣⲉ · ⲧⲡⲁⲣⲁⲑⲉⲙⲁⲧⲓⲍⲉ ⲙ̄ⲙⲟⲟⲩ: ⲁϥⲧⲥⲁⲃⲟⲛ ⲣⲁⲣ ⲟⲛ ⲛ̄ⲥⲓ ⲡⲛⲟⲥ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲉⲧⲣⲉⲡⲣⲟ[ⲙⲟⲗⲟⲩⲉⲓ [ϫⲉⲟⲧⲟⲩⲥⲓⲁ]
ⲛⲟⲩⲱⲧⲧⲉ · ⲁⲩⲱ ⲟⲧⲙ̄ⲛ̄ⲧⲛⲟⲩⲧⲉ ⲛⲟⲩⲱⲧⲧⲉ ⲙ̄ⲡⲉⲓⲱⲧ ⲙ̄ⲙⲡⲙⲏⲣⲉ ⲙ̄ⲙⲡⲉⲛⲧⲁ ⲉⲧⲟⲩⲁⲁϥ · ⲉⲡⲉⲓⲁⲛ ⲟⲧⲫⲧⲥⲓⲥ ⲛⲟⲩⲱⲧⲧⲉ ·
ⲁⲩⲱ ⲟⲧⲁⲣⲭⲏ [ⲛⲟⲩⲱⲧ]ⲧⲉ · [ⲁⲩⲱ ⲟⲧⲙ̄]ⲧⲉⲣⲟ ⲛⲟⲩⲱⲧⲧⲉ · ⲁⲩⲱ ⲟⲩⲉⲟⲟⲩ ⲛⲟⲩⲱⲧⲧⲉ · ⲁⲩⲱ ⲟⲩⲁⲧⲛⲁⲙⲓⲥ ⲛⲟⲩⲱⲧⲧⲉ ·
30 ⲁⲩⲱ ⲟⲩⲉⲡⲉⲣⲭⲉⲓⲁ ⲛⲟⲩⲱⲧⲧⲉ · ⲁⲩⲱ ⲟⲩⲁⲙⲁⲣⲧⲉ ⲛⲟⲩⲱⲧⲧⲉ · ⲁⲩⲱ ⲟⲩⲟⲧⲱⲙ ⲛⲟⲩⲱⲧⲧⲉ · ⲁⲩⲱ ⲟⲩⲥⲟⲟⲩⲛ ⲛⲟⲩⲱⲧⲧⲉ ·
ⲁⲩⲱ ⲉⲙⲱⲛⲉ ⲟⲩⲛ̄ ⲕⲉⲙⲛ̄ⲧⲛⲟⲥ ⲙⲟⲟⲛ ⲉⲙⲛ̄ⲛⲉⲙ ⲧⲁⲟⲟⲩ [. . . .] ⲡⲓⲙ ⲉⲧⲟ ⲛ̄ⲛⲟⲥ ⲁⲩⲱ ⲉⲧⲣⲁⲉⲟⲟⲩ ⲡⲣⲉⲡⲉⲓ ⲡⲧⲉⲧⲣⲓⲁⲥ
ⲉⲧⲟⲩⲁⲁϥ ⲛ̄ⲣⲟⲙⲟⲟⲩⲥⲓⲟⲥ: [ⲧⲡⲁⲣⲁⲑⲉⲙⲁⲧⲓⲍⲉ ϫⲉ ⲛ̄ⲛⲉⲧⲁⲱ ⲙ̄ⲙⲟⲥ ϫⲉⲁⲧⲉⲧⲣⲓⲁⲥ ⲉⲧⲟⲩⲁⲁϥ ⲛⲓ ⲥⲁⲣ̄ⲍ̄ ⲧⲏⲣ̄ⲥ̄
ⲣⲓⲧ̄ⲛⲧⲟⲩⲉⲓ̈ [ⲛ̄ⲣⲣⲙ̄ⲡⲟⲥⲧⲁⲥ]ⲓⲥ · ⲁⲩⲱ ⲛ̄ⲥⲉⲣⲟⲙⲟⲗⲟⲩⲉⲓ ⲁⲛ ϫⲉⲧⲟⲩⲉⲓ̈ ⲛⲟⲩⲱⲧ ⲉ̄ⲡⲧⲱⲙⲧⲉ ⲛ̄ⲣⲣⲙ̄ⲡⲟⲥⲧⲁⲥⲓⲥ ⲉⲧⲉⲡⲁⲓⲛⲉ
ⲡⲛ]ⲟⲩⲧⲉ ⲡⲗⲟⲩⲟⲥ ⲡⲉⲛⲧⲁⲩⲛⲓ ⲥⲁⲣ̄ⲍ̄ ⲁⲩⲱ ⲁⲩⲱⲱⲛⲉ ⲛ̄ⲣⲱⲙⲉ · ⲟⲩⲁⲉ ⲣⲁⲣ [ⲡⲉⲓⲱⲧ ⲏ̄ ⲡⲉⲡ]ⲛⲁ ⲉⲧⲟⲩⲁⲁϥ ⲙ̄ⲡⲛⲓ ⲥⲁⲣ̄ⲍ̄
35 ⲟⲩⲁⲉ ⲙ̄ⲡⲛⲏⲃ ⲣⲱⲙⲉ: ⲧⲣⲟⲙⲟⲗⲟⲩⲉⲓ ⲟⲩⲛ ⲉ̄ⲙ[ⲡ 9 let.]ⲉ ⲛ̄ⲧⲉⲧⲣⲓⲁⲥ ⲉⲧⲟⲩⲁⲁϥ ⲛ̄ⲣⲟⲙⲟⲟⲩⲥⲓⲟⲥ[10] ϫⲉⲟⲩⲙ̄ⲛ̄ⲧⲛⲟⲩⲧⲉ
ⲛⲟⲩⲱⲧⲧⲉ · ⲁⲩⲱ [ⲟⲩⲟⲥⲓⲁ ⲛⲟⲩⲱⲧⲧⲉ] ⲕⲁⲧⲁ ⲟⲉ ⲛ̄ⲧⲁⲛϩⲟⲟⲥ ⲛ̄ⲣⲁⲣ ⲛ̄ⲥⲟⲩ · ⲉⲛⲥⲟⲟⲩⲛ ⲙⲉⲛ ⲙ̄ⲙⲟⲥ ⲉⲥⲟ ⲛ̄ⲟⲩⲉⲓ
ⲛⲟⲩ[ⲱⲧ ⲉ̄ⲛ]ⲧⲙ̄ⲛ̄ⲧⲛⲟⲩⲧⲉ · ⲁⲩⲱ ⲟⲛ ⲉⲛⲛⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲁⲥ ⲉ̄ⲛⲓⲱⲙⲧⲉ ⲛ̄ⲣⲣⲙ̄ⲡⲟⲥⲧⲁⲥⲓⲥ · ⲟⲩⲁⲉ ⲣⲁⲣ ⲛⲧⲱⲣϫ̄ ⲉ[ⲃⲟⲗ
ⲛ̄ⲛⲣⲣⲙ̄ⲡⲟⲥⲧⲁⲥⲓⲥ ⲛⲁ]ϣⲡⲓ ⲁⲛ ⲙ̄ⲙⲁⲩ ⲡⲧⲙ̄ⲛⲧⲟⲩⲁ ⲛ̄ⲧⲟⲩⲥⲓⲁ · ⲟⲩⲁⲉ ⲧⲙ̄ⲛⲧⲟⲩⲁ ⲛ̄ⲧⲟⲩⲥⲓⲁ ⲛⲁϣ ⲓⲛ ⲁⲛ ⲙ̄ⲙⲁⲩ ⲙ̄ⲡⲓⲛⲉ
ⲛ̄[ⲛⲣⲣⲙ̄ⲡⲟⲥⲧⲁⲥⲓⲥ · ⲟⲩ]ⲁⲧⲧⲁⲩⲟⲥ ⲣⲁⲣⲧⲉ ⲧⲉⲧⲕⲟⲓⲛⲱⲛⲓⲁ ⲙ̄ⲡⲛⲉⲩⲙⲁⲧⲓⲕⲟⲛ ⲉⲃⲟⲗ:[11] ⲉⲩϫⲱ ⲣⲁⲣ ⲙ̄ⲙⲟⲥ ⲛ̄ⲥⲓ ⲣⲙ-
40 ⲛ[ⲟⲙⲓⲟⲥ ⲡⲉⲑⲉⲟⲗⲟⲅⲟⲥ ⲉ]ⲙ̄ⲡⲗⲟⲩⲟⲥ ⲛ̄ⲧⲁⲩⲧⲁⲁϥ ⲉ̄ⲙⲡⲧⲣⲉϥⲕⲧⲟ[ⲩ ⲉⲧ]ⲛⲟⲗⲓⲥ ⲉⲃⲟⲗ ⲉ̄ⲡⲧⲥⲱⲙⲉ [10–12 let.]ϫⲉ ⲡⲁⲱ
ⲛⲣⲉ ⲧⲉⲓ̈ⲟⲩⲉⲓ̈ ⲛⲟⲩⲱⲧ ⲉⲱ[ⲛⲟⲉⲓ] ⲙ̄ⲙⲟⲥ ⲙ̄ⲙⲁⲩⲁⲥ: ⲁⲩⲱ [10 let. ⲧⲉ]ⲧⲣⲓⲁⲥ · ⲁⲩⲱ ⲡⲁⲱ ⲟⲛ ⲛⲣⲉ ⲡⲉⲛⲧⲁⲩϧⲟⲟⲩ ⲁⲩⲱ
ⲡⲉⲧⲉⲙⲛⲟⲩⲁⲡ[ⲟⲩ . . . . .] ⲉⲧⲟⲩⲁⲁϥ · ⲟⲩⲟⲥⲓⲁ ⲛⲟⲩⲱⲧⲧⲉ: ⲁⲩⲱ ⲟⲛ ⲡⲕⲉⲥⲣⲏⲛⲟⲣⲓⲟⲥ ⲡⲉⲛⲧⲁⲩⲣ̄ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ
ⲉⲧⲡⲟⲗ]ⲓⲥ ⲛ̄ⲛⲓⲧⲥⲁⲉⲧⲥ, ⲩϫⲱ ⲙ̄ⲙⲟⲥ ⲣⲱⲟⲩ ⲡⲧⲉⲓ̈ⲣⲉ · ϫⲉⲛⲁⲩ ⲛⲣⲉ ⲛⲉⲓ̈[11 let.]ⲟⲩⲏ̄ · ⲁⲩⲱ ⲟⲛ ⲙⲉⲧⲉⲩ ⲟⲩⲏ̄ · ⲁⲩⲱ
ⲟⲛ ⲱⲁⲧⲁⲧ ⲉⲣⲟⲩ ⲉⲩⲛⲏⲩ · ⲁⲩⲱ [10 let.] ⲉ̄ⲡⲟⲧⲙⲟⲛⲁⲥ · ⲩⲡⲟⲣϫ̄ ⲣⲓⲧ̄ⲛⲟⲩⲣⲣⲙ̄ⲡⲟⲥⲧⲁⲥⲓⲥ · ⲁⲩⲱ ⲛⲉⲛⲏⲩ ⲛⲉ ⲉ̄ⲡⲧⲟⲟⲩ[ⲥⲓⲁ
45 ?]ⲁⲩⲱ ⲛ̄[?]ⲙⲉⲧⲁⲓ ⲉⲣⲟⲩⲛ ⲉⲧⲉⲑⲉⲟⲗⲟⲅⲓⲁ · ⲁⲛⲧⲁⲧⲟⲟⲩ ⲕⲁⲧⲁ ⲧⲉⲡϭⲟⲙ · ⲟⲩ[ⲁⲛⲁ]ⲅⲕⲁⲓⲟⲛ [ⲟⲛ]ⲛⲉ

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[1] π (1°) perhaps μ. The space seems to demand a rather longer word than B. has read. [2] Suits the space, but]c very uncertain. [3] ϩω]ϣ very uncertain. [4] Or ⲉⲧⲁⲛⲕ ⲉⲃⲟⲗ. [5] Or ⲟⲙ. [6] Or ⲁ. [7] ? ⲉⲧ]ⲃⲉ. [8] B. ϣω[. Syr. 'who was pleased not to speak' (E. W. Brooks). [9] *Sic.* [10, 11] Text between these is rewritten on an erasure.

ετατε ρεηκοοτε ηπαρρητετηαναπη[1] ετβετμπτρωμε μπηοττε πλο[νος ε]οτα[2] εβολ ϩητετριας ετοτααϩ· πεητατεϥ γαρ εβολ ϩητοτσια μπειωτ ρααη ηι(η)αιωη τηροτ μπχρονος ηιμ πληιοτρνος ηιτιcις [ηιμ εϊτε πε]τη[ηατ ε]ρατ εϊτε πετεητηηατ ερατ αη· πετεοτητατ μματ [ηπαπειωτ τη]ρατ· [επϥ]ωοπ ατε αη ηεϊωτ· ϩμπτρεφηατ ερατ εαιϯ οτε ϩμπτρε[ιν 8–10 let. θεικω]ν μπηοττε ταϊ ητατωωπε ηρητc
50 ηωορπ· ατω οη ηηοττε [?] ατω τ..κα ητμπτατμοτ ταϊ ητατ[.....]ο ηρητc ηϩ[? ατ]ω οη εαιωωπε επϭιη επμοτ δικαιωc[3] [.....]ατcωτμ· αϥο[? ε]τβετεφμπτμαϊρωμε μπ[τεϥ]μπταναθοc [?] ετρεφαπακαλει [μμοη ? ο]ν ηκεcοη ατω ηϥητη ερα[ϊ ? να]ρρητεφρεϊ[κ]ω[ν.....ϥ]-
χαριζε ναν μ[ν[4] ? τρ]φν μπαρακλcοc ταϊ ητα[? ο]τωωϥ αϥω[πε ?]οϩ[5]· αγρεκτ τηε γαρ αγει
5 επε[cητ ?]ϥ ητπε· οτδε μπϥλο μματ ϩπκοτοτπϥ μπεγειωτ· πετμοτρ μπτηρϥ· πετρηηα ηιμ·
55 πετεμερεπτηρϥ ωοπϥ· οτδε μετεωϥ ορθεϥ ερατη ετμα ηοτωτ· ατκαλαρη ητπαρθενος ωοπϥ· [6]και γαρ μερελααϩ μμα ωοπϥ· ατω αγκι cαρζ εβολ ηρητc ϩτοτπηα εφοτααϩ· οτcαρζ εcε[πε] ητωη ϩηρωϩ ηιμ ωατηηοβε· ηατπωωπε· ηαττωϩ· εαcκι ηοτψτχη ηλογικη ατω ηηοερα· ατω ητειρε ακαπε ηηοττε εαγκι cαρζ εβολ ηρητc[7] ατω αγρ ρωμε· ϩμπτρεcϭω γαρ εcω μπαρθενος μπηcαπεχηο· τηηιcτετε ϩηοτμε χεοτρεφαπε ηηοττετε τηαρθενος· μη γαρ ητατχαπε οτα ητεπρε κατα θε ητατχοοc
60 ηcι πετφοπει επεποτχαϊ ατω ετφι μματ ητοικονομια ητcαρζ· ηαϣ ηρε τεητασμιcε· ακϭω εcω μπαρθενος μπηcαπεχηο· τηρομολογει, οτι ηχηο cηατ επεϊϣηρε ηοτωτ· οτα μεη, εβολ ϩμπειωτ ρααη ηπαιωη τηροτ εϥωοοη ηρητϥ ηατμαατ· κεοτα δε εβολ ϩητπαρθενος μαρια ηταγκι cαρζ εβολ ηρητc αχηcπερμα ϩηθαη ηπεοτοειϣ· ϩμπαϊ δε εϥωοοη ηατειωτ· ητητατο αη ρολως ηχc cηατ· οτδε ϣηρε cηατ· οτδε φτcις cητε· οτδε επερτεια cητε· αλλα οτϣηρε ηοτωτπε ατω οτφτcις ηοτωτ
65 μπηοττε πλοτος εαγκι cαρζ· ατω οτρτηοcτατcις ηοτωτ· ατω οτπροcωπον ηοτωτ· ατω οτεηερτεια ηοτωτ· ατχηο γαρ μπετϣοοη· ατω ηταφπαρτϥ εβολ μμιη μμοϥ ϩμπτρεφκι ηοτμορφη ηρμρραλ ατω αγοτωϣ εϣωπε[8] ητεπρε ετβηηητη· πετητπε ηκτιcις ηιμ· αϥϣωπε ηcαρζ· ηταφπωωπε αη ερατη ετε-
φτcις [ητ]cαρζ· αγϭω γαρ ηθε ετϥο μμοc· ατω αγκι μπετεηϥωοοη [αη] ηρητϥ· ειηοϊ γαρ μμοϥ ητεϊρε χεοτάπε μητcαρζ εηταφχιτc εϥωοοη εβολ ϩηcηατ ατω ητελειον· τμητηοτττε [ταϊ] ετϣοοη
70 ρααη ηπαιωη τε[η]τατρεπκα ηιμ ϣωπε εβολ ϩμπετεηϥωοοη αη ατω εβολ ϩητμπτρωμε ταϊ ητατκι ητεcαρχη ϩμπηοτττε πλοτος: κατα θε ηταφχοοc ηcι αθαπαcιος πϣηρε ηπαποστολος ϩμπλοτος ηταφταγοϥ ετβετcαρζ μπϣηρε μπηοτττε χεπηοτττε πλοτος χιτταρχη ατω ηϣορπ αϥη[λα]ccε ναϥ
ματααϥ ητεϥcαρζ μμιη μμοϥ ϩητκαλαρη ητπαρθενος ετητας μματ ηοτψτχη ηλογικη ατω ηηοερα· ρωμα γαρ· αϩρ cαρζ· ατϣωπε ηcαρζ ηηοττε· ητατϣωπε γαρ εβολ ηρητϥ· ετβεπαϊ γαρ τηρομολογει
75 μμοϥ εβολ ϩηφτcις cητε τμητηοτττε ατω τμητρωμε ϩητοτμπττελειος· ατω χεοτφτcις ηοτωτ τε-τηηοϊ μμοc· ατω επχω μμοc χε[πεϣ]πιρε μμπριcε· [παπεϊο]τα ηοτωτπε· πετηωϣ γαρ [.....μ]-πεχc εφτcις cη[τε μη]ηcατμητοτα· ηατϣαχε ερος· ατ[ω ετϣι]πε χεαϣ μφ[τcις τ]ετατοτητc ερατη [επεc]ϩοc μαροτϣωπε μηηιοτταϊ [ηρεϥ]ρετϩ ηηοτ[τε about 16 letters erased] πεητατχοοc ερατη εροϥ ϩητοτμητα[cεϩ]ηc χε[πεηηαρι ωπε] ερον αη ετβερωϩ επαποτϥ· αλλα χεκ[χ]ι οτα χεητ[ον] ητ[κοτ]ρωμε
80 κειρε μμοκ ηηοττε· ϩ̄ γαρ [...]ι[9] ασμοτ εοτα ηοτωτ· cεηωτ δε εβολ ητεφτcις cητε· α[ϥω ϩ̄]cε-ρομολογει μπεητατχηοϥ εβολ ϩητπαρθενος χεοτ[ηο]τττηε μμε· ϩ̄ εμποτοτωϣ εcαρωοτ εβολ ητμητ-cητε· ϣατανα ητμητοτα μπεχc εμηϣοм μμοοτ εχοοc ηκεcοη χετπαρθενος, οτρεφχπε ηηοττετε· οτατcομ γαρπε ετρεπεcηατ χωηϥ μηηετερητ ηθε ρωc χετεzαπατα μμοοτ ματααϥ χεηπεηχοοc
85 χερεηκοοτε· ηετανεχε ον εχοοc χεφτcις cητεηε ετο ηοτα μηηετερητ· ceeiηε ερατη μηηωρχ κατα θε ετcλοκει ναϥ· ετατο ηοτμητοτα ηcβολ ετανατρεπε ατω ετεzαπατα ηημααχε ηηραηλοτc ϩμπαϊ ριτηοτμητρεφϣαχε ecρολcϭ ηπαρρατ· ετβεπαϊ γαρ τηανα[θεμα]τιzε ητcτηροzοc ητας-cωοτρ ϩηχαλκηλωη ετατο ρωωc μπαϊ ϩητκροϥ κα[10] τηιcτις ετcοττωη· ατω οτον ηιμ ετατο μφτcις cητε επεχc μηηcατμητοτα· τcτηροzοc γαρ ετμματ ητας6ετη, οτλοειδε χεεcηακαθαιρον ηεττυχηc ηεϊρεϥρ ηοβε· αcταρο ρωωϥ ερατϥ ητμητραρ ηϣαχε ετ[ϣο]ειτ ηηεcτοριος· ταϊ [ερϣαη]-
90 οτα χοοc χεητασcωοτρ κα[τα πε]ηειωτ ηαρχιεπιcκ[οπος ητ]ριλλος: ηϥηαϣωϥτ αη ϩ̄[λααϩ· τ]εφωηη γαρ ϯεβολ[11] [ϩητcη]τε ατω τμητοτα ατω χεοτ[φτcις] ηοτωτ τεητασχι cα[ρζ μ]ηηοττε πλοτος·

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[1] παρρη added above. [2] B. has a *colon* after οτα. [3] B. ε· ποτδικαιωcτηη. [4] Very unlike ϩ̄[. Perhaps μ. [5] ? εφχηκ εβ]ολ. [6] From here (or perhaps from following ατω) to cαρζ on an erasure; from εβολ to οτα(αϩ) being added in margin. [7] εβολ ηρητc added above. [8] οτωϣ ε added in margin. [9] Possibly [με]η. [10] For κατα. [11] B. reads γαρ εβολ, but a letter perhaps intervenes. χ cannot be read, c is the only alternative.

APPENDIX I

ριτ̅ππαϊ̈ ⲛ̅ⲧⲁ[ⲟⲩⲛⲟ]ⲥ ⲡⲁϊ̈ⲱⲛ[1] ⲱⲱ[ⲡⲉ] ⲙ̅ⲡⲉⲡⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁϩ ⲟⲩϩⲉⲡⲁⲥⲉϩⲛⲥ ⲛⲉ[ⲥ]ⲧⲟⲣⲓⲟⲥ ⲁⲩⲱ ⲁⲫⲟⲩ[ⲱⲛ̅ⲣ̅] ⲉϧⲟⲗ ⲡ̅ⲛⲉⲧ† ⲟⲩϩⲉⲧⲛⲓⲥⲧⲓⲥ ⲉⲧⲥⲟⲩⲧⲱⲛ ⲉⲩⲥⲟⲩⲛ̅ ⲁⲩⲱ ⲉⲩⲱⲟⲩⲉⲓⲧ ϫⲉⲉⲡⲙⲁ ⲛ̅ⲟⲩⲉⲓ, ⲉⲧⲧⲁⲩⲟ ⲛ̅ⲥⲛ̅ⲧⲉ ⲙ̅ⲫⲣⲥⲓⲥ · ⲁⲩⲱ ⲉⲡⲙⲁ ⲛ̅ⲧⲙⲛ̅ⲧⲧⲟⲩⲁ ⲛ̅[ⲧⲁⲥ]ⲱⲱⲡⲉ ⲉϧⲟⲗ ⲥ̅ⲣ̅ⲧⲥ̅ⲛ̅ⲧⲉ [. . . .]ⲥⲉⲓⲱⲣ̅ⲣ̅ ⲙ̅ⲙⲁⲧⲉ ⲥ̅ⲙⲛ̅ⲛ[2. . . . .]ⲉ ⲡ̅ⲡⲉⲛⲧⲁⲩⲣ̅ ⲟⲩⲁ ⲁⲩⲱ
ⲉⲥⲁⲙⲁⲣⲧⲉ ⲙ̅ⲡϫⲱⲕ ⲛ̅ⲧⲙⲛ̅ⲧ[ⲛⲟⲩⲧⲉ ⲉⲩ]ⲥⲱⲧⲛ̅ ⲛⲁⲩ ⲣⲱⲱϥ ⲡ̅ⲧⲥ̅ⲛ̅ⲧⲉ ⲙ̅ⲫⲣⲥⲓⲥ · ⲙ̅ⲙⲥⲟⲙ ⲅⲁⲣ ⲉ[ϩ]ⲱⲗ [ⲉϧⲟⲗ ⲛ̅]ⲧⲙⲛ̅ⲧⲧⲟⲩⲁ
ⲣⲓⲧ̅ⲡⲣⲉⲡⲕⲉⲫⲱⲛⲏ[3] · ⲉⲓⲙⲏⲧⲉ ⲙ̅ⲙⲁⲧⲉ ⲣⲓⲧ̅ⲡⲧⲉⲓ[ⲙⲛ̅ⲧ]ⲣⲉϥϣⲁϫⲉ ⲉⲧϣⲟⲩⲉⲓⲧ[:] ⳾ ⲉⲧϩⲉⲛⲁⲓ̈ ⲅⲁⲣ ⲧ̅ⲡⲁⲣⲁⲑⲉⲙⲁⲧⲓⲍⲉ
[ⲛ̅]ⲡⲉⲛⲧⲁⲩⲱⲟⲩⲛⲉ ⲛ̅ⲥ[ⲁⲣ ⲛ̅]ⲧⲉⲓⲙⲛ̅ⲧⲕⲣⲟϥ ⲉⲧⲉⲡⲁⲓ̈ⲛⲉ · ⲁⲓⲟϫ[ⲱⲣⲟⲥ] · ⲙ̅ⲡⲑⲉⲟϫⲱⲣⲟⲥ · ⲙ̅ⲡⲛⲉⲥⲧⲟⲣⲓⲟⲥ · ⲙ̅ⲡⲑⲉⲟϫⲱⲣⲏⲧⲟⲥ ·
ⲙ̅ⲡ[ⲓϧ]ⲁⲥ · ⲙ̅ⲡⲁⲡⲁⲣⲉⲁⲥ · ⲙ̅ⲡ[ⲉ]ⲓⲣⲏⲛⲁⲓⲟⲥ ⲡⲉⲛⲧⲁϥⲥ ⲉⲣⲓⲙⲉ ⲥ̅ⲛⲧⲉ · ⲁⲩⲱ ⲧⲡⲁⲣⲁⲑⲉⲙⲁⲧⲓⲍⲉ[4] ⲟⲛ ⲙ̅ⲡⲧⲟⲙⲟⲥ ⲡ̅ⲗⲉⲱⲛ
ⲉⲧⲙⲉⲣ ⲙ̅ⲙⲡⲧⲁⲥⲉϩⲛⲥ · ⲁⲛⲉϩⲁⲓⲟⲧ ⲇⲉ ⲡ̅ⲧⲉⲡⲣⲁⲍⲓⲥ ⲡ̅ⲧⲁⲡⲉⲡⲉⲓⲱⲧ ⲡⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲓⲟⲥⲕⲟⲣⲟⲥ ⲧⲁⲣⲟ[ⲥ ⲉ]ⲣⲁⲧⲥ̅ ·
ⲁⲧⲥⲛⲁⲓⲙⲉⲓ ⲅⲁⲣ ⲉⲧⲁ[ⲓ̈ ⲛ̅]ⲥⲓ ⲛⲉⲡⲉⲓⲟⲧⲉ ⲉⲧⲟⲩⲁⲁϩ [ⲛ̅ⲥⲁⲣ[5] ⲡ̅ⲧⲉⲕ]ⲕⲗⲏⲥⲓⲁ ⲉⲧⲉⲧⲓⲙⲟⲑⲉⲟⲥⲡⲉ ⲙ̅ⲛⲑⲉⲟⲇⲟⲥⲓⲟⲥ ⲙ̅ⲡⲛ[ⲉⲧⲣⲟⲥ
ⲛⲁϊ̈ ⲉ]ⲧⲟⲩ† ⲉⲟⲟⲩ ⲛⲁⲩ ⲣⲓⲧ̅ⲡⲟⲩⲟⲛ ⲛⲓⲙ: ⳾ ⲧⲡⲁⲣⲁⲑⲉ[ⲙⲁⲧⲓⲍⲉ ⲇⲉ ⲟⲛ ⲛ̅]ⲡⲉⲛⲧⲁⲩⲱⲟⲩⲛⲉ ⲫⲟⲩⲙⲡⲧⲁⲥⲉϩⲛⲥ
ⲛ̅ⲥⲁⲣ [ⲛ̅ⲧ[6]. . . . . ⲛ]ⲁϊ̈ ⲉⲧⲧⲁⲩⲟ ⲛ̅ⲟⲩⲣⲣⲏ ⲙ̅ⲙⲁⲧⲉ · ⲉⲧⲉⲙⲁⲣⲕⲓⲱⲛ[ⲛⲉ ⲙ̅]ⲡⲟⲩ[ⲁ]ⲗⲉⲛⲧⲓⲛⲟⲥ · ⲙ̅ⲙⲁⲡⲏ · ⲙ̅[ⲉⲧ]ⲧⲁ-
ϫⲏⲥ ⲁⲩⲱ ⲟⲩⲟⲛ ⲛⲓⲙ ⲛ̅ⲧⲁⲩⲥⲱ ⲉϧⲟⲗ ⲫ̅ⲛ̅ⲉϊ̈ⲁⲛⲟⲩ ⲛⲟⲩ[ⲱⲧ ⲉ]ⲧⲧⲏⲣ: ⲁⲩⲱ ⲧ̅ⲡ[ⲁⲛⲁ]ⲑⲉⲙⲁⲧⲓⲍⲉ ⲟⲩ ⲡ̅ⲛⲉⲧⲁⲱ
ⲙ̅ⲙⲟⲥ [ϫⲉ]ⲡⲥⲱⲙⲁ ⲙ̅ⲡϫⲟⲉⲓⲥ [ⲟⲩⲁⲧⲱ]ⲛ̅ ⲣⲓⲥⲉⲛⲉ ⲁⲩⲱ ⲟⲩⲁⲧⲙⲟⲩⲛⲉ ⲣⲓⲧ̅ⲡⲧⲙⲛ̅ⲧⲟⲩⲁ · ⲉⲧⲟⲩⲱ[ⲙ] ⲇⲉ ⲉⲣⲟ[ⲙⲟⲗⲟⲅⲉⲓ
ϫⲉⲁⲡⲉⲛϫⲟⲉⲓⲥ ⲱⲛ̅ ⲣⲓⲥⲉ ⲉⲣⲛⲁϥ ⲫ̅ⲛ̅ⲣⲓⲥⲉ ⲉ[ⲧ . .] ⲡ̅ⲧⲉⲛⲫⲧⲥⲓⲥ[7] · ⲁⲩⲱ ⲉ[ⲧⲟ] ⲛⲁⲧⲙⲟⲩⲉ · [8]ⲁⲩⲱ ⲉⲡⲉⲓⲛⲉ · ⲙ̅ⲡⲣⲟ[ⲥ]ⲉ
ⲛ̅ⲧⲉⲣⲓ · ⲁⲩⲱ ⲡⲣⲟⲡⲏ[ⲧⲏ] · ⲁⲩⲱ ⲧⲗ[ⲉ]ⲙⲛ · ⲙ̅ⲡⲉⲙ[ⲧⲟⲣ]ⲣ̅ · ⲁⲩⲱ [ⲡⲉⲙⲕⲁⲣ] ⲡⲣⲛⲧ · ⲁⲩⲱ ϫ[ⲉ]ⲁϥⲙⲟⲩ ⲫ̅ⲛ̅ⲧⲥ[ⲁⲣⲝ]
ⲧⲁⲓ̈ ⲉⲧⲕⲏ ⲣⲁⲙⲙ[ⲟⲩ ⲙ̅ⲙⲛ]ⲣⲓⲥⲉ · ⲁⲗⲗⲁ ⲉⲧⲁⲱ ⲙ̅ⲙⲟⲥ ϫⲉ[. . . . .]ⲱⲛ̅[9] ⲣⲓⲥⲉ ⲫⲟⲩⲥⲱⲙⲁ ⲛ̅ⲁⲧⲙⲟⲩ ⲁⲩⲱ ⲛ̅ⲁⲧⲱⲛ̅
Ⲏ ⲣⲓⲥⲉ · [ⲧⲁⲓ̈] ⲅⲁⲣ ⲟⲩⲙⲛ̅ⲧϥⲗⲁⲣⲟⲥⲧⲉ [ⲉⲥ]† ⲟⲩⲁ ⲉⲣⲣⲁⲓ̈ ⲫ̅ⲛ̅ⲧⲙⲟⲕⲙⲉⲕ ⲛ̅ⲁⲉⲛⲧ · ⲫ̅ⲙⲡⲧⲣⲉϥⲧⲱⲟⲩⲱϣ ⲅⲁⲣ ⲉϧⲣⲟ ⲉⲡⲉⲛ-
ⲁⲛⲧⲓⲭⲓⲥⲟⲥ ⲣⲁⲣⲟⲛ · ⲁⲗⲗⲁ ⲡⲉⲛⲥⲱⲙⲁ ⲛ̅ⲁⲧⲥⲟⲙ ⲁⲛⲁⲁϥ ⲛⲟⲩⲁ ⲛ̅ⲟⲩⲱⲧ ⲙ̅ⲙⲁⲩ ϫⲱⲣⲓⲥ ⲛⲟⲩⲉ ⲣⲓⲧⲁⲕⲟ, · ϫⲉⲕⲁⲥ
ⲉⲩⲉⲧⲁⲧⲟ ⲉⲡⲉⲥⲛⲧ ⲛ̅ⲧⲙⲛ̅ⲧϫⲁⲥⲓⲣⲛⲧ ⲙ̅ⲡⲉⲛⲧⲁⲩⲥⲙⲥⲟⲙ ⲉⲣⲁⲓ̈ ⲉϧⲱⲛ ⲣⲓⲧ̅ⲡⲧⲙⲛ̅ⲧⲁⲧⲥⲟⲙ ⲙ̅ⲡⲉⲛⲥⲱⲙⲁ · ⲁⲩⲱ ⲛ̅ⲧⲫϫⲁ-
ⲣⲓⲍⲉ ⲙ̅ⲡⲉⲧⲉⲱⲁⲩⲫⲱⲛ̅ ⲣⲓⲥⲉ ⲛ̅ⲧⲙⲛ̅ⲧⲁⲧⲱⲛ̅ ⲣⲓⲥⲉ · ⲁⲩⲱ ⲧⲙⲛ̅ⲧⲁⲧⲙⲟⲩ, ⲙ̅ⲡⲉⲱⲁⲩⲙⲟⲩ · ⲟⲩⲟⲥ ⲅⲁⲣ ⲁⲛⲛⲉ · ⲟⲩⲁⲉ
ⲛⲟⲩⲱⲛⲏⲣⲉ ⲁⲛⲧⲉ, ⲉⲡⲉⲛⲧⲁⲫⲕⲁⲧⲁⲗⲩ ⲙ̅ⲙⲟⲩ ⲫ̅ⲛ̅ⲧⲥⲱⲙⲁ ⲛⲁⲧⲱⲛ̅ ⲣⲓⲥⲉ ⲁⲩⲱ ⲛⲁⲧⲙⲟⲩ · ⲟⲩⲁⲉ ⲙⲙⲟⲩ ⲛⲁⲟⲩⲱⲛⲟ
ⲉϧⲟⲗ ⲁⲛ ⲉⲧⲭⲣⲁⲓⲧ, ⲉⲣⲟⲩ ⲫ̅ⲙⲡⲉϊ̈ⲥⲙⲟⲩ ϫⲉⲁⲩⲥⲱⲙⲁ ⲛⲁⲧⲙⲟⲩ ⲡⲱⲧ ⲛ̅ⲧⲟⲟⲧⲟⲩ · ⲡⲥⲱⲙⲁ, ⲟⲛ ⲉⲧⲟⲩⲁⲁϩ ⲁⲩⲱ ⲡⲣⲉϥ-
ⲧⲁⲙⲟ ⲙ̅ⲡⲛⲟⲩⲧⲉ ⲡⲗⲟⲅⲟⲥ ⲡⲉⲛⲧⲁϥⲣ̅ ⲣⲱⲙⲉ ⲉⲧⲏⲛⲏⲧⲛ̅ · ⲣⲁⲏⲛ ⲙⲉⲛ ⲛ̅ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ · ⲟⲩⲣⲉϥⲙⲟⲩⲛⲉ · ⲁⲩⲱ ⲟⲩⲣⲉϥⲙⲛ̅ⲧ
ⲣⲓⲥⲉⲛⲉ ⲕⲁⲧⲁ ⲧⲉϥⲫⲩⲥⲓⲥ · ⲁⲩⲱ ϣⲁϥϣⲱⲛ, ⲉⲣⲟϥ ⲛ̅ⲛⲣⲓⲥⲉ, ⲉⲧⲉⲙⲛ̅ ⲁⲣⲓⲕⲉ ⲡⲣⲛⲧⲟⲩ · ⲁⲩⲱ ϣⲁⲩⲁⲓⲥⲟⲁⲛⲉ ⲉⲛⲣⲓⲥⲉ
ⲛ̅ⲧⲉⲣⲓ · ⲙ̅ⲛ̅ⲥⲁⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲇⲉ · ⲁⲙⲡⲱⲱⲛⲉ ⲉⲣⲟⲩⲛ ⲉⲧⲙ̅ⲛ̅ⲧⲁⲧⲧⲁⲕⲟ ⲙ̅ⲛⲟⲩⲙ̅ⲛ̅ⲧⲁⲧ[ⲙⲟ]ⲩ · ⲁⲩⲱ ⲛⲑⲏⲣ ϫⲣⲉⲓⲁ ⲁⲛ ⲙ[ⲡⲥⲱⲙⲁ
ⲁⲩⲑⲏⲣ ⲛⲁⲓ̈ · ⲁⲗⲗⲁ ϫⲉⲕⲁⲥ ⲙ̅ⲙⲁⲧⲉ ⲉⲉⲧⲣⲉⲡⲧⲱⲟⲩ ⲛⲣⲛⲧ ⲉⲣⲟⲩⲛ, ⲉ[ⲟⲉⲗ]ⲛⲓⲥ [ⲙ̅ⲡ]ⲧⲱⲟⲩⲛ, ⲉⲃⲟⲗ ⲫ̅ⲛ̅ⲧⲙⲉⲧⲙⲟⲟⲩⲧ · ⲉⲡⲉⲓ,
ⲕⲁⲧⲁ ⲟⲉ ⲡⲧⲁⲓϫⲟⲟⲥ · ⲫ̅ⲙⲡⲣⲉϥⲧⲱⲟⲩⲛ ⲉⲃⲟⲗ ⲫ̅ⲛ̅ⲧⲙⲉⲧⲙⲟⲟⲩⲧ · ⲁϥⲕⲁⲁϥ ⲕⲁⲣⲛⲧ ⲛ̅ⲛⲣⲓⲥⲉ ⲁⲩⲱ ⲡⲧⲁⲕⲟ ⲉⲩⲁϥⲱⲱⲛⲉ
ⲉⲃⲟⲗ ⲫ̅ⲛⲁⲓ̈ ⲙ̅ⲡⲧⲙⲟⲕⲥ̅ · ⲕⲁⲧⲁ ⲟⲉ ⲡⲧⲁⲡⲉⲛⲉⲓⲱⲧ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ϫⲟⲟⲥ ⲡⲥⲁⲣ ⲛⲁⲙⲉ ⲁⲩⲱ ⲡⲥⲟⲫⲟⲥ ⲫ̅ⲛ̅ⲛⲱⲁϫⲉ
ⲙ̅ⲡⲛⲟⲩⲧⲉ · ⲁⲗⲗⲁ ⲉⲣⲱⲁⲛⲟⲩⲁ ⲙⲉⲉⲩⲉ ⲉⲉⲓⲛⲉ ⲉⲣⲟⲩⲛ ⲣⲓⲧ̅ⲛⲛⲉⲓ̈ⲱⲁϫⲉ ⲛⲟⲩⲙ̅ⲡⲧⲁⲧⲥⲟⲟⲩⲛ ⲉⲡⲉϫⲥ̅ ⲛⲁⲓ̈ ⲉⲧⲉⲣⲉⲡⲛⲏⲛ
ⲛⲓⲙ ⲛ̅ⲥⲟⲟⲩⲛ ⲡⲣⲛⲧϥ · ⲁⲩⲱ ⲉⲩⲉⲓⲣⲉ ⲡ̅ⲡⲁⲟⲛⲧ ⲛ̅ⲥⲟⲫⲟⲥ · ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ ⲁⲛ ϫⲉⲧⲥⲁⲣⲝ ⲙ̅ⲡⲉϫⲥ̅ ⲟⲩⲛ̅ⲧⲁⲥ ⲙ̅ⲙⲁⲩ ⲛⲟⲩ-
ⲯⲩⲭⲏ ⲡⲗⲟⲩⲓⲕⲏ ⲁⲩⲱ ⲡⲛⲟⲉⲣⲁ · ⲁⲩⲱ ϫⲉⲣⲓⲧⲙⲛ̅ⲧⲟⲩⲁ ⲙ̅ⲡⲛⲟⲩⲧⲉ ⲁⲥⲣ̅ ⲣⲙⲙⲁⲟ ⲫ̅ⲉⲡⲉⲣⲣⲉⲓⲁ ⲛⲓⲙ ⲉⲡⲁⲡⲛⲟⲩⲧⲉⲡⲉ
ⲧⲁⲓ̈ ⲟⲛ ⲉⲩⲛ̅ⲧⲁⲥ ⲙ̅ⲙⲁⲩ ⲙ̅ⲡⲕⲉⲥⲟⲟⲩⲛ: ⲛⲁⲓ̈ ⲟⲛ ⲉⲧⲁⲱ ⲡⲛⲉⲓ̈ⲱⲁϫⲉ ⲡⲧⲉⲓ̈ⲙⲛⲉ ⲙ̅ⲡⲛⲕⲉⲥⲉⲉⲛⲉ ⲡⲣⲁⲓⲣⲉⲧⲓⲕⲟⲥ · ⲧⲡⲛⲏⲧ
ⲉϧⲟⲗ ⲙ̅ⲙⲟⲟⲩ ⲁⲩⲱ ⲧⲡⲁⲣⲁⲑⲉⲙⲁⲧⲓⲍⲉ ⲙ̅ⲙⲟⲟⲩ: ⳾ ⲉⲧⲓ ⲙⲉⲛ ⲡⲕⲉⲁⲣⲓⲟⲥ ⲙ̅ⲡⲉⲩⲛⲟⲙⲓⲟⲥ ⲙ̅ⲡⲁⲉⲧⲓⲟⲥ ⲙ̅ⲡⲥⲁⲃⲉⲗⲗⲓⲟⲥ
ⲛⲉϊ̈ⲁⲁⲛⲧ ⲉⲧⲛⲏ ⲉⲧⲗⲓⲃⲩⲏ: ⲧⲡⲁⲣⲁⲑⲉⲙⲁⲧⲓⲍⲉ ⲙ̅ⲙⲟⲟⲩ ⲁⲩⲱ [ⲧ]ⲡⲛⲟⲩⲁⲉ ⲙ̅ⲙⲟⲟⲩ ⲉⲃⲟⲗ ⲉⲡⲉⲣⲟⲧⲟ ⲙ̅ⲡⲛⲉⲧⲁⲟⲩⲙⲁ
ⲡⲁⲥⲉϩⲛⲥ ⲁⲩⲱ ⲉⲧⲁⲭⲣ̅ⲙ: ⳾ ⲧⲛⲁⲓ̈ ⲇⲉ ⲡⲡⲗⲟⲩⲟⲥ ⲧⲛⲟⲩ ⲙ̅ⲡⲉⲡⲉⲓⲱⲧ ⲉⲧⲟⲩⲁⲁϩ ⲡⲁⲣⲭⲓⲉⲡⲓⲥⲕ/ ⲁⲡⲁ ⲑⲉⲟ-
[ⲗⲟⲅⲟ]ⲥ · ⲁⲩⲱ ⲡⲉⲧⲣⲟⲥ ⲡⲉⲛⲧⲁϥⲧⲟⲩⲛⲟⲥ ⲉⲣⲣⲁⲓ̈ ⲡⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙ̅ⲡⲡⲥⲁⲡⲉⲧ̅[ⲙⲁⲧ ·] ⲛⲁⲓ̈ ⲡⲧⲁⲣⲣⲏⲧⲟⲫⲣⲁⲫⲉ ⲉⲡ-
ⲗⲟⲅⲟⲥ ⲉⲛⲧⲁϥⲭⲟⲟⲩϥ ϣⲁⲧⲉⲧⲛⲁⲩ[ⲁⲡⲛ] ⲫ̅ⲙⲡⲧⲣⲉϥⲙ̅[ⲱⲛ]ⲉ ⲡⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲉⲛⲥⲟⲩⲛⲁⲓⲛⲉⲓ ⲛ̅ⲙⲙⲁⲩ ⲉⲡⲉⲛⲧⲁϥ-
ⲧⲁⲩⲟⲟⲩϥ ⲧⲛⲟⲩ ⲉⲓⲧⲉ ⲫ̅ⲙ̅ⲡ[ⲟⲩⲙ]ⲁ · ⲉⲓⲧⲉ ⲫ̅ⲙ̅ⲡⲕⲁⲁⲱⲛ: ⳾ ⲉⲧⲓ ⲟⲛ ⲧ̅ⲙ̅ⲱⲟⲩⲛ ⲉⲣⲟⲛ ⲡⲧⲕⲁⲑⲁⲓⲣⲉⲥⲓⲥ ⲉⲛ-
ⲧⲁⲥⲱⲱⲛⲉ ⲉⲃ[ⲟⲗ] ⲣⲓⲧ̅ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲧⲛⲏ ⲉⲧⲁⲛⲁⲧⲟⲗⲏ · ⲙ̅ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲧⲛⲏ ⲉⲕⲛⲙⲉ ⲉⲣⲟⲛ ⲉⲡⲉⲧⲉⲙⲡⲟⲧⲟⲧⲱⲙ
ⲉⲁⲡⲁⲑⲉⲙⲁⲧⲓⲍⲉ ⲡ̅ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉⲅⲣⲁⲙⲙⲁⲧⲓⲕⲟⲥ ⲡⲉⲓ̈ⲣⲉ[ⲧⲱⲁ]ⲥ ⲟⲩⲁ · ⲁⲗⲗⲁ ⲉⲧⲣ̅ ⲡⲕⲉⲧⲁⲱⲉⲟⲉⲓⲙ ⲡⲛⲉϥⲧⲟⲩⲙⲁ
ⲉⲧϣⲁⲣⲙ · ⲉⲓⲧⲉ ⲫⲉⲡⲉⲥⲕⲟⲡⲟⲥⲛⲉ : ⲉⲓⲧⲉ ⲫⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥⲛⲉ · ⲉⲓⲧⲉ ⲫⲉⲡⲇⲓⲁⲕⲟⲛⲟⲥⲛⲉ : ⳾ ⲛⲁⲓ̈ ⲡⲉⲛⲧⲁⲡⲡⲟⲙⲟⲥ
ⲡⲧⲙⲛ̅ⲧⲟⲧⲛⲏ [ⲁ]ⲡⲁⲛⲁϣⲉ ⲙ̅ⲙⲟⲛ ⲣⲓⲟⲩⲥⲟⲛ · ⲁⲛⲟⲕ ⲙⲉⲛ [ⲉⲧⲣ]ⲁⲧⲁⲟⲟⲩ · ⲡⲧⲱⲧⲛ̅ ⲇⲉ ⲉⲧⲣⲉⲧⲛ̅ⲥⲟⲧⲙⲟⲩ ϫⲉⲕⲁⲥ
ⲉⲧⲉⲧⲛⲁϣⲱⲛⲉ ⲛ̅ⲱⲛⲣⲉ ⲛ̅ⲥⲛⲛⲥ[ⲓⲟⲥ] ⲫ̅ⲙⲡⲧⲣⲉⲧⲛ̅ⲥⲟⲩⲛ ⲡⲉϫⲁⲣⲁⲕⲧⲏⲣ ⲛ̅ⲛⲁⲥⲙⲁ ⲛⲉⲧⲛⲉⲓⲟⲧⲉ ⲛⲁⲓ̈ ⲉⲧⲁⲓ ⲉⲣⲟⲩⲛ
ⲉⲧⲙⲉ · ⲁⲩⲱ ϫⲉⲉⲧⲉⲧⲛⲁϣⲱⲛⲉ ⲣⲓⲧ̅ⲙⲡⲥⲱⲧⲙ ⲡⲟⲩⲟⲣⲉ ⲉⲩⲥⲟⲟⲩⲛ ⲕⲁⲗⲱⲥ ⲡⲟⲩⲁⲣⲝ ⲡⲥⲁⲛⲉϥⲱⲟⲩⲉ · ⲁⲩⲱ ⲉⲛⲉⲥⲱⲧⲙ
ⲁ[ⲛ ⲉ]ⲧⲉⲥⲙⲏ ⲛ̅ⲛⲱⲙⲙⲟ · ⲁⲩⲱ ⲉⲩⲱⲟⲟⲩⲛ ⲫ̅ⲛⲟⲩⲙⲁ ⲡⲟⲧⲟⲧⲟⲩⲉⲧ · ⲉⲩⲥⲁⲁⲛⲱ ⲙⲟⲩ ⲣⲓϫ̅ⲡⲟⲩⲙ[ⲟⲟ]ⲩ ⲛ̅ⲙⲧⲟⲛ · ⲉⲩⲛⲟⲩⲁⲉ
ⲉⲃⲟⲗ ⲛ̅ⲛⲁⲟⲩⲙⲁ ⲉⲧⲧⲁⲕⲛⲧ · ⲛⲟⲉ ⲡⲣⲉⲡⲉⲥⲟⲟⲩ ⲉⲱⲁⲧⲡⲱⲧ ⲉⲃⲟⲗ ⲛ̅[ⲛ]ⲉⲡⲧⲏⲥ ⲉⲧⲙⲉⲣ ⲛ̅ⲱⲱⲡⲉ · ϫⲉⲕⲁⲥ ⲣⲓⲧ̅ⲡⲉⲓ̈-

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[1] *Sic* for ⲁⲩⲱⲛ. [2] After ⲛ is ⲙ, ⲛ or ⲙ, not ⲧ. [3] ⲣⲉⲛ added above. [4] From ⲁⲩⲱ partly on an erasure. [5] Not space for ⲛⲁⲛⲧⲉ. [6] ? ⲛ̅ⲑⲁⲓⲣⲉⲥⲓⲥ, *cf.* l. 4. [7] The prep. ⲛ- (so B.) forbids ⲉ[ⲧⲙⲛ̅]. [8] One must assume ⲉⲛⲉϩⲕⲟ to be omitted by error. [9] The gap will not hold ⲁⲡϫⲟⲉⲓⲥ, or ⲁⲡⲗⲟⲩⲟⲥ; perhaps ⲁⲛⲉϫ̅ⲥ, or ⲡⲧⲁⲩ·

ⲙⲡⲣⲉϥⲥⲱⲧⲙ ⲁⲧⲱ ⲛⲣⲁⲣⲉϥ ⲛⲧⲡⲓⲥⲧⲓⲥ ⲉⲧⲥⲟⲩⲧⲱⲛ ⲁⲧⲱ ⲛⲁⲧⲁⲣⲓⲕⲉ ⲉⲣⲟⲩⲛ ⲉⲡⲉϫ̅ⲥ̅ · ⲉⲧⲉⲧⲛⲁϣϭ̅ⲙ̅ⲥⲟⲙ[1] ⲉⲡⲱⲧ
ⲉⲃⲟⲗ ⲛⲁⲟⲩⲉ ⲙ̅ⲡⲧⲙⲟⲕϩ̅ⲥ̅ ⲙ̅ⲡⲛⲟⲓⲥⲉ ⲉⲧⲕⲏ ⲉⲣⲣⲁⲓ ⲛ̅ⲛ̅ⲣⲉϥⲣ̅ ⲛⲟⲃⲉ · ⲛⲁⲛⲁⲑⲟⲛ ⲇⲉ ⲉⲛⲧⲁⲩⲉⲣⲛⲧ ⲙ̅ⲙⲟⲟⲩ
ⲛ̅ⲛ̅ⲁⲓⲕⲁⲓⲟⲥ · ⲛ̅ⲧⲉⲧⲛ̅ϩⲓⲧⲟⲩ ⲛ̅ⲟⲉ ⲛ̅ⲣⲉⲛⲉⲥⲟⲟⲩ ⲛⲁⲧⲛⲟⲃⲉ ϩ̅ⲙⲡⲧⲣⲉⲧⲛ̅ⲙ̅ⲡⲛⲁ ⲙ̅ⲡⲁⲣⲟ ⲉⲣⲁⲧϥ ⲛ̅ⲥⲁⲟⲩⲛⲁⲙ ⲙ̅ⲡⲉϫ̅ⲥ̅ ·
ⲁⲧⲱ ϫⲉⲕⲁⲥ ⲟⲛ ⲉⲧⲉⲧⲛⲁϣϭ̅ⲙ̅ⲥⲟⲙ ϩ̅ⲛⲛⲁⲓ ϩ̅ⲙⲡⲧⲣⲉⲧⲛ̅ⲛⲁⲓ ⲛⲟⲩⲛⲁⲣⲣⲏⲥⲓⲁ ⲉⲣⲟⲩⲛ ⲉⲛⲛⲟⲩⲧⲉ ⲡⲉⲧⲧⲁⲙⲓⲟ ⲙ̅ⲡⲧⲏⲣϥ ·
ⲉⲧⲉⲧⲛⲁϫⲟⲟⲩ ⲉⲣⲣⲁⲓ ⲛ̅ⲣⲉⲛϣⲗⲏⲗ ϣⲁⲃⲟⲗ ϩⲁⲛⲱⲟϥ ⲉⲧⲛⲁⲛⲟⲩϥ ⲛ̅ⲡⲉⲣϣⲟⲩ[2] ϫⲉⲕⲁⲥ ⲉⲧⲛⲁⲉⲓⲣⲉ ⲛⲟⲩⲛⲟϭ ⲛ̅ⲁⲣⲉ · ⲁⲧⲱ
ϩⲁⲡⲉⲧⲥⲉⲃⲏⲥ ⲡⲕⲁⲓⲥⲁⲣ[3] ⲉⲧⲣⲉⲛⲛⲟⲩⲧⲉ ϭⲱ ⲉⲩⲣⲁⲣⲉϥ ⲉⲣⲟϥ · ⲁⲧⲱ ⲉⲧⲣⲉϥⲉⲑⲛⲟⲥ ⲛⲓⲙ ⲛ̅ⲧⲁⲣⲭⲁⲣⲭⲟⲥ[4] ϣⲁⲁⲣⲛ̅ϫ̅ⲕ
ⲙ̅ⲡⲕⲁϥ ϩ̅ⲣⲙⲟⲧⲁⲥⲥⲉ ϩⲁⲛⲉⲧⲥⲓϫ · ⲁⲧⲱ ⲉⲧⲣⲉⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣ̅ⲥ̅ ϣⲱⲡⲉ ⲛⲟⲩⲥⲱⲙⲁ ⲛⲟⲩⲱⲧ · ⲉⲛⲁⲓⲧⲉⲓ ⲙ̅ⲡⲛⲟⲩⲧⲉ
ⲡⲉϫ̅ⲥ̅ ϫⲉⲉⲓⲉϣⲁϫⲉ ⲉⲣⲣⲁⲓ ⲉⲡⲉⲩⲣⲏⲧ[5] ϩⲁⲧⲣⲏⲛⲏ ⲙ̅ⲡⲉⲟⲙⲟⲛⲟⲓⲁ ⲡⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲧⲟⲩⲁⲁⲩ ⲛⲁⲡⲟⲥⲧⲟⲗⲓⲕⲏ ϫⲉⲕⲁⲥ
ⲉⲛⲁⲉⲓⲣⲉ ⲛⲟⲩⲁⲣⲉ, (*above* ⲃⲓⲟⲥ) ⲉⲩⲥⲱⲣϩ̅ⲣⲏ · ⲁⲧⲱ ⲉⲩⲣⲟⲣϩ̅ · ⲁⲧⲱ ⲉⲧⲣⲉⲧⲣⲉ ⲉⲣⲟⲛ ⲉ̅ⲙ̅ⲙ̅ⲡⲧⲉⲥⲉⲃⲏⲥ ⲛⲓⲙ ⲉⲓⲙ̅ⲡⲧⲥⲉⲙ-
ⲛⲟⲥ · ϩ̅ⲡⲧⲉϫⲁⲣⲓⲥ ⲙ̅ⲡⲧⲙ̅ⲡⲧⲙⲁⲓ̈ⲣⲱⲙⲉ ⲙ̅ⲡⲧⲙ̅ⲡⲧϣⲁⲣⲡⲧⲏⲩ ⲙ̅ⲡⲛⲟⲩ ⲛ̅ⲛⲟⲩⲧⲉ ⲡⲉⲛⲥⲱⲧⲏⲣ ⲓ̅ⲥ̅ ⲡⲉϫ̅ⲥ̅ ⲡⲉⲛϫⲟⲉⲓⲥ : ⲛⲁⲓ̈
ⲉⲧⲉⲣⲉⲛⲉⲟⲟⲩ ⲙ̅ⲡⲛⲁⲙⲁⲣⲧⲉ ⲙ̅ⲡⲧⲧⲓⲙⲏ ⲡⲣⲉ[ⲡⲉⲓ ⲛⲁ]ϥ ⲙ̅ⲡⲉⲩⲉⲓⲱⲧ ⲙ̅ⲡⲛⲉⲡⲛⲁ ⲉⲧⲟⲩⲁⲁⲩ ⲡⲣⲉϥⲧⲁⲡⲣⲟ, ⲧⲉⲡⲟⲩ, ⲁⲧⲱ
ⲛ̅[ⲟⲩⲟⲉⲓϣ ⲛ]ⲓⲙ ϣⲁⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ⲛⲛⲁⲓⲱⲛ ϩⲁⲙⲏⲛ : ⲫ ϣⲗⲏⲗ ⲉϫⲱⲓ̈ ⲁⲛⲟⲕ ⲡⲉⲓ̈ⲣⲉϥⲣ̅ ⲛⲟⲃⲉ ⲛ̅ⲧⲉⲟⲩⲛⲁ ⲧⲁ[ⲣⲟⲓ :]

[1] ϣ above. [2] and [3] on erasures, perhaps a different script. [4] From ⲣⲉⲑⲛⲟⲥ text altered. [5] ϥ was ⲩ.

APPENDIX II.

1. [ⲁⲩⲱ ⲁⲡⲟⲧⲁ ⲡⲥⲁⲣⲝ ⲛ̅ⲁⲛ]ϩ
2. [ⲛ]ⲧⲟⲛ ϩⲓⲛ[ⲉ]ϩ ⲛⲁⲓ ϩ[ⲙⲡⲣⲉϥ ⲛ̅ⲧⲏⲣϥ]
3. ▨ ⲁⲩⲱ ⲙ̀ ⲙⲟⲛ ⲡⲥⲁⲣⲝ ⲡⲥⲁⲣⲝ
4. ▨ ⲙⲁⲩ ⲙ̀ ⲙⲁⲁⲧ ⲡⲥⲁⲣⲝ ⲙⲁⲩⲁⲁ
5. ⲥ ⲙⲁⲩ ⲙⲁⲁⲧ ⲙⲙⲟ ⲁⲛⲟⲕ ⲡⲥⲁⲣⲝ
6. ⲡⲥⲁⲣ ⲙ̀ ⲛ̀ⲟⲩ ⲥⲁ ⲡⲓⲛ ⲡⲥⲁⲱⲙⲁ ⲙ̀[ⲡⲉ]
7. ⲡⲥⲱⲙⲁ ⲡⲣⲱⲙⲉ ⲙ̀ⲙⲟ ⲛⲧⲉⲣⲟ ⲛ̀[ⲧⲉ]
8. [ⲛⲧⲉⲟⲩⲟ ⲙ̀ⲡⲉ]ϫ̀ⲥ̀.

1. The only letter remaining is the lower part of the tail of the ϥ at the end.

3. P has ⲟⲩ for ⲟ before ⲡⲥⲁⲣⲝ. At the end of the line the stone is rubbed; there are marks which look like letters, but grammar forbids any word to stand there. Possibly the marks are mere ornaments, sometimes used at the ends of lines to fill up a vacant space in MSS.

3, 4. For ⲙⲁⲩⲁⲁ ⲧⲱⲛ, P has ⲙⲁⲩⲁⲁ ⲡⲥⲱⲛ with the same meaning, *viz.* 'bread of our need.'

4, 5. P has ⲟ before ⲙⲁⲁⲧ and before ⲥⲁ.

4. Possibly there is a word at the end after ⲙⲁⲩ, but very likely the space is blank. If there be a word, it is probably ⲙⲛⲧⲛⲟ 'and our sins' (from Lk. xi 4).

8. The last two-thirds of the line is clearly blank; probably therefore 'and the glory' was omitted.

At right-angles to the above

ⲫ κ . . ο . [
+ κ̅ε̅ β[οηθησον
ϋιος αυτου ε̣ν̣ ειρη[νη
καϊ̈ στεφανος̣ ο̣ παις [

Ditto, lower down

+ κ̅ε̅ βοηθησον (blank)

TRANSLATIONS AND DESCRIPTIONS

COPTIC TEXTS

I. BIBLICAL

1. (MMA. 12.180.161)—Original Monastery. Pottery.
Genesis xxii 12–16.

This scribe's hand is the most frequent in the whole collection; a large number of texts may, with great probability, be ascribed to him[1], though, with so common a type[2], certainty is often impossible. Among them one group of 10 is characterised by the form ⲉⲥ- for ⲉⲓ-[3]; another, not coincident with these, by the smooth breathing, thus ⸌ (for ⸍[4]), over disjunctive ⲏ. A doubt may here however be admitted as to the likelihood of one scribe thus varying his usage. Yet in 27 he writes ⲉⲓⲧⲟⲟⲧⲥ and in 65 ⲉⲓⲱⲏ, ⲉⲓⲉⲏ, beside ⲉⲉⲧⲏ. This scribe's name is nowhere unquestionably recognizable. In 456 it might seem to be Jacob, in 477 Elias, in 143 possibly Stephen[5]. The hand is therefore probably that of an amanuensis employed by these and other authors. The largest proportion of his work is literary (42 biblical and homelitic texts), the next letters (18, but some doubtful). Perhaps it may be presumed that accounts in ledger form (284, 349, 532 &c.), where he uses the 1st person, represent this scribe's work on his own behalf.

1 1, 4, 5, 6, 20, 22, 25–30, 34, 35, 53, 54, 56–60, 63, 65, 66, 67, 69, 70, 71, 77, 78, 81, 98, 99, 100, 143, 161, 166, 215, 260, 277 (?), 284, 348, 349, 403, 434, 455, 456, 477, 500, 513, 524, 532, 533, 534, 537, 540, 542, 544, 553, 564, and many discarded fragments.

2 The type is very similar in the long frescoed inscriptions here (*v.* Appendix I) and in *CO.*, 'Hand A' (Pl. i, 71), whereof the latter is contemporary with the patriarch Damianus (*v.* BM. p. xx n.).

3 27, 65, 98, 143, 348, 434, 456, 477, 513, 532, 533. Hall, pl. 46, 21384 and ? *CO.* 261, 321 also show this feature and the hand of the former may well be that of the present scribe.

4 In 467 this breathing is ⸍. *Cf.* the form in 162.

5 In Hall, *l. c.* it is Kolosme (with which *cf. ib.* pl. 81, 19804, hardly by our scribe).

2*. (MMA. 14.1.480)—Unnumbered Tomb. Parchment.
Fragments from the backs of book bindings.

Script: *cf.* Zoega *Class.* i no. ii, *Class.* ii no. v. Both fragments probably by the same hand. *Rectos* and *Versos* uncertain.

A. Probably Genesis xxviii 13 and 20.

B. Unidentified. On *ro.* probably εἰρήνη, on *vo.* 'my tongue' are legible.

A considerable number of small papyrus fragments (uncials) were found at this site, but are not here published.

3. (MMA. 14.1.124)—Cell A. Pottery.
Exodus xv 1–21 (unp. *vv.* 1–11).

This is by the scribe of a number of texts, almost all biblical, in Coptic[1] and biblical and liturgical in Greek (*v. infra*, Evelyn White's note). They were all found together, collected upon the palm-leaf mat, which lay on the floor of this cell when uncovered. From 400 it would seem that the writer's name is Moses; but, as in the case of 1, the work may be merely that of an amanuensis. It will be seen that ostraca by this scribe, long since acquired by the British Museum, can be joined to some of ours (*v.* 16)[2].

1 7, 8, 15, 16, 19, 31, 32, 46, 47, 68, 400.

2 The facsimile, Hall pl. 20, 14030, a text of the same class as 16, may very well be by this scribe, though the character is not throughout identical. This piece, it will be observed, reached the Brit. Museum many years ago ('Hay Collection').

4. (Cairo 44674.135)—Original Monastery, Room 6. Pottery.
Exodus xxii 2, 3, xxiii 2, 3, Leviticus xxiii 5 (?), Numbers ?

On the *verso* is **524**.

Unless it be liturgical, it is difficult to divine the purpose of such groups of unrelated verses, common though they are upon ostraca. Possibly they are mere pious exercises.

5. (MMA. 12.180.71)—Original Monastery. Limestone. (Plate XIII.) Probably by scribe of **1**.
Deuteronomy v 11, 1 Chronicles xviii 16, 17, 2 Chr. vi 20.

Apparently the sole passage extant from a Sa'idic version of Chronicles[1]. The piece is, in general appearance, much like Hall, pl. 19, 14070.

1 Whether the citations in the Sa'idic vocabulary, Paris *Copte* 44, fol. 111 b ff. (*cf.* Peyron, pp. 277 b, 397 a), are proof of an otherwise lost version may be doubtful, that MS. being not wholly innocent of Bohairic influences. The existence of the version is however demonstrated by its occurrence in the book catalogue, *Rec.* xi 132. The title on *verso* (for its spelling *cf.* ⲡⲁⲗⲁⲕⲁⲗⲉ Is. xl 1, in **27**, by this scribe) forbids ascribing the first passage to its parallel, 2 Kingd. viii 17, 18, and we may presume that neither is the second from 3 Kingd. viii 29. By a similar coincidence, the *Pericope de Adultera* is known in Coptic solely from an ostracon (Lemm, *Misc.* lxix).

6*. (Cairo 44674.174)—Original Monastery. Pottery. By scribe of **1**.
Deuteronomy xxxiv 1–3.

In 2 is ⲧⲏⲣϥ (1°) and in 3 ⲣⲙ-, as in Maspero's, against Budge's text.

7* and **8*.** (MMA. 14.1.103)—Cell A. Pottery. By scribe of **3**.
2 Kingdoms i 17–24, ii 4–7[1].

The following is a collation, so far as visible on our fragments, with Maspero's text (*Miss. franç.* vi 165): i 18 ⲓⲟⲩⲁⲁ. 20 ⲁⲗⲗ]ⲟⲫⲩⲗⲟⲥ ⲁⲩⲱ [. 22 ⲁⲩⲱ ⲧⲥⲛⲉ ⲛ̄ⲥⲁⲟⲩⲗ ⲙ̄ⲡ̄ⲥⲛⲟⲧⲥ ⲉⲡⲁϩ[ⲟⲩ. 23 ⲁⲩⲧⲁϫⲣⲟ ⲟⲛ ⲉϩⲟⲩ[ⲉ. 24 ⲉϫⲓ ⲣⲓⲙⲉ ⲉϫ[ⲙ. ii 4 *add.* ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ [ϫⲉⲉⲓⲥ. 5 *add.* ⲛ̄ⲧⲱⲧⲛ̄ [ⲛ̄ⲧⲟⲟⲧϥ.

1 Another passage from these books (iv Kingd. xxv 27–30) was found upon a Theban ostracon; *v. Mél. d'Archéol.* i 79.

9. (MMA. 14.1.81)—Cell A. Pottery. (Plate XII.) 26×29 cm. By scribe of **3**.
Job xxix 1–xxx 7, Isaiah xxxviii 1–20 (unp.).

This is perhaps the largest Coptic ostracon hitherto found.

Collation of the first text with Ciasca:

v. 2 ⲡⲁⲉⲃⲁⲧⲉ, 4 ϭⲓⲙⲉ ⲙⲡ-, 8 ⲛⲧⲉⲣⲣ-, ⲛⲧⲉⲗⲗⲟ, ⲁⲣⲉ ⲉⲣⲁⲧⲟⲩ, 15 ⲛ̄ⲛⲟⲩⲉⲣⲏⲧⲉ, 17 ⲟⲩⲱⲱϥ, 24 ⲛⲛⲉⲧⲛϩⲟⲩⲧⲥ (=C., var. ⲧⲁⲛϩⲟⲩⲧⲥ); from here to end of chapter *om.*, as in 2 of C.'s MSS. xxxi 1 from ⲛϭⲓ to ⲉⲓⲟⲧⲉ *om.*, as above. 2, 3, 4 to ⲥⲉⲛⲥⲉⲛ *om.*, as above. 4 ⲥⲱⲱϥ.

10. (Cairo 44674.2)—W. Rubbish Heaps. Pottery.
Psalms xvi 3, xxv 2, xvi 3, xxvi 9.

The title, *ἑρμηνεία*, shows that these verses served a liturgical purpose[1]. The text is a palimpsest, the earlier writing being undecipherable.

1 *Cf.* BM. 144, 978 and references there; also nos. ix, x in Hyvernat's *Check List* (1919) of the Pierpont Morgan MSS.

11*. (Cairo 46304.21)—Cell A. Pottery.
Psalm xviii 8.

On the *recto* is **545**.

12*. (Cairo 46304.29)—Cell A. Limestone.
Psalm xxi 23–29.

13*. (MMA. 14.1.88)—Cell A. Limestone. *Cf.* **18**.
Psalms xxxiii 22, xxxiv 1.

14*. (Cairo 46304.47)—Cell A. Pottery.
Psalm xl 1, 2.

15*. (Cairo 46304.40)—Cell A. Pottery. By scribe of **3**.
Psalm l 1–4.

16. (MMA. 14.1.129)—Cell A. Pottery, 3 fragts. By scribe of **3**.

Concordance of Psalm verses, in each of which the word 'hand' occurs[1]. The verses recognizable are (A) xxxv 11, lvii 10, lxx 4, lxxi 12, lxxiii 11, lxxv 5; (B) cxxxvii 7, cxlii 5, cxxxviii 10. Those on C unidentified. Of this ostracon, A joins Hall pl. 21,5886 (rev.) on the left, while B joins pl. 18,5874 (rev.) on the left[2]. Hall pl. 20,14030 is likewise from a concordance (relating to the word 'Sion'), perhaps also part of our ostracon. Hall pl. 21,5886 (obv.) shows that our text was written in columns with dividing lines.

1 *Cf.* BM. 977, Ryl. 61. 2 On Hall's fragments *cf.* Lemm, *Misc.* lii.

17. (MMA. 14.1.481)—Cell A. Papyrus.
Fibers →. Psalm xci title and *v.* 1, in Greek.
Fibers ↑. An unidentified text, in Coptic.
Bilingual biblical MSS., not uncommon upon parchment, are rare upon papyrus.

18*. On other side of **13**.
Psalm cv 47, 48.

19*. (Cairo 46304.42)—Cell A. Pottery. By scribe of **3**.
Psalm cxxxv 5–24, with omission of ⲁⲉ...ⲛⲉⲩⲙⲁ in each verse.

20*. (MMA. 12.180.211)—W. Rubbish Heaps. Pottery. By scribe of **1**.
Psalms cxxxviii 8–10, xvii 25, xxvi 10+? The ends of all lines have faded off.

21. (MMA. 14.1.482)—N. of 1st Tower, under floor. Papyrus. (Plate IV.)

Presumably from a Psalter, since the blank visible below l. 2, being of sufficient width for a line, would be due to the verse having ended on the left of it, on the portion now lost. Below this blank are traces of another line.

Script: upright, rounded uncials.

22. (Cairo 44674.118)—Original Monastery, Room 6. Pottery. By scribe of **1**.
Proverbs xiii 7, 13, the former unpublished.

On the other side is **52**.

23*. (Cairo 44674.70)—Below 1st Boundary Wall Pavement. Pottery.
Isaiah v 18–24.

Collation with Ciasca: *v.* 19 ⲛⲉⲧⲁⲱ. 21 ⲛⲥⲃⲉ...ⲟⲩⲁⲁⲩ. 22 ⲛⲉⲧⲛⲁⲱⲱⲣⲉ ⲛⲁⲓ. 24 ⲉⲩⲁⲣⲉⲟⲩⲣⲟ[ⲟⲩⲉ.

24*. (MMA. 14.1.49)—Site not recorded. Pottery; part of a plate.

Upon the convex side were 4 texts: *a* and *b* nearest the outer edge; *c* further in, below *b*; round the center (foot) of the plate, *d*. In the central circle this figure: Script: of *a* uncial, of *b* possibly the same, of *c* sloping and of *d* much ligatured.

a. Part of the Greek alphabet reversed and Isaiah xxiii 1.

b. Genesis xxxvii 28+?

c. Liturgical rubric in Greek, intended presumably for: *ἔξω ἐκ τοῦ κατὰ Λουκᾶν τοῦ ἁγίου εὐαγγελίου τὴν ἀνάγνωσιν.*

d. Mostly illegible. Ends: "...him. He said unto him, I pray (thee), Lord, let thy heart(?)...."

25. (Cairo 44674.112)—Room 3. Limestone. By scribe of **1**.
Isaiah xxvi 10, lxiv 4 (unp.), 5, xxxiii 14–16 (unp.).

This shows, in the 2nd extract, an archaic feature: ⲗⲉⲗⲗⲁⲕ, for ⲙⲉⲗⲗⲁⲕ.

26. (MMA. 12.180.194)—W. Rubbish Heaps. Pottery. By scribe of **1**.
Isaiah xxxiii 16–18, xlii 18, 19, xlv 25, 26, only the last published.

27. (MMA. 12.180.216)—Room 3, Under floors of 1 and 3, Below loom E. of 2. Pottery. By scribe of **1**.
Isaiah xl 1, 2, l 4, 5, lvii 1, 13, 14 (unp.), lix 21 (unp.), lxii 10 (unp.), lxiv 4, 5.

28*. (MMA. 12.180.122+Cairo 44674.3)—W. Rubbish Heaps. Pottery. By scribe of **1**.
Isaiah xl 9–17.

Collation with Ciasca: *v.* 11 ⲛⲉⲫⲥ]ⲃⲟⲓ. 12 ϩⲱϩⲃ. 14 ⲙ]ⲙ ⲉϥⲧⲥⲁⲃⲟϥ ⲏ ⲡⲓⲙ ⲡ[ⲉⲡⲧⲁϥⲧ]ⲥⲁⲃⲟϥ ⲉⲡ[ϩⲁ]ⲡ. 16 ⲗ]ⲓⲃⲁⲛⲟⲥ ⲁⲉ ⲣⲱⲙⲉ ⲁⲡ. 17 ⲟⲛⲟⲩ ϩⲱⲥ ⲗⲁ[ⲁⲩ.

Over ⲏ (*ἦ*) is always the mark referred to in **1**.

On the other side is **35**.

29. (Cairo 44674.131)—Original Monastery. Limestone. By scribe of **1**.
Isaiah xli 28, 29 (unp.).

30. (MMA. 12.180.141)—Below 1st Boundary Wall Pavement. Pottery. By scribe of **1**.
Isaiah lix 11–16, lxvi 23, 24 (unp.).

Collation of 1st passage with Ciasca: *v.* 12 ⲛⲟⲃⲉ for ⲁⲓ ⲛⲥⲟⲛⲥ (but this agrees with Paris 129[3], 161).

31. (MMA. 14.1.93)—Cell A. Pottery. By scribe of **3**.
Ezekiel iii 4–18 (unp. from 11, whence here printed).

32*. (MMA. 14.1.96)—Cell A. Pottery. By scribe of **3**.
Ezekiel xxxvii 1–14.

Exactly this extract is quoted by Shenoute, with whose text ours appears identical (Zoega cxciv = Amélineau, *Oeuv. de Schen.* i 370 = Balestri, *Sacr. Bibl. Fr.* iii 492).

33. (MMA. 14.1.83)—Cell A. Pottery.
Joel i 1, 2.

34*. (Cairo 44674.33)—Rooms 5 and 6. Pottery. Probably by scribe of 1.
Habakkuk iii 1–4.
Collation with Schleifer (Vienna *Sitzb.* 162, 6. Abh.): *v.* 2 ⲁⲧⲱ ⲁⲓⲣ. 3 ⲇⲓⲁⲯ[ⲁⲗⲙⲁ.
On the other side is 57. It may be noted that *BKU.* i 180 is an ostr. having Amos—Hosea on one side, Shenoute on the other.

35. (MMA. 12.180.122)—Other side of a part of 28.
Probably disconnected biblical extracts. Ll. 2, 3 might be Jeremiah xxxix 8 (Hebr.), were it not that that passage is wanting in the Septuagint.

36*. (MMA. 12.180.214)—W. Rubbish Heaps, Below Ist Boundary Wall Pavement. Pottery. Probably by scribe of 205.
Romans i 1–4.
To note are only *v.* 1 ⲉⲁⲩⲅⲉⲗⲉⲟⲥ for ⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ, 2 ⲯⲉⲣⲣⲏ, 3 ⲛⲉⲥⲥⲡⲣⲁⲙⲁ.

37*. (Cairo 46304.103)—E. Buildings. Pottery.
Ephesians i 1–3.
Collation with Horner: *v.* 1 ⲉⲧⲯⲟⲟⲛ, ⲛⲉⲥⲧⲟⲥ ⲉⲧⲣⲏ-. 2 ⲧⲭⲁⲣⲓⲥ ⲙⲡⲧⲣⲏⲛⲉ.

38. (MMA. 14.1.24)—Tombs 65, 66. Pottery.
Phrases reminiscent of biblical passages.
"Depart in God's name in peace. Add not day unto day, if thou (5) find the time (?)[1]. If not. . . ."

1 Perhaps 'if thou' begins a distinct sentence. 'The time' can scarcely be right. What then is ⲧⲟⲧⲟⲉⲓⲯⲉ?

Nos. 39–42 do not appear.

II. LITURGICAL TEXTS

43. (MMA. 12.180.266)—Interior Rubbish Hole. Papyrus. 4.2×16 cm. (Plate IV.)
From the beginning of a Creed[1].

"...one [God], the Father, Al[mighty, the mak]er of the heaven and the earth, what [we see and what] we see not"..."the] Son of [God..."

1 Other texts in Coptic: Zoega p. 242 (Conc. Nic.), Rossi i 11 62 (do.), *Miss.* viii 91 (Conc. Ephes.), *Wadi Sarga* 14, *ST.* 15.

44. (Cairo 46304.16)—Original Monastery, E. loom. Limestone.
A Prayer.

"God, lover of men (and) merciful, [.....] me (?) and have mercy upon me, this (5) sinner, and forgive me the multitude of my sins and preserve me from enemies hidden and (10) revealed and give me power to do Thy will, all the days [of my life."]

45. (MMA. 14.1.147)—Cell C. Pottery.
A Prayer.

"God, [.....], the merciful, [.....] and forgive Thou [my sin]s; [all] my transgressions (5) do Thou blot out[1]. If Thou shouldest mark transgression, who can stand against Thee[2]? For forgiveness is (10) with Thee[3]. Jesus, the...[....] I am a wretched one (?) and miserable (?)."

1 *Cf.* Ps. l 1 or 9. 2 'Against Thee' not in the printed Psalters. 3 Ps. cxxix 3, 4.

46. (MMA. 14.1.86)—Cell A. Limestone. By scribe of **3**.
A Prayer in three fragmentary copies: this and **47** (by the same hand), **48**. Occasionally they show identical phrases, but it is not possible to combine the lines into an uninterrupted translation.

["Apa Sh]enoute[1]..." (2) "preserve me from... (3) all [the days] of my life... (4) that] lie in wait for my soul[2]... (5) whom he leadeth astray... (6) Thee to save [us[3]] from [? sickness... (7) by the ordinance[4]] that Thou hast ordained for every one...(8) from the death of sin, which is [an abomination[5] before Thee... (9) for my sins are many in Thy presence... (10) and do Thou give me means to know[6] Thy will... (11) for I walk in the light[7] and Thou find me... (12) beyond my deserts, with my whole heart,... (13) for (?) Thou art holy. Make my heart [.....] as that of...[8] (14) that is sharp[9] (?). Fill me with Thy Holy Spirit... (15) upon me. Suffer not... (16) desires... (17) sweet (?)..."

1 The initial ⲁ (of ⲁⲡⲁ) in **47** and the difficulty of otherwise completing l. 1 here suggest Shenoute as the author. His name thus heads an extract upon another ostracon (*BKU* i, no. 180); *cf.* also *CO.* 13.
2 *Cf.* Ps. lviii 3.
3 So in **47**.
4 So in **47**. But here and in **48** ⲛ is preceded by ⲉ.
5 So in **47**.
6 Incorrect ⲥⲟϫⲱⲛ occurs also in **47**, 4.
7 *Cf.* 1 Joh. i 7 and similar texts.
8 Possibly, as in **48**, ⲛⲉⲕⲁ[ⲩⲅⲉⲗⲟⲥ, 'Thy angels.'
9 The most likely meaning of this ambiguous epithet.

47. (MMA. 14.1.119)—Cell A. Pottery. (Plate XII.)
A copy of the preceding prayer (**46**), by the same scribe.

Those phrases not preserved in that copy are here too fragmentary for translation. The words common to both are in ll. 2, 6, 7, 10, 12, 15, 17. The text appears to end with l. 19 (*cf.* **48**).

48. (Cairo 46304.67)—Cell A. Pottery.
A third copy of the preceding Prayer (**46**, **47**).

The words found also in **46** are in ll. 2, 4, 7, 10, 14, 16; those also in **47** in ll. 2–8, 16, 17, 21.

49. Hymn Book. For description see **592**. Here only the purely Coptic sections are dealt with.

Fol. 1[a]. "Apa Athanasius, the archbishop of Alexandria, testifieth, in the sermon that he spake concerning the Cross[1], (saying,) (5) 'If God. . . . . man into idolatry, he again bringeth him forth therefrom.'

Paul (10) the Apostle said[2], 'If one fall among you, do ye which are spiritual, restore such an one, unto a spirit of meekness, looking likewise unto thyself, lest thou be (15) tempted. Bear one another's burdens.'"

The last two lines are in a different hand and ink and are but partly legible.

1 If this is from the *In Passionem et Crucem* (the only work which has a title comparable to ours), the passage intended is presumably: Τίς γάρ ἐστιν ὁ ἐν τοῖς εἰδώλοις κατανύττων εἰ μὴ ὁ Κύριος, καὶ τίς ὁ ἀνάγων αὐτοὺς ἐκεῖθεν ἔτι δουλεύοντας εἰδώλοις εἰ μὴ αὐτὸς ὁ Χριστός; (*PG.* 28, 237).

How κατανύττεσθαι comes to be rendered by ⲧⲁⲁⲧⲉ ⲉⲣⲟⲥⲡ it is hard to see. In LXX it constantly = ⲙⲛⲁⲣ ⲛⲣⲏⲧ. The Copt must have misread, or have had a varying text.

2 Gal. vi i, 2.

The phrases in Greek on p. [ⲓⲏ] have the following Coptic translations opposite them:

"God leadeth. God came. God took flesh. God was begotten. God was baptized. God was crucified. God died. God rose (again). God rose and went up unto the heavens. God cometh. Jesus Christ conquereth. Amen, amen."

P. [ⲓⲍ]. "Whoso shall convert a sinner from the way of his error[1].

Apa Severus, the Archbishop of (5) Antioch, said, 'If a man desiring ordination desire dignity and luxury, not priestly service, let him (rather) acquire a (10) carpenter's or smith's craft, or a learned craft[2].'

James, the Apostle, said in the Catholic (Epistles[3]), 'If one err from (15) the truth and another convert him, he shall save a soul from death and shall cover a multitude of sins. Declare therefore your sins one to another (20) and pray one for another, that ye may be forgiven.'"

P. [ⲓⲉ]. "Paul the Apostle testifieth, writing unto the Romans[4], (saying,) 'For unrepented of are the gifts (5) of God and His calling.' For herein he that would repent must needs turn again unto the glory whence he is fallen. Since then, the (things) of (10) God do remain, firmly established, it is thy (part) now to make thyself worthy thereof through virtue, or to estrange thyself from them through sin."

1 This sentence (Ja. v 20) must be meant to follow ll. 12–21.

2 λογικὴ τέχνη, a 'profession' as opposed to a 'trade.'

3 Ja. v 19, 16.

4 Rom. xi 29.

50. (Cairo 44674.46)—Original Monastery. Pottery.

An abbreviated version of Christ's reply to the Letter of Abgar. As an amulet upon ostraca this text is frequent[1].

"Blessed art thou and good (shall) betide thee. And blessed (5) thy city Edessa. Thy city shall be blessed for ever and the glory of God shall increase in its people and faith and love (10) shall shine forth in its streets."

1 *V. CO.* 13 and refs.; also Hall p. 43 (*v.* Lemm, *Misc.* lxix), *ST.* 36, Ryl. *Cat.* p. 239. On the whole question, with critical edition of the Coptic texts, Et. Drioton, in *ROC.* xx.

51. (MMA. 14.1.64)—Tomb 2. Limestone.

A Homily by Athanasius, whereof no Greek original is known.

["A Dis]course which the holy [?. . . . . , Athanasius pronounced, when] he [had] returned from the second exile[1] [?. . . . . Drunkenness[2] and] fornication are brethren one to another [. . . . .] Drunkenness (?) and fornication, Gehenna [shall inherit (5)] them[3]. For the Apostle telleth [us it is not the soul a]lone [that] is judged (?)[4] for forni[cation. For (?) 'all[5] sins] that a man shall do are without the [body; but he that committeth fornication,] the same sinneth against his [own] body.' By reason of [fornication it is that] the body is burnt[6]. Seeing that it is not [possible fornication] should be fulfilled without (?)[7] [(10) . . . . .] the body [. . . . .] at the judgment-seat (?)[8] [of God. . . . .] his body [. . . . . If] the body [is pure[9] . . . . . and] laboreth in [. . . . . (15)] soul[s ?] and are sent to Para[dise[10] . . . . .] polluted[11] in [fornication . . . . .] and [. . . . .] punish[ed ? . . . (*Verso*) . . .] Likewise[12] [. . . . .] Let us[13] flee from drunkenness, [O, my (25) be]loved; we know that we are not able to bear it. For we are not more steadfast than the ancients that were before us, they with whom God established a covenant. Behold now [. . . . .] by[14] the flood; drunkenness [left him nak]ed in his house; though[15] God testified (saying,) I have seen (30) thee righteous in [my] presence[16]. Lot too[17] likewise, the an[gels of] God appeared unto him and sojourned with him and [. . . . . of] God saved him from the destruction of Sodom, that he should lie prone in a cave[18]. I condemn not the saints, O my beloved. Far be it from me. But these things I say, (35) desiring to safeguard your intelligence[19], lest [. . . . .] Yet not wine is it doth of itself alone bring drunkenness, but dissoluteness and gluttony, they do [. . . . .] us. Wine in sufficiency[20] is a physic [. . . . .] passion and all passions come [(40) from drunkenness . . . . .] is drunkenness, fornication is drunken[ness, vain glo]ry is drunkenness, [. . . . .] is drunkenness[21], anger is drunkenness, [. . . . .] is drunkenness, much-speaking [is

1 *V.* Rossi ii 1 5, for the title of the work. A.'s return was in 346. Leyden no. 82 is from an apparently abbreviated edition of this text. Lemm, *KKS.* xliii, deals with this Homily, but not with the present passages.

2 *V.* Rossi ii 1 48[b].

3 *V.* Rossi 47[c] [κληρον]ομει, though following]οϥ 'him,' forbids 'drunk. and forn.' in preceding clause. Perhaps 'He that. . . .eth fornication, Gehenna &c.'

4 Not space for τετοπα-, Rossi 47[c] *inf.*

5 1 Cor. vi 18. *V.* Rossi 48[a], 5.

6 *V.* Rossi 53[a].

7 Active or passive: Rossi does not help to decide.

8 *V.* ? Rossi 53[b] ριπϣημα.

9 *V.* Rossi *l.c.*

10 *V.* Rossi *l.c. inf.*

11 *V.* Rossi 53[c].

12 ὁμοίως, if rightly read, indicates a second, independent extract, that preceding having extended to l. 23. The short word following might be ⲟⲛ; not space for ⲧⲟⲩ ⲁⲩⲧⲟⲩ.

13 *V.* Rossi 45[c].

14 Or 'from.'

15 Reading καίπερ with Rossi.

16 Not a biblical quotation.

17 *V.* Rossi 46[a].

18 Gen. xix 30.

19 Ἡγεμονικόν better than Rossi's ἡγεμών.

20 Rossi 46[b] 'in measure.'

21 From here to the end *cf. Vat.* lviii 191, a passage of similar parallels between vices and drunkenness, in a Sermon by Basil on Fasting.

drunkenness], misanthropy is drunkenness, (45) hypocri]sy[22] is drunkenness, [speaking] idle words is [drunkenness,] wine-bib[bing is drunkenness."

22 *V.* Rossi 48[a]. The enumeration in R. is longer. His fol. 53, 3rd sect., should follow fol. 50, 4th sect.

52. (Cairo 44674.118)—*V.* **22**, which is on the other side of this.
An unidentified quotation from Basil (of Caesarea).

"Apa Basilius—For whom called they ever blessed because that he had wealth, or who hath been saved while in bodily ease?..."

53. (Cairo 44674.101)—Original Monastery. Pottery. By scribe of **1**.

"From a Festal Letter[1] of our holy father, Apa Damianus[2], the archbishop of Alexandria: God (5) the Word [.....] all good [.....] hear and [.....] to enter in [at the] strait [gate] and[3] that [leadeth unto the] (10) kingdom everlasting, [.....] and go thou not [.....] everlasting, through [the gate..."

1 *V. CO.* 18, n. 3. 2 *V.* **131**. 3 *Cf.* Mt. vii 13.

54. (Cairo 44674.127)—Original Monastery. Pottery. By scribe of **1**.

Letter (probably an extract only) addressed possibly to a bishop (8 'thy city,' 28 'give thou heed') and if so, presumably by a patriarch. It relates to certain Arian heretics: Photinus (of Sirmium) and Eudoxius (of Constantinople), their excommunication (7) and tenets (9 ff.). Cornelius (of doubtful identity) and perhaps Acacius (of Constantinople) occur in 26, 27; while 28 ff. appear to give warnings against 'the madness of the...' (plur.). In 33 a bishop was perhaps named. In 20 one might read 'twenty chapters (*κεφάλαιον*)' or 'Festal Letters' (*κήρυγμα*); though what remains visible could be quite otherwise interpreted. In 21 'the ship' is obscurely mentioned.

The script, identical with that of **53**, suggests another work of Damianus.

55. (Cairo 44674.116)—Original Monastery. Limestone.

"The [.....]th Festal Letter of [our father, Apa] Damian[us, which he put forth] in the [.....]th [year[1].] Pray[2]."

Merely the title of the Letter, as the blank below l. 5 shows.

1 Damianus (*v.* **53**) sat for 26 years. 2 Prob. 'Pray for me. Amen.'

56. (Cairo 44674.125)—Original Monastery. Limestone. By scribe of **1**.

"Discourse of Senouthius[1].—For I will say[2] that if God requite you not in return (5) for your errors and your inhumanity[3]; ye that have caused the widows and wretched of the people to go, entreating and wandering from place to place, selling the warp and woof [of] their poor (10) raiment[4], which [.....] in exchange therefor, till they [.....] your foul wine[5]. But [He shall ?] humble you of a surety, in the hour when He shall perform a thing, complete and short, upon the earth[6]. Or do ye not (15) rather need to humble yourselves now[7], were it not that your disobedience shall harden (?)[8] your heart, like a darkness, so that ye know not your shame? But ye shall know it, in the day whereof the prophet spake[9], that it shall (20) come

1 An ostracon, *BKU.* i, no. 180[2], shows another of Shenoute's sermons.

2 Perhaps meaning 'I must say, I cannot but say.'

3 *Cf.* ⲙⲡⲧⲁⲡⲁⲡⲟⲣⲱⲡⲟⲥ used by Shenoute, *CSCO.* 42, 65.

4 *Lit.* 'raiment of their poverty.' To take ⲃⲓⲛⲉ as 'wage,' instead of 'warp,' gives, with this verb, less good sense.

5 In *CSCO.* 42, 91 Shenoute upbraids the rich for compelling the poor to buy their bad wine. He refers to the same abuse in Zoega 501, 502.

6 Rom. ix 28.

7 A different reading would give: Or wherein do ye not rather need....

8 ⲛⲟϭϣⲧ, though rare, would suit; ⲛⲁϣⲧ, better fitting the space, would be ungrammatical.

9 Mal. iv 1, not hitherto published.

upon you like a furnace and shall burn them; and all the proud[10] and they that do wickedness shall be as reeds, against whom it burneth, saith the Lord the Almighty, and shall not cast forth the rest of them, neither (root, nor[11]) branch. In (25) that day ye shall know your thorns and thistles. For hitherto the word doth reproach (?) you, [. . . . .]. . . (saying,)[12] 'Fire (30) fell upon them and they beheld not the sun, ere they had known their thorns[13].' What now is this: they beheld not the sun? The other (?) word (which) is (this): 'Their eyes have been shut[14],' and their heart hath (35) been shut, that they should not behold Christ, the sun of righteousness[15], that is risen for the whole (?)[16] world. Or even if they have known Him, yet have they not glorified Him in works of righteousness. Thus also hath the Scripture said concerning the foolish man, even as (40) I now say these (things) concerning them[17]: 'In vanity he came, in darkness too shall he go and in darkness shall his name be covered. He hath not beheld the sun, neither hath he known rest'; which is, he hath not known Him that created him, Jesus, the Saviour of all men, that he should (45) love Him that saith[18], 'Come unto me, every one that [laboureth]. . . in their godlessness [. . . . . .] and their iniquity, and I [will give] you [rest].'"

10 As in the Latin.
11 ⲟⲩⲧⲉ ⲛⲟⲩⲛⲉ presumably omitted by mistake.
12 Ps. lvii 8.
13 *Ib.* 9.
14 ? Is. vi 10.
15 Mal. iv 2.
16 The abbreviation ⲧⲥ can hardly = ⲑⲏⲣⲥ elsewhere; *v.* 106. Whether it does so here is quite doubtful.
17 Eccl. vi 4, 5.
18 *Cf.* Mat. xi 28.

57. (Cairo 44674.33)—Original Monastery. Pottery. By scribe of 1.

"Apa Shenoute.—We read and hear: 'In the morning have I slain all the evil (5) doers of the earth'[1]; and as for us, we have not wiped out from within us the devil's thoughts, so that [he] riseth against us and slayeth us with his wickedness. We read and we hear what God (10) hath done unto our father Adam and [our mother] Eve[2], casting them forth from P[aradise]. The same commandment [. . . . . .] us [. . . . . com]mandment [. . ."

1 Ps. c 8.
2 Or 'his wife' Eve.

58. (MMA. 12.180.114)—Original Monastery. Pottery. *Recto* illegible. By scribe of 1. Extracts from Shenoute: the end of one[1] and opening of another. Not elsewhere published.

". . . at all times things (5) of this sort and such as are like unto them. Hearken not unto them that teach you to transgress them.

"Likewise (10) Apa Shenoute.—If your word be true, that it is a sin to fast in Pentecost, for that it is a [. . . . .[2]]; know then rather (15) that it is a far greater iniquity [wherein?] ye transgress, early[3] [. . . . . the] forty days. . ."

1 The heading in 9, 10 shows the preceding text to be also his. Its beginning was upon the illegible convex.
2 'A festival' perhaps, though ⲙ[ⲁ] does not appear to be the word.
3 May begin a new sentence.

59. (MMA. 12.180.62)—Original Monastery. Limestone. By scribe of 1. (Plate XI.) From an Epistle of Severus of Antioch[1].

1 By kind permission of the Metropolitan Museum I have published this piece in Mr E. W. Brooks's *Collection of Letters of Severus of Antioch, PO.* xiv 460. Mr Brooks says of it: "The text refers to the agitation against Macedonius (Patr. Cpolit. 496–511), while Severus was in Constantinople, in 508–511. Patrick in the *magister militum* and Julian probably J. of Halicarnassus."

Presumably the title and beginning of this Epistle are those preserved in Paris 131[1], 73 *vo.*, whereof the former reads thus:

"An Epistle (ἐπ.) of the holy Patriarch (πατρ.) and Archbishop (ἀρχ.) of Antioch, Apa Severus, writing unto Soterichus, the bishop (ἐπ.) of Cappadocia, regarding the iniquities which Macedonius, the blasphemer, the bishop (ἐπ.) of Constantinople, did to the orthodox (ὀρθ.) that were in the royal city (πόλ.) at that time; and how the great Severus and other magnates in the palace (παλ.) that were orthodox (ὀρθ.) discussed (γυμνάζειν) the matter of the right faith (πί.), against (ⲙⲁ = πρός) that wicked (ἀσεβ.) one. And (δέ) he wrote (it) whilst in the royal city (πόλ.), being yet (ἔτι) a monk (μον.), before that he had been set (καθίστασθαι) upon the throne (θρ.) of the city (πόλ.) Antioch." On this MS. *v.* Porcher in *ROC.* 1914, 69 ff., BM. no. 191 and Cairo no. 8010.

"Apa Severus unto Soterichus, [the] bishop of Cappadocia. But the Christ-loving and honored general (5) Patricius, having arisen, said unto him in just anger, 'A synod that every one hath rejected, it befitteth thee not to bring forward the same again, by the action which thou hast approved.' (10) That man answered and said, 'I will bring (forward) nought prejudicing the synod. But that action I approved according to the command of the pious emperor, (15) since I desired to bring certain monasteries in unto the faith with us.' But I answered and said, 'His (20) majesty knew not that thou didst desire to confirm the synod through that action.' The honoured Christ-loving patrician (25) Paul, the son of Vivianus, answered and said, 'And in order that thou mightest reconcile four or five monasteries, thou wouldest renounce the whole unity of the (30) churches?' The bishop Julian said moreover unto him, 'Were it fitting we should draw up that action, since thou didst desire to reconcile monasteries unto thyself; yet who hath (35) compelled thee to receive oath and signatures at the hands of the bishops that thou didst ordain, from time to time, that they would receive (40) the synod of Chalcedon?"

60. (Cairo 44674.15)—Original Monastery. Pottery. By scribe of 1.

An Epistle (*v.* ll. 72 ff.), the subject of which it is difficult to specify.

Various exhortations to virtue are to be discerned in the very fragmentary text, Mt. v 29, xviii 6, Is. v 11–15, Mt. xii 36, Is. xlii 18–20, lxiii 5 (?) being quoted. The reference in l. 53 to Gregory Nazianzene sets a *terminus a quo* to the composition. The reference to 'diocese' in 76 need not imply a bishop as writer.

A. "...] (3) I would not that [...] God [...] (5) thy[1] right eye offend [thee, pluck it out and cast] it from thee. The thing [is plain...] not concerning the eye of our body alone, [...], but He signifieth to us that if he that [...beyond?] all men and whom thou lovest like [thy?] (10) right (?) [eye,] offend thee, so that he go beyond the law (?) of God and transgress His commandments, [...] thou spare him because of human affection [...] I fear always lest God (?) [...] a single soul [...] (15) thou [must needs] fear [...] man [..."

B. "...] (24) (saying,) Whoso[2] shall offend [one of these little ones, it were good for him that a mill]stone were bound [...] he that hath offended [...] (29) if [...] according to the world, I will not spare [...] blame me. If thou do [...], well done (?). But [...].. (33) and he will convict the [...] is holy, as he sufficiently doth [...] to speak against the teachers [...], for [the (our?)] Lord chargeth [...] love...[.."

C. "...] (41) tribulation [...] them, while ye the more [...] such grief (?)...[..] saying[3], Woe unto them that rise up [...], for they drink wine with the lute [...] works of God, neither have they considered [...] (47), for they have not known the Lord and [...] water [and] hell hath made broad her [soul...] and the great ones and the rich [...] (50) and [...] shall be humbled... (53) the law of God [...] bishop [Saint?] Gregory the Theologian [...], for it is a devil's trade, a guile of [...] But beyond all these [...] let not [...] (56) Every[4] idle word that men shall speak [...] What words, then? That which is idle and [...] that is filthy (?), [or] other things. Or what thing and what...(59) For [...] and the barbarians, that is the [...] it (? him). And they it is do these things [...] demons and the works [...] (62) they truly bless God [...] and they learn their works [...] the Apostle, saying, Whether [..."

A (*verso*). "...] things [...] take thought for [...] they being in these evil deeds [...] (72) for [were it not] that I was sick, I would not have suffered [...] without writing unto you. And I think that [...] my (?) sickness that hath befallen me through you [...] the great tribulation that hath befallen me [...] (76) I wished to leave the whole diocese behind me [...] grieved. For as I have learned that [...] God (?) be for you a reproach (?), so too I will reckon [...] you (?). And even as [...], neither will they [...] (82) preserve me [..."

B (*verso*). "...] (88) I have already died (?) [...] dead [...] voice that reached (?) [...that] ye might not see [...] mine, ye being in these [...(93)...] all contempt and all cursing [...] desire to say it, I am ready [to...] great gladness of heart [...] ye may contemn me indeed [...] (97) these (things) and ye contemn [me...] God comfort [...] in the Gospel [...] you (?). And also [..."

C (*verso*). "... (106) saying,] He that (*or* That which) [...] goeth to marriage [...] ye whose eyes (?) are shut [...] 'Hear[5], ye deaf; lift up your eyes, ye blind [. Who are the blind (110) but my] servants and the

1 Mt. v 29. 2 Mt. xviii 6. 3 Is. v 11–15. 4 Mt. xii 36. 5 Is. xlii 18–20.

deaf but they that are lord [over them?] Ye have often seen and [. . .] heard.' And again[6], 'I looked [. . .] everywhere and in the [. . .] there being none to save [me (?). . .] (115) saith he, He that gave [. . .] they sinned [. . .] law [. . .''

6 ? Is. lxiii 5, though Ciasca's text is quite different.

61. (Cairo 46304.15 + 44674.54)—Original Monastery. Pottery. By scribe of **1**.

A sermon, dealing here with the foreknowledge and omniscience of God and with those things which it is not good for men to know beforehand.

''. . .] Who doth tell (?) [. . .] the (things) that shall befall in[1] [. . .] be revealed (?) unto them. He knew (?) not [. . .] (5) say that he knoweth not [. . .] keep silence as to the day and the [hour. . .], He knowing that they have not [. . .] For He already pointed out, (saying,)[2] [. . .] there shall be pestilence[s] and [famines. . .] (10) nation that shall rise against [nation and kingdoms against] kingdoms and [false] prophets[3] [. . .] and false Christs. And[4] if (?) [any shall] say, Lo, here is Christ, or [here,] go [not] forth; and if it be possible [to] lead (15) astray also my elect.' And these (things) [. . .], since it was needful, He confirmed the apostles therein and He told them all (things), save that day and hour, as knowing it were no gain (20) to them, neither to us, to know [this] whilst we live, it being hid from us that we shall fall sick in a[5] [. . .do] deeds of virtue [. . .] Thus too did [the] Lord [. . .] (25) we doing [. . .at] all times [. . .] hidden from us [. . .] that hour [. . .] us; rather [(30). . .] a good [. . .] good, in the [. . .] completion (?) and we fulfil (?) [. . .] in [. . . Where]fore He told (35) [us] not [that] day and hour [. . .] not the Father [. . .] shall give it me, how [. . .] what is mine [. . .] shall give it unto my Father [. . .(40)] I and my Father [. . .] For it is not possible that [. . .] Father be ignorant [. . .] Father that is not ig[norant . . .] that the Father indeed knoweth [. . .(45)] and I know; for I [and my] Father are one[6]. If [. . .] my Father, my Father is greater [. . .] them[7]; for I have undertaken with the apostles to reveal unto (50) them the Father. For there is one (?) among them hath known this, [. . .[8]], there is no creature hidden from His presence; [for] they are all revealed and (55) laid bare[9] before Him.' And again[10], 'In whom are all the treasures of wisdom [and] knowledge [hidden.'] Further again [He saith[11],] (60) 'The Father shall not [judge] any, but all [judgment] He hath given unto the Son.' How shall the great [day be] hidden from me, I that [. . .] all?''

1 One might think l. 2 complete and in 3 read [ⲛⲉⲧ], 'in their life'; but the place of ⲉⲣⲟⲟⲩ is difficult to accommodate to this.
2 *Cf.* Mt. xxiv 7.
3 *Cf. Ib.* 24.
4 Or 'And again,' as a fresh quotation; *cf. ib.* 23.
5 Or 'fall sick of what (sickness').
6 Joh. x 30.
7 Reading and sense doubtful.
8 A slight alteration of the text might give, 'For if there be one among them hath known this, he is wise; for' (Heb. iv 13).
9 *Lit.* 'slaughtered.'
10 Col. ii 3.
11 Joh. v 22.

62. (Cairo 44674.92)—Original Monastery, Room 3. Limestone. (Plate XI.)

A hortatory Epistle (*v.* the first legible words), addressed to monks[1] (37, 38). The oblique forms *νοερά* (20) and *μακάριον* may be evidence of translation from the Greek.

''. . .] (1) writeth unto [. . .(10) the] man and the woman [. . .] body. For there is no mind [. . .] we also are they that [. . .] reasonable [. . .] that is in Christ [. . .] through the mind and through [. . .] (15) now. He that speaketh with [. . .] with a man [. . .] Adam and he placed him, after having [. . .] work thereon. The working [at. . .is naught] but [. . .][2] (20)and (?) intelligent and the [. . .] holy vision[3]. For that hour it was which [. . .'For][4] man [it is] not [good], that he should remain alone. [I will make for him a] helper like unto him.' And [. . .] his wife as helper [. . .] (25) Paradise which we have already [. . .] not the [fellow]ship (?)[5] of the body. For up till the hour of their being in tr[ansgression (?), they] kept the commandment and continued to dwell one with another without passions. But in the hour (wherein) they trans-

1 Or at any rate by a monkish writer.
2 'Husbandry' perhaps.
3 Another word may of course intervene between these two.
4 Gen. ii 18.
5 More likely than *ἀσθένεια*.

gressed (30) the commandment, they were cast forth from Paradise. Then were they ashamed[6]; for where transgression of the commandments is, there is shame and grief[7]. That hour wherein they clothed themselves with mortality, I mean the garment of skin, that (35) was the hour wherein Adam knew Eve his wife. Thus then are we also, so long as we are in Paradise, I mean the life of monasticism wherein we are; and (so long as) we are zealous to keep the commandments of the Gospel, which is the (meaning of the) (40) husbandry in Paradise. Let us speak of the things of God one with another, devoid of passion. For for this (cause) was Christ manifest [in] the flesh, that He might turn us [. . .] that blessed [. . .], which Paul [. . .] woman[8]. . . ''

6 *Cf.* Gen. ii 25. 7 *Cf.* Rom. iv 15. 8 Or possibly 'take wife, marry.'

63. (Cairo 44674.107)—Original Monastery. Limestone. By scribe of 1. (Plate XI.) From a Homily apparently on avoidance of offence.

"[. . .] offence, wherein is danger (5) and that wherein there is not danger. So I now, according as my mind is guided by that which is written, do esteem an offence to be everything (10) a man shall do in order to separate his neighbour from a matter of the truth, in accordance with the rules of godliness; whether it be to incline him toward error, or not (?) to turn him (15) back (therefrom[1]) and to give him occasion for iniquity; or indeed, in short, whatsoever hindereth a man from obeying God's command, even unto death itself, the same is an offence. If then a man do (20) a deed, or say a word (wherein) is no evil, but rather the deed he hath done is good, or indeed the [. . . . .] according to the will of the scriptures; but (if) one make use of[2] the deed, or the word and be hurt, or offended [. . . . .[3]] a sickness, or a malady wherein he is, so is the man that did [the] good deed, or that spake (the good word) according to the rule of faith innocent of (25) [the accusation] of such as shall be offended, [. . . . .] others[4]. For after that the Lord had said[5], ['Not that which enter]eth into the mouth defileth the man, but [that which] proceedeth out of the mouth it is defileth the man,' we [find ?] them (30) to have been offended, those of whom the Lord said[6], 'Every plant that my heavenly (Father) planted not shall [be rooted up.'"]

1 Or 'not to edify him.'
2 A short gap, after the verb, needs filling, perhaps with an adverb.
3 Perhaps 'as it were.'
4 Or 'others' may be dependent on 'that spake.'
5 Mt. xv 11.
6 *Ib.* 13.

64. (MMA. 12.180.234)—Original Monastery. Pottery.

Probably not a Homily, but a Letter of advice and admonition. The recipient (2nd sing. in 4, 17, 20, 27) is warned as to his relations with another—probably 'the brother' in 16—who is perhaps described as taking counsel with the devil (? 3, 8). It is high time to act, quoting Mt. iii 10 (6); for he as to whom the warnings are given is declared capable of devilish perversion of the scriptures in respect to the writer (9), quoting 2 Pet. iii 16 (12). He is perhaps also accused of guile and theft[1]. The writer recalls his previous instructions to recipient and warns him of the evil designs of the other (17, 18), who will (?), he says, revert to quarrelling (19). Prov. xiv 14, xxii 8 and Joh. xv 22 are quoted (22 ff.), as to the consequences of persistence in evil after warning. L. 27 appears to be a threat (in 1st plur.) to recipient of expulsion (from the congregation).

Almost half the text is lost, as may be judged from the length of ll. 7 and 25.

1 'Thief' is the only known meaning of ⲱϫ (15). It is difficult to explain ⲙⲱⲛⲉ 'be ill,' as it stands. Perhaps ⲙⲱⲡⲉ?

65. (Cairo 44674.191)—Original Monastery. Pottery. By scribe of 1. Perhaps extracts from Shenoute's works.

"Of Senouthius (?) [. . . . .] other thing [. . . . .] that shall befall a man, beyond (5) that which the Saviour Jesus biddeth. For the Lord is high above all and high also above all is His commandment, when He crieth continually, exhorting (10) them that hear, (saying[1],) 'Enter in at the narrow gate.' No wonder is it that there be many do enter in at the broad gate; rather the wonder indeed is that (15) few do go in at the narrow

1 Mt. vii 13.

gate. Men of sense indeed are they that have ever walked in the strait way[2]; for there are none (?) wise among them (20) that tread the broad. Wherefore? Because death it is that is before it, or within it. Life it is is before[3] the narrow (one), or within it. Life it is is (30) before the [.....] road (?) [.....] ease cometh upon[4] a man, after the labor of the strait way and after the entering in at the narrow (35) gate, rather than that labor should come upon [him], after the ease of the broad way[5]. Well [hath (?)... (*last line*) What is past is past."

2 Assuming an exclamatory sense for ⲉⲓⲛⲁⲉ; but the construction is doubtful.

3 *I.e.* 'that faces, is at the end of.'

4 Or 'awaiteth'; *lit.* 'meeteth.'

5 The cross here may indicate the beginning of another, independent extract, as in **22**, **26**, **27**, **58**, **67**.

66. (MMA. 12.180.63)—Original Monastery. Limestone. By scribe of 1.

The style and vocabulary here recall Shenoute[1]. The opening words show the passage to be an extract from a longer work.

"With these (words), then, and those like them I said[2]: The whole wickedness of the passions cometh about through ignorance of God, or else it.....in a reprobate knowledge; (5) while the quarrelling one with another cometh about in that we make ourselves unworthy that God should rule over us and dwell within us. And whensoever I would contemplate[3] the fashion (10) of this life, I find not how to account for the measure of such ignorance as this and this bestiality and this folly. Or scarce[4] know I what I shall say of the magnitude (15) of wickedness? For if we behold and [.....[5]] the concord that prevaileth among the beasts in respect of their obedience unto him that ruleth over [them], (20) what then shall we, on our part, say, being thus divided as regards one another, and (regarding) this opposition to all the Lord's.....? Or know we not [.....] unto us by the good God [.....] (25) teaching and exhortation (?) arraigned against us on the great day of Judgment, that is filled with fear and (?) shame and [.....] that hath not been [.....] which he said and which [.....] at (30) all times, namely[6], 'The ox knoweth its master and the ass knoweth its master's crib.'"

1 The words ἀναίσθητος, ἀπόνοια, ⲙⲛⲧⲧⲏⲡⲓ are found in his works (Rossi ii iii 89, *CSCO.* 73. 157, *ib.* 42. 206 and *ib.* 73. 95 respectively).

2 Shenoute frequently cites his own words, *e.g. CSCO.* 42. 27, 30, 31, 35, 36, 93, BM. 208. ⲛⲁⲓ ⲙⲡⲉⲧⲉⲓⲡⲉ ⲙⲙⲟⲟⲩ recurs *CSCO.* 42. 151, 152 and often elsewhere.

3 Perhaps 'when I would gladly contemplate.'

4 *Lit.* 'perhaps.' A further instance supporting ⲙⲉϣⲁϥ, Eccli. xix 13 (*v.* Erman, *ÄZ.* xxxii 129).

5 The suggested ἐπειδή is scarcely helpful.

6 *Cf.* Is. i 3 Ciasca.

67. (Cairo 44674.175)—Original Monastery. Limestone. By scribe of 1.

This consists of two probably independent extracts, separated by a cross[1] at l. 14. In the first the following disconnected phrases are legible: 'the abyss,' 'But thou art immortal,' 'hope of the world [to come],' 'for all things of this world have stood,' 'But when the flesh taketh the form [? of[2],' 'But the multitude of [.....] come[3] in,' 'cry out,' 'they will prepare for us,' (10) 'For God hath united [.....] with the flesh, intending that the mortal [.....] the fellowship of immortality,' 'the design of God, which transformeth.'

The second, which refers to Christological dogmas (24, 25), opens with the words: 'Raise (thou) up the handmaid that,' (16) ['I] mean the soul that knoweth the...' Further legible: 'a flesh [.....] and passible,' 'for it is [.....] deeds that we do,' (30) 'learn the laws [.....] well,' 'uncontrolledness (?) even as the beasts,' 'we all [.....] in exchange for what we bring in unto our [...'

1 *V.* 65 n.

2 Or 'taketh its ease.'

3 Or 'came.'

68. (Cairo 46304.63)—Cell A. Pottery. By scribe of 3.

Fragments of a Homily (?).

In Fragt. A we read the words "Satan" and "devil"; in Fragt. B, "authority to give unto them this," "oppose His will," (18) "which is in this desire," "But the Lord," "that He should rule," "worthy that

he should bring him (*or* it) unto," "lest our conscience accuse us that we have endeavored," (24) "or indeed we have suffered all this desire to be in our soul. For this is an evil disease of our soul and a falling away from that which is good."

69. (Cairo 44674.7)—Original Monastery. Pottery. By scribe of **1**.
Extracts from a work met with elsewhere[1].

"From the Beatitudes—If then this name of 'merciful' [. . .] no other toward (?) which He exhorteth thee [. . .] God[2], when thou receivest His likeness through [. . .] God who (?) is mercy.—Likewise (from the same book): And [. . .] (5) such as this, namely mercy; for [. . .] the body's needs. If [. . .] and he attain to this beatitude [. . .] to do what is good, but [. . .] thinking (?) that it appertaineth unto the (good) purpose[3] [. . .] (10) but he is not able to [. . .] unto him that hath fulfilled the com[mandment. . .] we said that [. . .], he thinking [. . .] if one [. . ."

1 "The Book of the Beatitudes" is mentioned in *CO.* Ad. 33; whether the same is quoted from in **78**, or referred to in **130** must be doubtful. In the present case μακαρισμός might merely refer to the Beatitudes in Mt. v, or to some commentary thereon.

2 Or possibly 'become a God.'

3 Or 'that he is the (man) of (good) purpose.'

70. (MMA. 12.180.182)—Original Monastery. Pottery. Probably by scribe of **1**.

A series of Questions[1], each introduced by the word ⲍⲏ = ζήτημα[2] (ll. 8, 11, 19 and probably at end of 2). The first visible (? ll. 3–8) appears to relate to good and bad deeds and to comprise an answer, as well as the question; *cf.* l. 6, "Verily I will say, how [. . . . .] to me[3] in heaven! for I am poor in good works." The next question (l. 9) relates to Lev. xxi 9, "*Item*[4]: Is it not written: If the daughter of the priest fornicate, they shall burn her with fire?" It is followed immediately by another question beginning, "*Item*[5]: For plagues and other straits of the body [. . . . . .] which is sober as to [. . ." The subsequent words "the wicked," "grace (?)," "defiled," "commandment" and (the final words) "shall honor him," are visible. The last question (l. 19) contains the words "the wall that surroundeth the city."

1 The fact that Lev. xxi 9 is cited exactly as here (ⲙⲏ &c.) by Shenoute (*Rev. ég.* 1903, 159) scarcely justifies us in attributing our text to him.

2 Dialogues, by question and answer, are not unknown in Coptic; *v. Papyruscodex*, p. ix and *Theolog. Texts*, no. 12. In the former text the word ζήτημα is conspicuous.

3 For 'to me,' perhaps 'these'; the translation of the phrase is quite uncertain.

4 This use of ὁμοίως is not easy to explain. It usually (as in **69**, 4) indicates a further quotation from the work or author just quoted.

5 Yet γάρ can hardly begin a question.

71. (Cairo 44674.178)—Original Monastery. Limestone. By scribe of **1**.
A hortatory passage, in which reference is made to the Sayings of the Egyptian Fathers[1], and which is therefore presumably not by an Egyptian author. Preceding the text, on the left, are unintelligible numerals, perhaps relating to the sequence of the extract.

"And [. . .[2]] thou hast found God suffering that these things should be, rejoicing at these troubles; for that He beheld His brave warriors (5) victorious against him that fighteth against them, Satan, [[3]. . . . . .] Cast these [. . . . .] cutting (?) words, like arrows; so that to thee also (10) the enemy may say[4], 'Thy arrows are sharp, thou mighty one, in the heart of the (15) king's enemies.' Give thanks unto God, that anointeth thee[5] and prepareth thee unto high virtues. (20) For the supporting of loss of goods with thanksgiving is more estimable than charity toward the poor. And this saying the elders of Egypt have counted in their sayings among the first of right deeds."

1 I have failed to find this apophthegm in the published collections.

2 Perhaps 'also,' 'again.'

3 The words in 6 may (if ⲡ- is for ⲣⲡ-) express the weapons used by Satan, 'proud' in 7 being their epithet.

4 Ps. xliv 5.

5 *Cf.* 2 Cor. i 21.

72. (Cairo 44674.34)—Original Monastery. Pottery.
Admonitions addressed, in the 2nd sing., presumably to a monk.

L. 1 "...in purity," 3 "humbling thyself," 4 "my lord," 5 "thy thoughts oppress [thee"], 6 "let humility be fellow-worker with [thee] in that thou despisest thine own self; [.....] is humility. Strive to be vigilant, so that thou distress me[1] not. Let (10) the brethren be so good as to repeat the lections[2] diligently; and do thou likewise, be so good as to learn them with diligence and fear of God, that they[3] may keep watch over thee. For if thou be at pains to increase[4] (15) thine honor, it shall (not[5]) profit thee and if thou humiliate thyself, thou shalt not suffer loss, neither be humbled. If[6] men oppress thee [..., Mercy shalt thou [... (20) and charity [... God, and thou [..., restrain thyself from [..., week until [..., God [..., (25) and He have mercy [..., rest unto thee [..."

1 Is the writer the teacher, or spiritual father of a novice?
2 On λέξις (here? 'verses') *v. CO.* Ad. 1 n., Junker *Kopt. Poesie* i 57 ff., *OLZ.* xi 399.
3 Refers perhaps to the moral effect expected from the scriptures learnt (*v. CO.* 29 &c.). For ⲛⲧⲁⲣⲟⲩ- *v. CO.* 254 n.
4 *Lit.* 'to beautify, adorn.'
5 A negative seems obligatory.
6 A new paragraph begins here. Possibly fragt. B should precede A.

73. (MMA. 12.180.58)—Original Monastery. Limestone.
A Homily.

L. 1 perhaps the title, "Concerning a..."; or a question, "Wherefore...?" 2 "What manner of joy [will there?] be in the soul of him that is[1] the servant of God? (5) Let us love laboriousness, [that] it may preserve us from [love?] of money, if it overtake us whilst we [are] here (below). Let us love humility, bearing with the contempt [wherewith?] men (?) (10) contemn us, or revile us; so that it [.....] from pride, which doth [.....] us, in order to meet[2] us [.....]. Jesus Christ[3]."

1 As if we read ⲡⲉⲩϫⲁϥ-. 2 Or 'befall.' 3 Probably merely a subscription, as in *CO.* Ad. 63.

74. (Cairo 46304.35)—Cell A. Pottery.
A Homily.

"Remember the five sorts of renunciation[1] [...," "...] reestablish (?)[2] the timorous, when they fall upon troubles [...," "...] appear, if he renounce it. And [...," "...] by a [.....] punishment [...," (5) "Renunciation becometh for them [...," "...] virtue and doth teach such as repent [...," "...] he that was wroth [...," "...] unto renunciation. Renunciation [..."

1 Apparently a new noun. *Cf.* such forms as ⲕⲁⲣⲱϥ, ϣⲁⲡⲁϩⲧⲏϥ. It should here = *ἀποταγή*.
2 Assuming this ⲥⲟⲟϩⲉ equivalent of ⲧⲁϫⲣⲟ, ⲧⲁϩⲟ ⲉⲣⲁⲧ-, *κατορθοῦν*, rather than ⲥⲟⲟϩⲉ 'blame,' which requires a following ⲉ-.

75. (MMA. 12.180.76)—Original Monastery. Limestone.
An uncompleted extract, perhaps from an ascetic, or aphoristic work.

"It befits us not to consort with many men ere we have acquired the habit; neither doth (5) it befit us to acquire familiarity toward many, in order that."

76. (MMA. 12.180.104)—Original Monastery. Pottery.
A series of maxims without apparent mutual connexion.

"...] complete with [.....] the thorn of [.....] to the South[1]. Come [.....] (5) Pay the carpenter his wage, and he will (?) lack [.....] Apply thy heart[2]. Bear fruit. When the sun sinks and thou cease to see (10) him in the West, at the Great Pascha, [ere] thou eat [..."

1 ⲙⲁⲣⲏⲥ should indicate an Egyptian origin for the text. 2 Perhaps completes the preceding phrase.

77. (MMA. 12.180.232)—Original Monastery. Pottery. Partly by scribe of **1**. (Plate XI.)
Remnants of the formula from a Festal Letter which announces the dates of the coming fasts. The script of the latter lines being that of **53**, one is inclined to ascribe the Letter to Damianus. If the "8 weeks" in

l. 2 indicate the length of the Fast, the formula differs therein from that of the other Letters extant (Athanasius, Theophilus, Cyril and those on papyrus[1]), from none of which a fast of more than 7 weeks can be deduced.

"...the] holy [Forty] days of fast," "the] eight weeks," "—th day] of the month Me[chir," "according to the] Egyptians. We will begin," (5) "the] holy [.....] of the fasts, to wit," "in number pleasing unto," "from the 19th day [of."

1 Grenfell, *Greek Papyri* ii 166 and *Berliner Klassiker Texte* vi 55; also the Rylands *Bulletin* v 500, for other Coptic remnants. *Cf.* **53**, **55**, **131**.

78. (MMA. 12.180.64)—Original Monastery. Limestone. By scribe of 1.

"From the Life of Apa Elias of the Mount of Pshoueeb[1].—For this cause he would at all times weep and say unto every one that met him, 'Pray (5) for me, that God may visit me.' I myself indeed once asked him, (saying,) 'Elder, how is it that thou longest at all times to die, as if giving no place unto Him that taketh thought for us and (10) [that] guideth us, according to what is good for us?' [He] answered me, (saying,) 'I give it [unto Him] indeed, my brother. But I fear lest the enemy grow envious of me and bring me into one (15) of his snares.' And for this cause he gave himself unto labor [and ?] prayer, [.....[2]] of Our Lord, that saith [.....], in order that ye may (20) go [.....], because of them that hunger (and) that thirst [after] righteousness. Our fathers are wont to say [concerning the] hunger that is in this Beatitude, that He speaketh [of the] hunger for bread and (?) [the] thirst for water, according [.....] the Forty Days. (25) These indeed are reliefs [from] the rigors [of the] body (?) and are profitable [unto] the servants [of] God; for they steer the body and suffer it not to transgress the ordinances of knowledge, which (30) befit such as aspire to [.....] in an elevated life, namely [.....[3]]."

1 This saint is commemorated at great length in the Theban recension of the *Synaxarium* (17th Kihak), as of 'Gebel Bishwêw (*cf.* **132** n.), whereof the interpretation is The Hill of the Lebbakh.' A native of the village of Iskhîm (? = -ϣⲏⲙ) on the E. bank, he became a monk at Jême. It is remarkable that his zeal in fulfilling the Beatitudes (Mt. v) should be particularly recorded in his biography.

2 Or ['Remembering] Our Lord,' if space allows so much.

3 A noun in causative verbal form, apparently not 'purity.'

79. (Cairo 46304.58)—Cell A. Pottery.

A quotation (perhaps from the beginning of a patriarchal letter) referring to a Theophilus in terms indicating probably that he is himself a patriarch. Theophilus of Alexandria (385–412) is possible, but here unlikely. Theophilus (or Theophanius) of Antioch, according to the *Patriarchal History* contemporary with Damianus and therefore suitable here, is ill authenticated[1]. The present fragment scarcely suffices to substantiate his existence.

"When our beloved father Theophilus made mention of us in his honored letters, (5) joy unfading overtook us, through his holy prayers, which we..."

1 *PO.* i 472, 475, with which *cf.* the Hamburg text, *ed.* Seybold, pp. 89, 91 respectively. In the earlier of these places Theophanius is given as successor to Severus (538 ?); in the later, Theophanius (*var.* Theophilus) is predecessor of Peter of Callinicus; though here the Hamburg text reads 'Severus' for 'Theophilus.' To the Syriac chroniclers Th. appears (as Mr E. W. Brooks informs me) to be unknown; but it is to be noted that John of Ephesus tells of a Severus whom Damianus had attempted to instal, instead of Peter. *Haec in obscuro sunt*, as Renaudot (*Hist. Patr. Alex.* 145) observes. The forms ساورس, ساوفانيوس, ساوفلس are sufficiently similar to account for some of the confusion.

80. (MMA. 12.180.42)—Original Monastery. Pottery.

After some pious phrases, reflexions upon Constantine's faith and a legend so far unidentified[1].

"...] upright shall be blessed [.....] and [the] riches that are in his house. Constantine the righteous king (5) believed on God with his whole heart and God guided him all his days and preserved him from wars

1 Not found in the legendary Bίος, *ed.* M. Guidi (Ac. Linc., *Rendic.* xvi, 316). Constantine and the Persians are referred to in some Coptic texts: Budge, *Misc.* 211, *Bull. Inst. Fr.* xiv, 185, *Mus. Guim.* xvii 5. The first of these merely confuses the Persians with Maxentius, the second is a valueless story; in the third the other versions do not name the Persians.

with demons [and ?] wars with (?) the gentiles [. . . . .] (10) because of his faith toward God and He humbled his enemies under his feet. And when the Persians shot arrows[2] at him, God sent a cloud and it seized him away from their midst (15) with his horse. And these barbarians were subject unto him and gave him gifts during all his reign (*lit.* time) and they did not continue to make war during all his reign (*lit.* time)."

2 ϯ ⲥⲟⲧⲉ is not a known locution, but it is difficult to read otherwise.

81. (MMA. 14.1.84)—Original Monastery. Pottery. By scribe of **1**. (Plate XI.)
From the Biography of Severus of Antioch, by John of Beth-Aphthonia. The passage corresponding in the Syriac version (*ed.* Kugener) is on p. 216 of *PO.* ii[1].

"From the Life of the . . . . .[2] Apa Severus.—After[3] these also[4] he read the other discourses which Basil and Gregory pronounced from their thrones[5]. And he read moreover [what he[6] had] spoken concerning baptism and [. . . . . .] (10), weeping for them that were not worthy of baptism (?) [. . . . . .] considered and thou hast delayed. Thou hast been in[structed from] thy childhood and thou hast not [ ] thee at all times; thou hast not [ ] makest trial and thou observest [ ] (15) Christians then, at what time ? [ ] that thou art mine ? Last year indeed thou wast [ ] and now thou lookest toward [ ] vows that are [what the morr]ow shall bring forth. Whilst we [(20)] God (?) [. . ."

1 Ryl. 99, another extract from this work, shows that it was familiar in Egypt. Of this MS. (probably) there is a further fragt. in the Munich Library (phot. shown me by Dr N. Reich), = *PO.* ii 243.

2 'Great' is anything but certain, though it is the most suitable to the gap.

3 ϩⲓⲧⲛ 'after' is rare; *e.g.* Prov. vii 20, Budge *Misc.* 242, 299.

4 Taking ⲟⲩⲛⲧ for ⲟⲛ, as often.

5 Λόγοι ἐπιθρόνιοι. The passage from Basil is in *PG.* 31, 425 C.

6 *Sc.* Basil.

82. (MMA. 12.180.268)—Rubbish Hole. Papyrus. 7 × 5.5 cm.

The name Hillarion, or Hillaria in l. 1 recalls either the Life of Hillarion[1], or the History of the emperor Zeno's daughters[2]; no other legible word gives decisive evidence as to this. The following can be read: 3 "they slept," 5 "wondrous signs," 6 "they constructed the (? τόπος)," 7 "adorned it," 8 "vessels of glass (?)," 12 "shave (his ? her ?) head," 14 "even as I have said (?)," 16 "drew it up" (*or* "confirmed it,") 17 "give glory."

The sequence of the two sides is uncertain.

1 Coptic version *ed.* Rossi i IV.

2 *V. PSBA.* x 198, Ryl. 96 and references there. The Arabic versions are translated in Wensink's *Legends of Eastern Saints.*

83. (MMA. 12.180.269)—Site uncertain. Papyrus. 3 × 11.5 cm.
From a narrative[1].

". . .] formerly (*or* at first) in (*or* from) the town of Beroea to (?) Nicomedia[2], in order that [. . .," 2 ". . .] iniquity. But when they heard, they assembled [. . ." In 3 perhaps a name ending in . . .]pas.

1 Possibly figuring in a homily, as *e.g.* often in those of Severus.

2 As the text stands, 'of,' or 'for' must be read, but I take ⲛ- to be intended for ⲉ-, since no geographical connexion is obvious between the two towns named.

IV. LEGAL AND FINANCIAL TEXTS

84. (Cairo 44674.69)—Original Monastery. Pottery. (Plate XII.)
Contract with a camel herd.

"I, Severus, this humblest priest of the τόπος of Apa John in the desert[1], do write unto Phoebamon, son of Plôs, the camel herd, (saying,) By God's will, I am (5) ready to pay thee the 5th part of the camel's fodder-crop[2] and (I declare) that I will not take it[3] from thee, until thou hast done thy part completely, thou (meanwhile) observing thy agreement that thou hast written me; and that I will not bring accusation (10) against thee, except I bring a trusty witness against thee. And I will pay all the camel's fodder unto thee and its furniture out of my share of the crop. If so be that I send thee on business unto a (15) brother, or unto a worldling and thou be not paid freight, I will suffer thee on thy part to go thy round[4] in the proportion of that round[5]; and I will give thee the blessing of the τόπος (20) at the festivals[6] accordingly. If I shall cast thee forth from (tending) the camel, without thou hast transgressed thy agreement and (without) neglect of (25) the camel, I am ready to pay the fine that shall be imposed upon me.

(30) "Mark[7], this humblest priest of the τόπος of St (35) Mark, the Evangelist, in the hill of Jême, I was asked and I wrote this agreement with my hand, (40) on the 26th day of Thoout, in presence of Abraham, son of Victor, the *lashane* of Jême, (and) I am witness. [I], Elias, this humblest (45) priest, bear witness. Severus, the priest of Apa John, I assent unto this agreement."

1 *Cf.* **397** n., though this τόπος, in the desert, may be distinct from the others, which may have been in the towns below.

2 Γένημα thus *CO.* 220.

3 The camel.

4 'To send thy basket' equally possible, were it not for *Jême* no. 76, 19, where our meaning is confirmed by no. 70, 6 and 74, 12 (where ⲣ ⲡⲕⲟⲧ). *Cf.* also ⲡⲓⲕⲉⲕⲁⲧ *BKU.* 296, 'this once also.'

5 *Cf.* **298** n. The meaning may be that he shall be free to use the camel on his own account to the same extent as he had used it for his employer.

6 *Cf.* **201** n., **245** n., Guidi, *Nota* i 50 *inf.* In *BP.* 4916 the 'blessing of the τόπος' is obscurely mentioned.

7 This is the writer of *RE.* 10 and 29, addressed to bishop Pesynthius; perhaps also of **277**, **328**, **330**, **482** and of our frescoed text, Appendix I. Hall pl. 99, 35123 moreover closely resembles the script of this last.

84A. (Cairo 46304.2)—1st Tower, under floor. Pottery.

Contract for annual wages. A *solidus* is perhaps the money promised, also a bushel[1] of corn, 4½ measures[2] of oil. 9 'When ye come in to work, a διπλῆ of wine daily [shall be given] you.'

1 For ⲙⲛⲧ *v.* **531**.

2 One is tempted to read ⲣⲟ[ⲧ]ⲥ, an unidentified measure (or vessel); *v.* **340**, *CO.* 348, and prob. Hall p. 131 *infra.* The last 2 instances and *WS.* 106 show the word to be feminine.

85. (MMA. 12.180.92)—Original Monastery. Room 5. Pottery. (Plate XIII.)
Sowing contract.

"We[1], Aaron and Gideon, the sons of the deceased Paul, of Pchatapê[2] in the nome of Ermont, do write unto the most honorable[3] Apa Petronius, the monk of the hill of Jême. Seeing that we besought thee (5) (and) thou didst accommodate us[4] and didst bring us two *solidi*, in our sore need; we, on our part, are

1 Similar contracts: *Jême* no. 59, *ST.* 41, Hall p. 105, *Rev. Eg.* xiv, no. 64; *cf.* also Ryl. 158, 159, BM. 1073, Krall xci.

2 *Cf. BKU.* 33 ⲡϫⲁ[. Prob. Al-Khaṭâbâ, near Luxor (Boinet 330). In *CO.* Ad. 5, Hall p. 57 ⲣⲁⲧⲁⲡⲉ seems a person's name.

3 If Petronius is merely a monk, τιμιώτατος seems a misused epithet. *Cf.* its use in Ryl. 158.

4 *Cf. CO.* 160, misunderstood by me, but explained by Thompson, *Tor.* 2. *V.* also Hall p. 119. In Ps. cxlvi 6 it = ἀναλαμβάνειν. Sometimes it = 'proceed, go further' (Budge *Misc.* 127).

ready[5] to sow two fields for thee with flax, in the sowing[6] of this, the 12th year; and to work them with husbandman's craft[7] for thee and to give them their waters[8], without any doubt. (10) And thou, on thy part, shalt treat us according to the law.....of the canal[9]. We have drawn up this undertaking (*ἀσφάλεια*), confirmed and valid in whatsoever place it shall be displayed.

"We, Aaron and Gideon, we assent to this undertaking and all that is written therein, as set forth. I, Jonatham[10], this humblest monk, (15) I wrote according to their request and am witness. Written 14th of the month Athyr, 12th Indiction."

5 In *Tor.* 7 ⲉⲧⲟⲓⲙⲟⲥ is spelt thus strangely.

6 As here in *ST.* 37. The literal equivalent to *κατασπορά*; *cf. Jême* no. 59, 5.

7 This seems to recur *BP.* 5183 ⲁⲧⲱⲱⲥ ⲟⲩⲱⲙ ⲉⲡⲉⲡⲟⲩⲟⲓⲉ (? husbandman's wage in kind) and *CO.* Ad. 38 ⲉⲡⲁⲉⲓⲉ. *Cf.* also *ST.* 41 ⲧⲓⲟⲡⲉ ⲣⲙⲟⲩⲁ. *Cf.* the usual ⲙⲛⲧⲟⲩⲟⲉⲓⲉ, *Jême l.c.*, Ryl. 159. ⲉⲓⲉⲡⲟⲩⲟⲉⲓⲉ is used in 62 and by Shenoute, *CSCO.* 73, 142 &c. *Cf.* Boh. ⲓⲉϥⲟⲧⲱⲓ.

8 As in Ryl. 159, 181, Krall xci.

9 This clause was inserted later. ⲉⲓⲱⲣ thus BM. 1073 (arable lands and 'their canals'), *BP.* 8701 (the burden of the *λειτουργία* of the village respecting 'the canals'), Hall p. 57 *supra* ('the old canal,' *sic leg.*), *Jême* no. 107, 13, in a place-name.

10 Among the rarest names, *e.g. Sphinx* viii 52 (Thebes) ⲓⲱⲛⲁⲑⲁⲛ.

86. (Cairo 44674.121)—Original Monastery. Pottery.

Agreement as to division[1] of agricultural work, or produce, between John and Isaac. *Artabae* [? of corn] are in question (6, 9); also seed-corn[2] to be paid for (8). Dated: Athyr 3, Indiction 9.

1 ⲣⲁϣⲁⲧ in 5 looks like a proportion of the divided substance. *Cf.* ? ⲣⲁⲱϩⲥ *CSCO.* 73, 141 = Zoega 558.

2 *Cf. CO.* 138, 302, 482. Demotic in *Tor.* D 88, Sethe *Dem. Urk.* 181.

87. (MMA. 12.180.275)—Rubbish Hole in 5. Papyrus. 14.8 × 34 cm. Will of Kalashire.

"I, Kalashire, the priest of (the church of) the holy Apa George[1], son of Apa Dios, inhabitant of the estate of Pashme[2], in the nome of Kebt, the monk, and son moreover according to God of the most holy, blessed priest, Apa Joseph, the anchorite[3], him that dwelleth in the mount of Jême, in the nome of Ermont; (5) he[4] addeth afterward[5] the subscription of the scribe and witnesses, worthy to be believed, they that shall write on my behalf below, on my own authority. Thus do I write unto Apa Epiphanius, the pious monk, son of Andreas[6], that belongeth unto the city Ermont, being a monk in the mount of Jême, that same mount wherein I also dwell, in this same nome of the city Ermont. (10) I [.....] namely this testament (*διαθήκη*); I declare [..."

1 A church or monastery thus named *Jême* no. 43, 44 and Hall p. 99 (where its *προεστώς* is mentioned).

2 *V.* 270 and a discarded fragt. (MMA. 14.1.104). As 'the mount of Pachme' this recurs *Jême* no. 75, 147 also BM. Gk. iv no. 1460, 24 Παχμε Κοπτω. A *τόπος* of Shenoute was there.

3 A stele from Luxor (Tur. *Mater.*, no. 41) emanated from a *τόπος* founded by 'Apa Joseph the anchorite' and he, or a namesake, is addressed in *ST.* 276. An anchorite, thus named and dwelling in the neighborhood, attained a place in the local Calendar (*v.* Forget, *Synax.* 1 295, *cf. ib.* 403 f.); while another Joseph was disciple (and ? successor) to Elias of Jême (*ib.* 342). A lamp with the name of the *ἅγιος* Apa Joseph comes from Edfu, not too distant for identity with one of these (*Journ. Eg. Arch.* iii 198). Other lamps invoke a bishop so named (Hall p. 20).

4 This must be the testator, though he afterwards uses the 1st person (*cf. Jême* no. 74, 8).

5 ϣⲁⲗⲟⲗ is peculiar. In the Jême formula it corresponds to ⲙⲡⲡⲥⲱⲥ (no. 6, 6, no. 20, 16 &c.).

6 Whether this is the Epiphanius, elsewhere so conspicuous in our texts, is uncertain, though probable. It appears here that he is the beneficiary of the will. (The beneficiary thus addressed in 2nd sing., *Jême* no. 67, 10, no. 68, 11, no. 75, 13.)

88. (Cairo 44674.6)—Original Monastery. Pottery. Undertaking from Jacob to [.....].

"It befell that we went to law one with the other and we came to agreement one with the other, at the dwelling of[1] Apa Elias, (son) of Kalapêse[2]; and he brought us to agreement one with the other, in every (5) thing that was between us, and I came forth from thee. I have no other business with thee[3]. If I shall

1 ⲙⲁ for ⲉⲙⲁ, as *CO.* 462 and 96, 524 &c.

2 This Elias recurs in *CO.* 116, perhaps again in a legal affair.

3 *V. CO.* 44 n., 119, 157.

venture at any time and shall sue thee regarding any business, I will pay six ounces of gold as fine; and afterward (10) I will submit to this deed.

"I, Jacob, [wrote with my] hand and do assent thereunto. [I,] Theodore, his brother[4], [. . ."

4 Presumably a witness. If really the last line, the sentence must have run over to the *verso*.

89. (MMA. 14.1.521)—E. Buildings + E. of Daga. Papyrus. 14.5 × 9.5 cm.

A deed (ἔγγραφον), the parties to which, mutually related[1], were named in ll. 1, 2. They dwelt in the same village (5, 6). L. 6 ". . .] we gladly declare[2] [that] our (?) year of ——[3] to the field of Karakô[4] hath fallen to[5] [us] and we have —— the field and have taken the corn and wine and have not paid you[6]. (11) It hath seemed good that we should draw up this deed for you, (to the intent) that, by God's will, when your turn reacheth you, thou Sophia and Kyra our sister, ye shall —— the field to (?)[7] Karakô [and shall be] (17) lord and shall take the [corn] and the wine, [ye (?)] alone[8]. For we will not take corn [nor wine] in your year [. . ."

1 L. 2 shows one of the authors to be a man.

2 *Lit.* 'we are glad and declare.' *Cf. Jême* no. 59, 6, no. 68, 5, no. 106, 19, Ryl. 134 n. ⲣⲁⲓⲣⲉ as = χαῖρε, at end of the preliminary phrases (*ST.* 46), is less likely here.

3 This obscure use of ϩⲱⲕ (transit.) prevents comprehension of the text. The phrase recurs Hall p. 106, where it is clearly a service rendered for hire. ϩⲱⲕ ⲉ- (transit.) is usually 'send to,' or 'apply, add to': *CO.* 229, 293, 461, *cf.* 74, *ST.* 215.

4 Presumably = ⲕⲁⲣⲁⲕⲱⲥ (*v. CO.* 238 n.), *i.e.* Cyriacus. In 16 the ⲥ may have been written.

5 *I.e.* has come round. Same verb in 16.

6 Or 'given (thereof) to you.'

7 Whether a different preposition here and in 8 is really intended may be doubted.

8 More probable than ⲙⲁⲧⲁⲁϥ, *i.e.* the corn and wine alone.

90*. (MMA. 14.1.196)—E. Buildings. Pottery.

Acknowledgement by a priest (?) of the τόπος of Apa. . . . of a debt to be paid in 50 jars (ⲁⲥⲧⲏⲡ) of wine (6), [at the next] harvest and to be delivered (ⲧⲁⲗⲟ) without [doubt, at the creditor's] house (8). The wine is to be sent in 'baskets,' as elsewhere[1].

1 *V. CO.* 160 n., *ST.* 132 is a λόγος of wine, received in ϫⲛⲟⲩ from several persons. *Cf.* Boh. ϣⲛⲟⲩϥ (? شنف).

91*. (MMA. 12.180.60)—Original Monastery. Limestone. Acknowledgement of debt. From Ezekiel to Enoch.

"I, Zekaiel, (the) priest, owe (ϫⲣⲉⲱⲥⲧⲉ) unto Enoch 3 *artabae* (5) of corn (ⲥⲟⲩⲟ) and (I promise) that I will pay them (ⲧⲁⲁϥ) thee in Paône."

92. (MMA. 12.180.177)—Room 3 + Rubbish S.E. of 2nd Tower. Pottery. Acknowledgement of debt. From Hello to John and Abraham.

"In the name of the Father and the Son and the Holy Ghost. I, Hello it is, the humblest monk (?), that dwell in the dwelling (5) of Apa Epiphanius[1], do write (unto) John and Abraham, the traders, of the Epoekion[2], (saying,) Seeing that I requested you and ye did give me 7 gold (10) *solidi*; [now I declare that], by the will [of God,] I am [ready . . ."

1 As a member probably of the group which E. directed. ⲙⲁ ⲡϣⲟⲡⲉ perhaps here 'cell.' *Cf. Jême* no. 65, 32, no. 75, 9, where it = ϩⲏϩ; also *PO.* x 441 منشوبية (Evetts).

2 ⲡⲣⲙⲡⲉⲡⲟⲓⲕⲓⲟⲛ occurs in *ST.* 296, ⲡⲣⲉ]ⲥϩⲧⲧⲉⲣⲟⲥ ⲙⲡⲉⲡⲟⲓⲕ/ in a fragt. *Phill.* 16402, 10. In *Jême* no. 96, 94 and 81, 3 it seems to be joined with further names.

93. (Cairo 46304.31)—Cell A. Limestone. Acknowledgement of debt. From Isaac[1] to Moses.

"I, Isaac, the son of Papnoute, that dwell in the village of Apa Papnoute[2], do write unto Moses, (5) the son

1 Note that Isaac and Seth are concerned in 545.

2 *Cf. Jême* no. 81, 60: witnesses 'dwell in (the ? of) the saintly Apa Papnouthius, in the hill of Apê.' In *CO.* 290 the 'place (? τόπος) of Apa P.' may be the same. Κώμη used as here seems new.

of Seth, (saying,) Seeing that thou didst oblige me[3] and didst [give...] full[4] *solidi* to me and a [.....], now I am ready to pay them thee [at the] coming (10) [harvest[5]] of the 10 [+ ?] year[6], so God [with...]"

3 As in *CO.* 140. In *ST.* 41 ⲁⲕⲙⲟⲟⲩⲉ ⲉⲁ[in a parallel document. *Cf.* ⲣ ⲉⲓⲉⲏ in 85.

4 *Cf.* ⲟⲣⲑⲟⲛ in *CO.* 131 and 527.

5 *Cf. CO.* 156, Hall p. 52.

6 Cross (*i.e.* breathing) over ⲏ is, as usual, on false analogy from ἥ.

94. (MMA. 12.180.222)—2nd Tower. Pottery.
Declaration as to mutual debts. From Elias and Isaac[1] to [.....][2].

"I, Elias, and Isaac, we have fully paid thee everything that thou haddest against us. (5) Thou likewise, thou hast fully paid us what was in thy possession, save twenty-four (*or* six) [.....] ass-loads of [.....] firewood[3]. I, ["

1 *Cf.* also 110 n.

2 The reciprocal nature of this document is evident in the last line, where the party addressed by Elias and Isaac is proceeding to make a declaration doubtless parallel to theirs. In similar form is *CO.* 157.

3 A quite different translation is possible, though the above is supported by 542. ⲉⲓⲱ might be 'flax' (*cf.* 353), though, with no measure intervening, this is improbable. It must then be followed by ⲙⲛ- and a quantity or measure of ϭⲗⲱ. For this word *v. CO.* 335, *ST.* 232 ⲡⲟⲩϩ ⲡϭⲗⲱ, Paris 131[6], 37 ⲡⲣⲏⲓ ⲡϭⲗⲱ ⲉⲧⲁⲁⲧⲱ 'mats of coarse twigs (*or* fibres).'

95. (Cairo 44674.103)—W. Rubbish Heaps. Pottery.
Statement regarding pledges. From Paul to John.

"I, Paul, (son) of Pa.ê[1], (it is) do write unto John, (son) of Pebô[2], of Remmaou[3], (saying,) Seeing that I left the pledges[4] with thee (5) for the *solidus* and thou didst entrust them[5] unto my father[6] Esdras; if [now?[7]] they be brought in unto my father Esdras, [.....] with thee ever, [.....] out (or) in...[(10)...] and they bring them thee, I [.....]; and they are: a...[8]"

1 ⲡⲁϫⲏ *CO.* 440, or ⲡⲁⲣⲏ 270, would suit.

2 This John recurs in 163 and *CO.* 173.

3 *V. CO.* 138 n., *Jême* Index 467. Identical? with Rm'o in a Gebelein text (Griffith, *Ryl.* iii 435).

4 *Cf.* 271 n., *Jême* no. 106, 153.

5 *Cf.* this verb in 531.

6 Presumably a title here, parallel with 'my brother.' *Cf.* 350 n. Paul and Esdras both occur in 492.

7 But if in 10 ⲛⲁⲛ be read, the same seems likely here. So: 'if they be brought [for thee] in &c.'

8 Here probably a list of the objects pledged, beginning with ⲧⲧⲗⲟⲧⲣⲓⲡⲟⲩⲥ, which in *CO.* 459 is of bronze.

96. (Cairo 44674.173)—Below W. Court. Pottery.
Promissory, or protective declaration. From Zacharias, Solomon and Apa Dius to Paham and Onnofrius.

"Give it unto Paham and Ouanafre; from Sacharias and (5) Soulômôn and Apa Dios. Lo, (here is) the word of God[1] unto Hapion[2], and he shall come south and they shall go in unto (10) the dwelling of Papas and shall come to terms one with another and we will remit Sebedeus' wine unto him[3],...[4] thou hast (15) come to terms and thou shalt depart with satisfaction[5]. Farewell in the Lord."

1 For this formula of guarantee (usually official) *v. CO.* 107 n., *Ryl.* 154 n., *ST.* 98 ff.; also Ryl. *Bulletin* v 502, P. Cairo (Gk.) 67090. An interesting example is *ST.* 98: 'We will not require of thee aught, whether (contribution in) loaves, or personal service (ἀγγαρεία), except what is due from thee respecting the tax-official (?), until the 2d rate (καταβολή) shall have been apportioned.' For ἀγγαρεία *cf.* Preisigke *Fachwörter*, Bell in BM. Gk. iv, 1356, 1376 nn., Hall p. 100 *supra*, where it is used as here. An unpublished Jême pap. (Leipzig Univ. Library) shows the townsmen combining to resist the ἀγ. of the δημόσιος λόγος, be it the κοῦρσον, or other ἀλλαγή. *Cf.* further Zoega 282 *infra*: the king's envoys bring him the λόγος, that he shall suffer no ill; and a Balaizah fragt.: ⲉⲱⲱⲡⲉ ⲱⲁⲧ(ⲉⲧⲏ?)ⲧⲓ ⲡⲗⲟⲩⲟⲥ ⲉⲡⲡⲟⲩⲧⲉ ⲛⲁⲓ ⲛⲥⲟⲩⲕⲁⲁⲧ ⲉⲣⲟⲧⲡ ⲉⲡⲁⲙⲁ ⲡⲱⲱⲡⲉ... The formula further recalls the σιγίλλιον granted in Muslim times, *e.g.* BM. Gk. iv, no. 1540.

2 For ? Ἀπίων. A name ⲣⲁⲡⲓⲱ (? ω 'great') occurs at Faras (*v.* Griffith's forthcoming publication).

3 'Him' presumably Hapion. For 'remit' perhaps better 'release.'

4 ⲙⲉ we take as a false start for ⲙⲉⲧⲁ (*v.* 16). One might expect ϫⲉ-.

5 Μετὰ καλοῦ. *Cf. CO.* 107 n., *Tor.* 35 n., also P. Byz. Cairo iii p. 54 n.

97. (MMA. 14.1.153)—E. Buildings. Pottery. Palimpsest.
From —— to Lilou. *Cf.* **96.**

"Lilou, the priest. Lo, (here is) the word unto thee, that thou mayest come and have patience[1] in thy house and rest (?) thyself[2], for I will meet thee in the village and thou mayest pay 5 *solidi* for thy share; and the children of (5) John (son) of Ptal[3] may pay the other 5 *solidi* and the other 5 *solidi* the men of Palousa[4] may pay, as the total[5] of 15 *solidi*. This is the word[6]."

1 *Cf.* **148** n. 'Submit' seems here a less likely meaning.
2 Usually ϯco 'spare oneself.'
3 Recurs *ST.* 437.
4 Not found elsewhere.
5 *Cf.* ⲉⲡⲍⲱⲕ *Jême* no. 8, 6, and **283** n.
6 Cairo 44674. 126, a text of this class, ends ⲡⲗⲟⲩⲟⲥⲛⲉ [ⲛⲁⲓ ⲉ]ⲧⲙⲡⲁⲣⲁⲃⲁ ⲙⲙⲟϥ. *Cf. CO.* 108.

98. (Cairo 44674.123)—Below 1st Boundary Wall Pavement. Pottery.
Statement (extract? from a letter) regarding a woman's use of her dowry. The writer disclaims responsibility, or perhaps was suspected of unduly influencing her.

"Lest she ——[1] and say, 'Lo, there is the document'; or (lest) she say, (5) 'I shall myself pay them on his behalf'; or say, 'I have given a gift of something[2] from my dowry on thy behalf.' She hath no authority on my behalf; for God hath persuaded my heart (10) that my oblation and my alms should take place in my dwelling[3], the dwelling of my holy fathers, at the hand of my son according to (15) God. Lest she make the excuse (saying,) 'I have paid some man[4] (20) from my dowry'; or (lest) she make excuse (saying,) 'I have paid from my dowry on thy behalf.' Lo, I swear in this same oath[5] that she hath not paid aught (25) on my behalf from her dowry, neither said I ever unto her, 'Pay aught to any man from thy dowry, or give a gift unto any man.'"

1 Prob. a Greek verb, parallel to 'make excuse' in 17. Recurs obscurely in *CO.* 137.
2 This, like several phrases later on, is ambiguous; it may be, 'I have given a gift unto someone.' *Cf.* 28–30.
3 *I.e.* should be dispensed within the community whereof the writer was a member. His 'son' is probably his disciple.
4 Or 'I have paid something to a man.'
5 Presumably an oath preceded this text, upon another ostracon. *CO.* 131 is an oath relating to a gift towards dowry.

99. (MMA. 12.180.231)—W. Rubbish Heaps. Pottery.

This and the following no., though they do not join, may possibly be fragments of one sherd; if so, their texts must have run parallel one to the other, down two faces of the piece. That of the present no. is complete, but begins and ends abruptly: so was presumably not the 1st column. Divisions of the text are visible at the crosses, ll. 1, 9, 15, 19 and at 9, 14 in **100**. The subject may be a record of marriages and resulting births. The words ϥⲓ 'take (in marriage'), ⲍⲛⲟ 'beget'[1] (never 'bear' here), 'wife,' 'daughter' recur often. Beyond that and the names legible, nothing precise can be deduced. Remarkable names in **99** are: ⲃⲉⲗⲁⲧⲉ[2], ⲧⲁϩⲁⲣⲱⲛ, ⲟⲩⲥⲛϥ[3], ⲧⲙⲁⲛⲛⲓ; in **100** ⲡⲕⲁⲣⲟⲩⲣ[4], ⲡⲁⲧⲡⲓϣⲉ, ⲡⲕⲟⲩⲕ (?)[5].

1 For (ⲛ)ⲧⲁϣ-, the prefix of ⲍⲛⲟ in 2 and **100**, 6, *v.* **544** n.
2 ⲧⲃⲉⲗⲁⲕⲉ fem., BM. 484, can hardly be compared. Here possibly a place name.
3 As in *Jême* no. 40, 4. *Cf.* ⲟⲩϩⲁⲛⲏⲥ, **519**, **533**.
4 *Cf.* ⲕⲁⲣⲟⲩⲣ *CO.* 132 n.
5 *Cf. Jême* no. 48, 1.

100. For description *v.* the preceding number.

101. (MMA. 14.1.181)—E. Buildings. Pottery.
Letter consisting mainly, so far as preserved, of the depositions of witnesses, though the opening phrases have no legal flavour.

A. "[Forgive] us that we have not found [papyrus]. Before all things [we do obeisance unto] the print of the feet [of our] holy lord father [(5).....] we write [...

B. "...] (saying,) I am witness that Shenetôm [? came and] sold the jars unto [.....][1] and that Jonas

1 A place name seems most likely, were it not that ⲛⲁ- is rarely found except with persons (*e.gg. CO.* 283, *Jême* no. 98, 12 &c.). *Cf.* l. 16.

(10) [. . . . .] them, up to[2] 40 *diplae*, which [. . . . .] took. I, Victor (?), am witness [that] Dius came and said unto (?) my (?) (15) son[3], 'I sold the jars unto ——[4].' Afterward they came north this year and bought 3 *diplae* of wine for the jars and they [took ?] (20) six. I, Paham (, son) [of] Dius, am witness to these words, [in presence] of our lord. . ."

2 An instance of ϣⲁⲡⲣⲁ, *ST.* 292 ϫⲁⲧ ⲧⲁⲡⲟⲕⲣⲓⲥⲓⲥ ⲛⲏⲓ ϣⲁⲡⲣⲁ ⲉⲛⲧⲁⲓⲉⲓ ⲁⲃⲟⲗ, 'until (against the time when) I come out.' Perhaps in *CO.* 385.

3 The ⲛⲁ[above can hardly but be dative; ⲙ[might then be the conjunction ⲙⲡ-.

4 If ⲡⲁⲕ were 'unto thee,' how account for what follows? Kourta would be an unknown place-name, unless we suppose it the Nubian Qurta, written ⲕⲟⲩⲣⲧⲉ in BM. 452.

102. (MMA. 12.180.200)—Below 1st Boundary Wall Pavement + W. Rubbish Heaps. Pottery.

Statement as to shares in house property[1].

"He that shall inherit the house [. . . . .[2]] shall take the share [. . . . .] the Main Street[3]; also southward to the corner[4] of ——(5) the ἐξέδρα[5] also, up to the Upper Blind Street[6]. But he that shall inherit the northern share shall pay 14 hands[7] of ——, appertaining to (?) the southern yard."

1 *V. CO.* 147ff. Also *ST.* 109, a clear instance of possess. ⲧⲁ- (if possess. it be, and not an old word for 'part') relating to a masc. (ⲡⲙⲉⲣⲟⲥ ⲧⲁⲧⲙⲏⲧⲉ, ⲧⲁⲃⲟⲗ). The phrases can often be paralleled in Jême texts treating of divisions of property: nos. 35, 39, 40, 45, 48. But here details are obscure.

2 Here doubtless the orientation, 'to the north, south &c.'; or 'outer, inner.'

3 *Cf. Jême passim, CO.* 141.

4 But ⲕⲱϩ (ⲕⲟⲟϩ?) seems a portion, measure of land in *BP.* 644]☩ ⲡⲕⲱϩ ⲛⲉⲓⲱϩⲉ[. *Cf.* Ryl. 357 ⲕⲟⲟϩ ⲙⲙⲁ. Or it may have the more usual meaning, 'summit, top.'

5 Spelt ⲉϫⲣⲁⲟⲩ thrice in *Jême* no. 35.

6 The 'Inner Blind Street' occurs often in Jême. For ⲧⲁϩⲣⲁⲓ *v. CO.* 204.

7 For ϣⲁⲛ(ϣⲱⲛ) παλαιστή *v. CO.* 218 n. *Cf.* the ϣⲟⲛ ⲛϩⲓⲣ Tur. *Mater.*, no. 16, *Jême* no. 41, 56. Ⲃⲱ 'trees' can scarcely be correct. ⲛⲁ- may be possessive, or ⲁ- may = prep. ⲉ-, as above.

V. LETTERS

103. (Cairo 44674.144)—W. Rubbish Heaps. Pottery.

Apparently from Isaac[1] to (4) his "God-loving brother, ..." Perhaps (5) apologizes for lack of papyrus[2]. Sends greetings to a third person[3] (8). Homiletic reflections (9) on ever-present temptations: "In whatsoever abode a man shall dwell, there shall he find temptation dwelling beside him. But a man shall set all temptations in the balance and weigh[4] them [. . ." Reference (22) to a "great man[5]." L. 24: "If his deeds equal those of Elias [the Prophet] and [John] the Baptist and [. . . . .], yet before men [. . ."; ". . .] (29) for the blame [is laid ?] on the abode wherein he dwelleth and that lieth low[6]. There is also a habitation that standeth high, beautified, as men hold[7], wherein the teacher[8] [dwelleth]. If (32) his deeds, that are between him and God, equal those of the townspeople[9], that are in [. . ." A further reference (36) to Elias and the Baptist, here doubtless the prototypes of ascetic virtue. L. 37: ". . .] believe me. . .["

1 This is the name of the author and recipient of many letters, but how many individuals it covers is uncertain.
2 *V. CO.* 97 &c.
3 For ⲡⲁⲛ *v. CO.* 396, Hall p. 118, **126**.
4 The Copts know *κανωνίζειν* in another sense; *v.* Lefort, *Muséon* xi 207.
5 Perhaps, as usually, a monastic dignitary.
6 =ϭⲟⲛ; *v.* Zoega 376, Deut. xi 11 &c.
7 *Lit.* 'before men.'
8 *V. PSBA.* xxi 249. Whether the word recurs in l. 36, applied to the Baptist, is questionable.
9 On *δημότης v.* Bell in BM. Gk. no. 1678.

104. (MMA. 12.180.298)—Original Monastery. Papyrus. 10 × 12 cm.

Except for the address, there is no evidence that this is a letter. It appears to contain two quotations (1, 4); the author of the first (which includes the words, "For he to whom they are servants [. . .") was named[1]; the second is perhaps from St Paul[2]. Ll. 7, 8 may show a new word.

Verso, "(Unto) the good guide [. . ."

1 If the suggestion 'of Constantinople' were defensible, we might here suggest Chrysostom, who, with Proclus and Gregory Naz., alone among its patriarchs, is read in Egypt.
2 The objection is that in 3, 'wherefore he said in [. . .' implies the name of a book, before the word 'apostle' is reached (4). Clearly too much is lost for 'in the Apostle' (Pauline Epistles); while masc. sing. ⲡ-, required by ϩⲙ-, excludes the Acts (ⲧⲉⲡⲣⲁϫⲓⲥ).

105. (MMA. 12.180.150)—Original Monastery. Pottery.
From Joseph to Isaac[1].

"Remember me and [pray for me[2], in the raising] of thy holy hands, [that God be merciful] to me and that I may do His will [. . . . .] For wheresoever I am [. . . . .] (5) . . I, thy servant, . [. . . .] And moreover if God give [me] means [to ? please] Him and He be merciful unto me, I will [. . . . .] because of thee. Thou didst write to me [. . .] not[3] as (a) father and my heart was troubled. But if thou wilt [write] (10) to me as 'my son' or 'my servant,' my heart shall be content. For I am thine. I did not [attain] to come north until the feast[4] was past (?). If God give me means and thy prayers attain me, I will come north and (15) do obeisance to thy lordship. I have [. . . . .][5] many burdens upon me; be so good and pray for me, that God give me means that I may endure them[6]; for I am greatly in need[7]. (20) Farewell in the Lord.

"Give it to my beloved father and lord, pious and worthy of all honor, Apa Isaac, (25) the anchorite: from Joseph, thy son and servant, humblest sinner."

1 Isaac the anchorite in **211** (also from a Joseph), **318**, Hall p. 52 (20373), *BP.* 9420. For this Joseph *v.* **245**.
2 *Cf.* Hall p. 31 *supra*.
3 The gap makes exact bearing of this negative doubtful.
4 ? Easter. *V. CO.* 53 n.
5 A verb.
6 *Lit.* 'observe them.'
7 *Cf.* **373**, **438**.

106. (MMA. 14.1.544)—Below 1st Boundary Wall Pavement. Papyrus. 10 × 31 cm. On the *recto* was **624**. (Plate V.)

From ——— to Epiphanius[1].

"The preface[2]. I do obeisance and I embrace the prints of the feet of thy pious, holy fatherhood; and I beg that thou wilt have me in remembrance in the raising up of thy ———[3] hands, that are acceptable[4] before (5) God; that He would give me means to walk in that which is pleasing in His sight, and that He [. . . . .] soul[5] that would (?) come, or shall come into His ——— dread hands. For it is fear and trembling [to fall into the] ——— hands of the living God[6], most of all for a sinful man such as I. And (I beg) that He would make me[7] [. . . . .] the footstool[8] of your feet, that my joy may be full. For [. . . . .] by the springs of water[9], even thus do I long to behold your face, (10) [. . . . .] pious father. And I do obeisance unto my father Pson[10].

L. 1: "My holy lord father, worthy of [. . . . .] and inspired[11], Epiphanius; (from) his servant."

1 Were it not for the greeting to Pson (l. 10), one might take 'Epiphanius his servant' (l. 1) for the writer.

2 I do not know this use of *προοίμιον* in Coptic, or Greek letters. It may be a substitute for the usual opening words ('Before all things. . .'), or it may be the title of the phrases following it. Indeed so devoid is the letter of all but empty compliments, that such a title might almost be taken to apply to the whole. The final greeting makes it improbable that this letter is a mere formal exercise.

3 An unknown abbreviation. In each case (4, 6, 7) it follows 'hands.' (ϵ)ⲧⲥ(ⲙⲁⲙⲁⲁⲧ) 'blessed' suggests itself, but is not convincing. The instance in 7, in the midst of a bible text, makes explanation still more difficult. *Cf.* an abbreviation in a discarded piece (MMA. 14.6.223) ⲡⲉⲛⲥⲟⲛ ⲧ̅ⲥ̅ (?a name); also in **56**. Perhaps ⲡⲧⲉⲥ, *Jême*, no. 85, 38, apparently an epithet of ⲣⲱⲙⲉ, should be considered here.

4 Usually an epithet of prayers (*v.* **117**); here due probably to confusion of formulae.

5 ['Body, spirit], soul,' preceded by a verb, might fill the gap. The next words are obscure.

6 Heb. x 31.

7 'Worthy to salute,' or the like.

8 Apparently with the Greek article *τό*. This would be a quite unfamiliar usage.

9 *Cf.* Ps. xli 1. The same figure is used (to Epiphanius again) in *BKU.* 290.

10 Generally Psan; as here **199**, **277**, **281**, *RE.* 22.

11 *V.* **163**.

107. (MMA. 12.180.187)—Original Monastery, Rooms 1 & 3. Pottery.

From Victor to John, Enoch and Andreas.

"I, the humble Victor, write to John, Enoch and Andreas, my fathers in the Lord. (5) As our father[1] Isaac cried out, saying, 'My children, with one another. As regards Kapetos[2],' it is shameful men should behold your work(s). Lo, I have sent your (10) brethren to you. Farewell in the Lord."

1 *Cf. CO.* 323 for this form.

2 Obscure phrases. Possibly '(Ye are) my children one with (like) another.' ⲙⲁ ⲛ-? prepositional; *v. CO.* 48 n. and here **189**, **312**. ⲕⲁⲡⲉⲧⲟⲥ would then be for ⲁⲅⲁⲡⲏⲧⲟⲥ (*ST.* 169). *Cf.* ⲕⲁⲡⲏⲧ *ST.* 147, but also Pap. Leipzig *ed.* Mitteis, no. 97, Καπῆτος (gen.), from Ermont. Where the quotation ends is uncertain.

108. (MMA. 12.180.279)—Original Monastery. Papyrus.

From Epiphanius to [. . . . .[1]] and John.

"Before all things [. . . . . For the scripture saith [. . . . . the ways of Sion[2] [. . . . . and all her gates are destroyed (?) [. . . . . (5) have been taken captive [. . . . . them, their eyes have failed[3] [. . . . . you[4] [. . .] and John, from Epiphanius of the mount of Jême."

1 Perhaps Enoch, often associated with John. *V.* **116** n.

2 Lam. i 4, 5. Between ll. 2, 3 the gap must be considerable, seeing how much is needed to complete the opening phrase in l. 1.

3 Unidentified quotation. This verb elsewhere = *ἐκλείπειν*.

4 Presumably the quotations have ceased here.

109. (Cairo 46304.13)—E. Buildings, Room 11. Pottery, 2 fragments.

A. Refers to a woman and [Abra]ham (*or* [Pa]ham) her husband[1]. *Verso* 9 seems to show the concluding greeting and address. If so, it cannot be part of text B *recto* (which has its greeting in ll. 14, 15), but rather of that obliterated on *verso*.

1 Of whom it is perhaps narrated (3) that Satan entered into him. If ϩⲱⲧ]ⲛ in this line, the narrative would refer to conjugal differences (*cf.* **315A**, **502**).

B. The remainder (if indeed part of the same[2]) is concerned with the recipient's ill health. ". . . . .pillar [that] supporteth the world. Thou art our glory and (5) [thou art] our (?) boast. My humility [will beseech ?] the true Christ for thee; for He [is the] physician (?) of them that are sick, the bishop of souls[3], the helper of them that are hard pressed, the protector that healeth every sickness and every disease; (10) that He may grant thee recovery and rest and that the Lord make me worthy to see thee[4] once again; for the time of my dissolution draweth nigh[5]. Farewell in the Lord."

2 I am inclined to regard the 2 fragts. (owing to the 2 addresses) as independent letters, written by one scribe.

3 1 Pet. ii 25.

4 *Lit.* you.

5 2 Tim. iv 6.

110. (Cairo 46304.27)—Cell A. Pottery.
From ——— to Isaac and Elias[1].

". . .] I greet and salute my (5) beloved, holy and God-loving fathers, men truly revered, (endued) with every good quality (ἀρετή) and every good (10) thing. I greet you much, in all the fullness of my soul; moreover I cast myself down and worship the prints of your holy (15) feet, men truly beloved, Apa Isaac and Apa Elias. It is written thus in the scripture, the breath (20) of God[2]: 'A city cannot be hid that is set upon a hill.' Ye in truth it is that (give forth[3]) (25) every good perfume and far hath it spread. Farewell."

1 Recipients also of **169**, **188**, **211**, **247**, **255**, **261**, **279**, **375**, **385** and 2 discarded fragts. (C. 44674.5 and do. 134), both letters, the former from the '*lashane* and headmen of Jême,' including promissory declarations (*v.* **96**), relating to 2 persons (one a priest) under the authority of Isaac and Elias. *PSBA.* xxix 318, no. 2 is also addressed to this pair.

2 Mt. v 14.

3 ϩⲁ- thus rarely without ⲉⲧ-. For this metaphor *v.* **163**, 2.

111. (MMA. 12.180.324)—Original Monastery. Papyrus, many small fragts. (Plate IV.) Perhaps by scribe of **382**.
From Pesenthius to Epiphanius.

A. "When the sons of Eli fornicated [at the] door of the house of the Lord[1], God suffered that the ark should be taken into the house of Dagon[2], (in) the land of the idolaters, and He even was minded to blot them out, because of their sins. But a multitude of the Israelites fell by the [edge of the sword,] because of the (5) transgressions of those. And the ark of the Lord [. . . . .] also, when[3] I [. . . . .] in the traces of those, God did exp[el. . . . .] land. One (thing) is his [. . . . . .] (7) and a[nother (?) . . . . . .] that are many and [. . . . . .] (8) smite him [. . . . . .] upon me [. . . . . .] me; but even as he did [. . . . .] I went not in the paths of [. . . . .] (11) iniquity upon iniquity and [. . . . .] into the house of Dagon [. . . . .].

B. ". . .] great (?) mercy he did not [. . .], shall repent [. . .

C. ". . .] God [. . ., he danced before (?)[4] [. . ., These (things) I [write (?) . . ., all the brethren [. . ., but especially Apa [. . .[5]"

Verso of A:

["Give it unto] my holy and truly inspired lord brother (*or* father), Apa Epiphanius of the Mount of Jême: (from) Pesynte, his [humblest] servant."

1 1 Kingd. ii 22.

2 *Ib.* v 2.

3 Perhaps a fresh sentence, introducing the writer's reflections on the foregoing; or more prob. ⲧⲣⲁ-=ⲧⲣⲉ-.

4 *Cf.* 2 Kingd. vi 16 (Ciasca).

5 The lower margin shows this to be the end of the letter.

112*. (MMA. 12.180.294)—Modern Dumps over Original Monastery. Papyrus, 5 fragts., largest 12.5 × 4 cm. (original width 30 + cm.).

Begins with an acknowledgement of "former letters." Nothing further is intelligible beyond professions of zeal to carry out instructions (ⲧⲉⲧⲛ̄ⲛⲉⲗⲉⲩⲥⲓⲥ). "Our nome" (ⲡⲉⲛⲧⲟⲙ) is mentioned, apparently in some complimentary phrase. "Patermoute, your son" appears to send his greetings to the recipient, who is termed "your lord fathership" and whose prayers the writer solicits. The address (*vo.*) is ⲁⲣⲉⲧ]ⲏ ⲡⲓⲙ̀ ⲡⲁⲡⲣⲟⲥⲧ̀ ⲙ̣[ ]ⲛⲟⲩⲧⲉ, calling the recipient "patron."

113. (Cairo 46304.38)—Cell A. Pottery.
From [. . . . .] to [the ?] brethren [. . . . .].

A. "Before my humblest words, I write and do obeisance to my holy fathers and I salute the sweetness of your piety (5) and your saintliness and your angel[1]. Moreover I worship the prints of your revered and holy feet. Greeting in the Lord. Seeing that (10) I have. . ."

C, D show part of a request as to '3 bundles of rope,' 'jars of vinegar,' which the writer lacks.

1 *Lit.* 'your angel.' Several times in these ostraca, *e.g.* **203**, **239**, **411**, where the phrase resembles this; also *CO.* 384, *BKU.* 35. In BM. 1121 the same periphrasis is applied to a bishop. Its exact Greek parallel is found in *An. Boll.* xxxii 153, 168, 188, applied to Daniel the Stylite. But in *BP.* 1018 'I salute the angel of the holy τόπος, thereafter I greet &c.' (*cf. Sphinx* x 144); while in *ST.* 372, 'I salute the angel that dwelleth in the sanctuary'; *cf.* τῷ συνδούλῳ μου ἀγγέλῳ addressed by a celebrant priest (*Or. Christ.* 1893, 82). The allusion here is to the guardian angel, assigned to a church, or to the clergy connected therewith, or believed to accompany persons of peculiar sanctity, as Jeremias of Saqqara (Quibell-Thompson, *Saqq., The Monastery*, p. 49), John Khamé (*PO.* xiv 354), Abraham of Scete (Paris, arabe 4888, f. 192), the catholicus (Budge, *Bk. of Governors* ii 116). *Cf.* in a letter to Athanasius (Lemm, *KKS.* lvii 667) 'We venerate God's angel that speaketh in thee.'

114. (MMA. 12.180.156)—Under floors of Rooms 1, 3. Pottery.
From Pkôl to Hello.

"Give it unto my in all ways holy father, my father[1] Hello; from Pkôl, thy son. I[2] have sinned (5) against heaven (and) in thy sight[3]. [For]give me. [. . . . .] hath said[4], 'Be not wroth against[5] thy [. . . . . .] sin[6] against thee, but be wroth [. . . . . the] devil.' And now [. . . . . (10) . . .] this man [. . . . . .] according to Luke (?)[7], he [. . . . . .] God. . ."

1 For ⲁⲓⲧ *cf. CO.* 184, 447.
2 *Cf.* introductory ⲁⲉ in **455**, Hall p. 89 *supra*.
3 *Cf.* Lu. xv 18.
4 In gap scarcely room for a longer name than ⲡⲉϫⲥ; yet this is no Gospel quotation. Possibly ⲛⲉⲟⲩⲁ, 'another.'
5 *Lit.* 'burn,' if ⲗⲱⲃϣ has its usual sense.
6 Probably 'that hath sinned,' or 'that sinneth.'
7 Perhaps intended (*cf.* the quotation above), but not so written.

115*. (Cairo 44674.82)—W. Rubbish Heaps. Pottery.

After the initial greeting—the recipient is apparently called "revered brother"—the writer quotes ["the] holy [scripture], speaking [by the mouth (?) of] David," in Ps. xlv 1, 2 and Ja. i 12[1]. These verses make up almost the whole letter.

On *verso*, farewell greeting[2] and request for prayers.

1 ⲡⲁⲓⲁⲧϥ μακάριος has the form ⲡⲁⲓⲧϥ; *cf.* **592** B.
2 The form ⲟⲩϫⲛⲓ also *CO.* Ad. 27.

116*. (Cairo 46304.7)—1st Tower under Floor. Pottery.
From "the humblest (?) Euprepius ⲉⲩⲡⲣⲉⲡⲉ," to [John] and Enoch[1].

Whilst coming south, the writer had heard that [. . . . .] had taken action against (?) him. *Verso* shows greetings, also from Isidore[2]. The last line presumably a request for prayers in time of trial, or sickness[3].

1 *V.* **350**, which suggests 'John' here. He with Enoch also in **107**, **124**, **149**, **185**, **350**, *CO.* 379, Hall p. 92.
2 Abraham (12) is presumably another person greeted; *cf.* MMA. 12.180.167 (discarded), which is from Isidore and Abraham to Enoch.
3 Πειρασμός. *Cf. CO.* 104, 348, *BKU.* 316.

117*. (MMA. 12.180.317)—Room 5 + W. Face. Papyrus, 2 fragts.; the larger 7 × 6.5 in.
From [. . . . .] to Pesenthius.

Appears to contain nothing, after the opening words, "I have found opportunity (εὐκαιρία)[1] [. . .", beyond compliments and requests[2], unless it be in 8–11, where the writer speaks of his grief and of someone

1 Probably ["to greet you] in the poor letters [of my humility"], or the like. *Cf. ST.* 212 ϩⲓⲧⲙⲡⲓⲥϩⲁⲓ ⲉⲧⲥⲟⲩϣ̄ ϯⲁⲥⲡⲁϩⲉ ⲙⲙⲱⲧⲛ, and *ib.* 302.
2 ⲉⲧϣⲏⲙ 'acceptable,' applied doubtless to recipient's prayers, for which the writer begs. *Cf.* MMA. 12.180.305 (discarded) ⲡⲉⲧⲡϣⲗⲏⲗ ⲉⲧϣⲏⲙ ⲛⲁϩⲣⲙⲡ[ⲛⲟⲩⲧⲉ.

orphaned (ⲟⲩⲙⲛⲧⲟⲣⲫⲁⲛⲟⲥ). He concludes with a prayer for long life for the recipient, or his community[3] and that [he himself] may be made [worthy to greet him, face to face."

["Give it unto. . . . ., Pesen]thius, the bishop[4]; [from. . . . ."

3 ⲧ[ⲉⲧⲛⲙⲛⲧⲭⲟⲉⲓⲥ (or the like), or ⲧ[ⲥⲟⲟⲩⲣⲥ might be supplied.

4 On the bishops of this name *v.* Part 1.

118*. (Cairo 46304.85)—Cell C. Pottery.
From [. . . . .] to Isaac and Ananias[1].

"Give it unto my pious fathers, Apa (?) Isaac and Apa Ananias, from these humblest ones. Before all things our humility [worships] the sweetness of the footstool (*ὑποπόδιον*) of your holy angel[2], [diffused ?[3]] everywhere. Hereafter [. . . . .] your saintliness, that (? and) you [. . . . .] feeble[4] [. . . . . have] mind [of us] in your [holy] prayers [. . . . .], for we are [. . . . .] men [. . ."

1 Recipients of **356**.

2 ⲡⲉⲧⲛⲁⲩⲅⲉⲗⲟⲥ. *V.* 113 n.

3 [ⲉⲧⲡⲟⲣⲱ, or ⲉⲧⲱⲛⲏⲱ] ⲉⲃⲟⲗ.

4 ⲉⲧⲕⲁⲭⲏ. In *RE.* 44, *BP.* 1018 the writers use this epithet of themselves. But *cf.* **117** n.

119*. (Cairo 46304.47a)—Cell A. Pottery.
From Phrangas[1] to Peter.

"I, Phrangas, [it is writes] and greets his beloved [. . . . .], Apa Peter. God [knoweth,[2]] I do enquire for the health [of . . . . .] (5) and for thine own [. . . . .] brother Ananias, that [. . . . .] is[3] ill and my heart [was sad]." The rest obscure; 13–15 perhaps "talked with [us in the] words of our holy fathers[4]."

1 Frange, the writer of **351**, **376**, **412**, Hall p. 84 (14239), *ÄZ.* '78, 12, *Ann. du Serv.* xxi 123, *ST.* 267 (where he calls himself 'of Petemout'). For the name *v. CO.* 394 n.

2 Could be read differently: 'Apa Peter, the great man (abbot). I enquire &c.'

3 'he is,' or 'thou art.'

4 But probably the gap here is too long to allow this.

120*. (Cairo 46304.32)—Cell A. Pottery. By scribe of **336** and ?**433**.

From "the sinners," Tagapê[1] and Patermouthius, to Epiphanius, the pious and revered, remembrance in whose prayers they ask. Therein John, lector and probably scribe, joins them. The authors appear to quote the promissory formula of **96** &c. in respect to one Zael (Misael); perhaps they are begging Epiphanius to intercede for his protection, or immunity (ϫⲉⲡⲉⲗⲁⲩⲉ ⲛⲛⲉⲑⲟⲟⲩ []).

1 Authoress? of **433**. *Cf. PSBA.* xxx 204, where these 2 names are jointly referred to. We may assume, then, that that ostr. came from the Epiphanius site.

121*. (MMA. 14.1.22)—Tombs 65, 66. Pottery.

Anonymous and apparently complete. "We have received the letters[1] of thy saintliness[2] (and) revered lord fathership and have greatly rejoiced in that we found therein (news of) thy health."

1 ⲛⲉϩⲣⲁⲓ.

2 *Ἁγιωσύνη.*

122*. (Cairo 46304.50)—Cell A. Pottery.

Greetings to "all the brethren, from small to great[1], but more especially Apa Hello and Apa Ananias[2] and [their[3]] brethren. . ."

1 May mean both young and old. The formula is found in Greek letters: P. Oxyrh. 1350.

2 These names together in MMA. 12.180.208 (discarded) and *CO.* 340.

3 Space makes [the] less likely.

123. (Cairo 46304.69)—Cell B. Pottery.
From Peter to Epiphanius and Psan[1].

"My holy lords, pious and truly Christ-bearing, Apa Epiphanius and Apa Psan, (from) the humblest Peter. I [? greet] you [. . ."

1 For these joint recipients *v.* **417**. A BM. ostr. (77, 11–12, 61) is from Peter to Psan.

124*. (Cairo 44674.13)—W. Rubbish Heaps. Pottery.

End of a letter from Joseph[1] to (?) John, Enoch[2], ... , Epiphanius and [. . . . .[3]. The 1st, 2nd and 4th of these are addressed as ⲁⲡⲁ.

1 *V.* 245 n. 2 *V.* 116. 3 Possibly ⲡⲥ[ⲟⲩ, as in 106 &c.

125*. (MMA. 14.1.198)—E. Buildings. Pottery.

Recto illegible.

From [. . . . .] to (?) John. Whether]"the new πιστός[1]"[applies to him is uncertain. "Be so kind (and) pray for us. Farewell. Write (as to) thy health."

1 *Cf. CO.* 248 n. To the references there add Cotelier, *Mon.* ii 546, *Ann. du Serv.* ix 225, perhaps a title, BM. 341, where 'the πιστοί at the convent gate' seem to be subordinates, Budge *Apoc.* 90 ? = catechumens, or novices. But Lauchert, *Kanones*, 218, contrasts them with catechumens; and so it seems to be in Paris 131[5], 18*b*. 'New' would mean recently entitled to this designation.

126*. (Cairo 44674.111)—Below 1st Boundary Wall Pavement. Pottery.
From Pesenthius[1] to Petronius.

The letter begins apparently with an apology for lack of papyrus[2]. References to a book[3] and to the writer's coming south. L. 4, "Do [me] the kindness and greet the brethren in my name[4]. Farewell [in] the Lord. Give it [unto my] dear brother Petronius, from the humblest Pesenthius."

1 By hand of Cairo 44674.10 (discarded): Pesenthius to Victor.
2 *Cf. CO.* 97.
3 Possibly to its binding ([ϣ]ⲁⲁⲣ). *V.* 380.
4 *V.* 103 n.

127. (Cairo 46304.53)—Cell A. Pottery.

"Before (coming to) the affairs (*lit.* word) of my humility, I salute the footstool of thy feet. Now[1], when I had received the letters of thy fatherhood, I was greatly[2] filled with joy. [Thou didst write] to me in thy letters that [. . ."

1 An instance of introductory ἐπειδή without any syntactical apodosis usually introduced by ⲧⲉⲛⲟⲩ, or ⲉⲓⲥ ϩⲏⲛⲧⲉ. It might well be ignored in translation.
2 *Cf.* 141, 7.

128*. (Cairo 44674.78)—Original Monastery. Pottery. Palimpsest.
From Ananias to [. . . . . (plur.)].

"I Ananias, the worthless[1], I do obeisance unto my holy fathers, through whom I have known God[2]. Pray for me."

1 ⲡⲉⲓⲁⲧϣⲁⲧ, or 'unprofitable.' *Cf.* 342. Perhaps in *CO.* 268.
2 ⲉⲧⲁⲓⲥⲟⲧⲡ ⲙⲡⲟⲧⲧⲉ ⲉⲃⲟⲗ ϩⲓⲧⲟⲧⲟⲩ. *Cf.* Hall p. 98 ⲡⲣⲱⲙⲉ ⲉⲧⲁⲛⲥⲟⲧⲡ ⲙⲡⲟⲧⲧⲉ ⲉⲧⲃⲏⲏⲧⲟⲩ.

129*. (MMA. 12.180.313)—W. Rubbish Heaps + Original Monastery (1 fragt.). Papyrus, 5 fragts.; largest 15 × 6 cm.

Two Letters, the earlier (I) on fibers ↓. The other, which replies to it, is on the back of the same papyrus[1].

I. From Abraham[2] to [. . . . .].

Recipient is a revered personage, addressed as "patron" (ⲡⲣ$^{ϥ}_{ϩ}$)[3] and "fathership." The writer speaks of his sins (9) and begs to be remembered in recipient's prayers, which God will not refuse (?) (10), and to be

1 As *e.g.* in BM. 468.
2 The 2nd letter makes it probable that this too is the *lashane* of Pshenhôr, possibly the same as the recipient of *RE.* 5, likewise *lashane* of that place. Whether *RE.* 4 is from this Abraham is not clear. (P)shenhôr is 4 m. south of Kûs.
3 This may, besides προστάτης (as *CO.* 106, 390, *RE.* 19), stand for προεστώς, or προνοητής. *Cf. WS.* no. 344 n.

delivered from trials (12). He refers to instructions given and makes a request (13); but whether any matter of business is touched upon cannot now be said.

"My holy lord [father, that] truly [beareth] Christ, Apa [.....]; from Abraham..."

II. From [.....][4] to Abraham.

The reply to the foregoing letter. It refers to illness (20), to "the most saintly (ὁσιώτατος) [.....], the bishop[5]" and to something which recipient needs (25).

"Give it [unto my] father Abraham, [the] *lashane* of Pshenhôr, from [.....]."

4 I can make nothing of the letters]ⲉⲉⲧⲟⲉ[, which may be part of the writer's name. They do not look like 'Pesenthius.'

5 Writer (probably = recipient of other letter) is therefore not a bishop.

130*. (MMA. 14.1.498)—E. Buildings, Tomb 4. Papyrus, 2 fragts.; largest 3 × 10 cm. By scribe of **133**, **416**, *ST.* 394 &c.

"...] bless you with every beauty from the beatitudes[1] [.....], which the truly [.....], the holy God-bearer (ⲑⲉⲟⲧⲟⲕⲟⲥ) Mary gave [.....] you establish yourself[2] upon the immovable rock [.....

["Give it unto ..., perfect in] all virtue (ⲁⲣⲉⲧⲏ[3]), Apa [.....], the anchorite; from John [....."

After the address are the following, one below the other: ⲟ[ⲉ]——, ⲭ[ⲁ]——, ⲫ[ⲁ]——. These abbreviations suggest *θεοῦ χάρις φ*... The smaller letters are not distinctly legible.

1 For *μακαρισμός v. CO.* Ad. 33 and **69**.

2 *Verso* shows that only one person is addressed.

3 *Cf.* **164**, **184**, **473**, **483**. These, it will be observed, all address Epiphanius; but *cf.* **375**, of another anchorite.

131. (MMA. 12.180.240)—Rubbish Hole in 5. Papyrus. 11.3 × 35.5 cm. (Plate III.)
From Constantine[1] to Epiphanius.

"Believe me[2], my beloved, holy father, that willingly, if I might find opportunity, I would write at all times[3], doing obeisance unto thy holy fatherhood; for I have in thee great trust, and rightly. But I find none; and moreover the troubles that do now encompass the world and the plague that is upon us have well nigh made of me a corpse. I inform thy (5) holy fatherhood that, when the most godly deacon of our holy lord and father the archbishop, that bare the Festal Epistle[4], came northward, he gave to me a letter, one from our holy lord and father the archbishop, that it (might be) sent unto thee. The same now thou shalt find within this letter, even as it is[5]. For indeed[6] he forgot to send it thee when he (? the deacon) came southward. These (things) I write; and I do obeisance at the same time and salute (10) thy holy fatherhood, entreating thee to have mind of me in thy prayers.

"Give it to my beloved, holy and truly God-loving father, worthy of all honour, Apa Epiphanius the anchorite, from the humblest Constantine."

1 A bishop C. is concerned in *RE.* 10 with the receipt and transmission of a patriarchal letter.

2 *Cf. CO.* 243, *ÄZ.* '85, 68, *Rev. Ég.* xiv 30. *Cf.* *πίστευσον* 'of a surety,' *e.g. Or. Chr.* '92, 61, 63 &c.

3 So begins the letter P. Amh. CXLV.

4 *V. CO.* 18 n., Ryl. 340 n., BM. 131 and p. 517. Further *CSCO.* 42, 225, where Cyril speaks of a lector to whom the distribution of the Festal Letter (ⲡⲉⲥϩⲁⲓ ⲙⲡϣⲁ) to the bishops of the eparchy had been entrusted; and BM. 464, which relates to the delivery and publication of the *ἑορταστική* in the churches throughout the *castrum* (? Jême). The *κηρύγματα* of Damianus are often referred to in these ostraca; *v. CO., l. c.*, **53**. It is suggested that Ryl. 81–83 are fragments of such Letters, which had been distributed locally (*cf.* J. Rylands *Bull.* v 500 for these and others).

5 Presumably = 'even as it was,' *i.e.* as I first received it. But the precise meaning here and elsewhere is sometimes doubtful, *e.g.* BM. Gk. iv 1631, col. 3, whereas in Budge, *Misc.* 485 it is evident.

6 For *τάχα* thus *v. Theol. Texts*, p. 89 n. In Zoega 602 and *ÄZ.* '83, 144 *γάρ* follows, as here.

132*. (MMA. 14.1.503)—E. Buildings. Papyrus. 11 × 5 cm.
Fragment containing a reference to dogmatical views as to the relations of the persons of the Trinity, maintained by certain brethren of the Mount of Pshouêb[1].

1 ⲡϣⲟⲩⲏⲓ̈. Spelt ⲡϣⲟⲩⲏⲓ̈ⲏ in **78**, ⲡϣⲏⲓ̈ in **522** (*cf.* forms ϣⲟⲩⲏ in a H. Thompson fragt., ϣⲃⲓⲓ̈ Budge *Apoc.* 134, ϣⲟⲩⲉⲃⲉ Budge *Misc.* 268, Rossi *Nuo. Cod.* 76, Boh. ϣⲃⲉ *CSCO.* 43, 35). 'The Hill of the Persea' was a well-known monastic settlement, *v. Synax.* Forget i 295, 340 جبل بشواو *Gebel Bishwêw.*

". . .] brethren of the Mount of Pshouêb said (? say) that he saith, 'The body (*σῶμα*) of the Father and the Son [and the] Holy [Ghost. . . . .] Joseph the deacon[2] [. . ."

Verso. Illegible remnants of a letter in another hand.

2 These words presumably belong to a fresh sentence.

133. (MMA. 14.1.535)—E. Rubbish Heaps. Papyrus, several fragts.; largest 10 × 24 cm. (Plate V.) By scribe of **130**.

From John and Pesenthius[1] to Epiphanius.

". . .inform ? your] godly[2] lord brotherhood that by the will [of God. . . . .] monastery, this day, which is the [. . .] day [of. . . . .we] give thanks unto God, His [. . .] hath [. . . . .] we be all preserved through your holy prayers. Seeing that [. . . . .our] lord [father. . . . .] (5) the patriarch [hath] bidden us that we assemble together[3] [. . . . .], we and the most holy brother, Apa John, the bis[hop of[4]. . . . .] holy [father ?] the archimandrite[5], and that we send for [. . . . .] and sit [. . . . .] and that we judge their affair, according to the authority of the canons [. . . . .[6]] of Keft [. . .

(10) ["Give it] unto the most pious [. . . . .], beloved and spiritual[7], that in truth beareth Christ, Apa Epiphanius, [the anchor]ite; from John and Pesynthius, these humblest ones. Hail in the Lord."

1 Of the other papyri in this hand **130**, **253**, *ST.* 179, 394 are signed by John, **473** (if indeed the same) by Cyriacus.

2 Nothing as to the relative ranks of correspondents can be deduced from this epithet; it is applied to 'sons,' 'brothers,' 'fathers'; to bishops (*RE.* 22, 29, *CO.* 286), as well as to clerics of lower grades.

3 *RE.* 10 relates to a local 'synod,' convoked by the patriarch, to examine the affair of the monk Elisaius.

4 'Priest' could as well be read as 'bishop.' One is tempted to place fragt. C higher, bringing its 3rd line opposite l. 6, so as to read "bishop of Keft." But various reasons forbid this.

5 I take 'the archimandrite' to be another dignitary called to the synod. The title occurs in our texts without further definition of local position. In *Jême* no. 106, 104 an 'anchorite and archim.' is mentioned. At Dêr el-Bahri (*CO.*) the title does not occur, nor (usually) was his name appended; Epiphanius is not intended by it, either here, or in *ST.* 179 (by this writer), prob. not in **505** (same writer).

6 A considerable gap here.

7 Epiphanius is *πνευματικός* in no other text (though **134**, **416**, ? *ST.* 179 may address him). Cyriacus so called in **151**; Pesenthius of Keft in *RE.* 7 and 45. Does the meaning differ from that of *πνευματοφόρος*? (*cf.* **163** n.).

134. (MMA. 14.1.532)—W. of 1st Tower. Papyrus. 5 × 10.5 cm.

Anonymous[1].

"Lo, (here is) the copy of the letter of our lord [father. . . . .] the bishop[2]; we have drawn it up[3] and have sent it unto your sa[nctity. . . . .] send it (? him) to him and that ye would ask my lord [. . . . .] learn the intention of the men of Jême. If he [wish ?. . . . .] (5) that I [. . .] and[4] sleep, when first I reach[5] the city[6] at night [. . . . .]. But [if] he wish that I come not, write unto me; for I will do [my utmost. . . . .] much unto (?) your sanctity and my lord [. . .

["Give it unto my] holy and spiritual [lord] father; (from) his humblest son."

1 From the epithet *πνευματικός* (*verso*) we may perhaps assume that Epiphanius is the recipient (*cf.* **133** n.).

2 The position of the middle space in the address (*verso*) shows that more must be wanting from the end of l. 1 than merely the words supplied, after the bracket. The same applies to the succeeding lines.

3 On **ϲⲙⲓⲡⲉ** *v.* BM. p. xiv n.

4 The conjunct. **ⲡⲧⲁ-** implies a preceding verb (lost), perhaps with **ⲧⲣⲁ-**.

5 I do not know whether 'when I. . .' properly translates **ⲡⲧⲁⲓ-** here, which might indeed be a mere error for subj. **ⲡⲧⲁ-**. Scarcely **ⲡⲧⲁ(ⲉ)ⲓ** 'and go early to the city.'

6 Presumably Ermont, or Keft. *Cf. CO.* 134 n. and *Jême*, Index, *s.v.* *πόλις*.

135. (MMA. 14.1.495)—E. Buildings, Tomb 4. Papyrus, 3 fragts.[1]; largest 7.5 × 10 cm.

From a cleric to his superior (? bishop).

It begins without opening formula: "Regarding the (things) [whereof] your lord [fathership] did [. . . . .] all the clergy, concerning (?) [. . . . .] baptize at (for ?) them[2], when I had [. . . . .]. And such as are fast-breakers [. . . . .] (5) ere ye had written." In B nothing consecutive is intelligible; 13 perhaps "complete the

1 Interrelation of the fragts. not finally ascertained.

2 *Cf.* this verb in **157** ('bapt. *at* a font'); **ⲉ-** also for 'bapt. *in the name of.*' Here the meaning is obscure.

liturgy." In 17 perhaps the name Kala]shire; 21 "? that ye would] give me an ordinance (canon[3]) [. . . . .] Kalapedius[4] too, the priest, (or K. be priest) [. . . . .] wherein he readeth [. . . . .] I have excluded him[5] ['' . . .

3 *Cf. CO.* 366.

4 *Cf.* **150** n. for a priest of this name. The form here is, I think, new.

5 *Cf. CO.* Ad. 13, *RE.* 18 bis (*sic*), **141**, **256**; and Boh. ⲭⲱ ⲥⲁϧⲟⲗ, *e.g. CSCO.* 41, 36, *Mém. Inst. Ég.* ii 411 = Paris, Arab. 4785, 173 b 'I will forbid thee (a cleric) communion of the mysteries.' *V.* also *CO.* 41 n., 78 n. In Rossi, *Nuo. Cod.* 34 this verb = *ἀσυνάκτους καὶ ἀκοινωνήτους ποιεῖν*. A fuller phrase with same meaning: ⲕⲱ (intrans. ⲟ) ϩⲓϧⲟⲗ ⲙⲙⲩⲥⲧⲏⲣⲓⲟⲛ; a shorter, ϥϩⲓϧⲟⲗ.

136. (MMA. 14.1.546)—E. Rubbish Heaps, or beyond E. Court. Papyrus, 2 fragts.; largest 5.5 × 13.5 cm. (Plate VII.)

Two letters, no. 1 (fibers ↓) being the earlier.

I. Nothing indicates the class, or relations of writers and recipient. The former speak of the *comes*, who had "written to us yesterday." They refer also to "the remainder of the *προσφοραί*" which had been received (or seized) by someone[1], and say that they had been that same day to Kôs.

II. From Pesenthius to Lucianus[2].

Deals with the relations of a man and a woman; but the *lacunae* leave the narrative obscure. She had apparently, (10) in presence of her parents and many witnesses, told what had happened[3]. Allusions to "the end of the 40 (days[4])" and to "the Great Pascha" (11, 13), at which time the accused man[5] had, despite (?) her husband who had come (12), carried the woman off. At present both are (13) at the disposal of recipient, whom Pesenthius expects to deal suitably with the complainant[6].

"My dear son, the *κῦρις* Lucianus; (from) Pes[enthius . . ."

1 The subject of the letter may be a question of inheritance.

2 May well be the writer of *RE.* 20 (to bishop Pesenthius) and of **410**. There he appears to be an official, or an agent of the bishop. The present scribe wrote **208**, **380**, both from Pesenthius.

3 The relative positions of the 2 fragts. are uncertain; the objection to accepting those here proposed is greatest in ll. 11, 12, where ϥⲓⲧⲉ following ⲡⲉϩⲙⲉ is difficult. ⲉⲣⲉⲧ again is unlikely in form, unsuitable in meaning (if for ⲉⲣⲏⲧ), yet difficult to read otherwise.

4 Thus, without ⲡϩⲟⲟⲩ, **246**, *PO.* xi 337, BM. 157, 954, *ST.* 217. On the end (*solutio*) of Lent, *v.* **230**, *CO.* 99 n.

5 Taking ⲡⲁⲓ (12) as indicating him. But the pronouns in these lines do not allow of certainty of interpretation.

6 On *κατάστασις v.* **249**. Here perhaps 'give κ.' = 'bring to seemly behaviour.'

137*. (MMA. 14.1.516)—Below 1st Boundary Wall Pavement. Papyrus. 5.5 × 5 cm.

A request to a venerated personage ("the dust of [your feet"]), regarding the writer's mother, who had (5) married another [husband], ⲉⲁⲥϩⲙⲟⲟⲥ ⲙ̄ⲡⲛ[ⲉϩⲁⲓ. Two women, [He]tôsê and Tsibella[1], are perhaps joint authors[2].

["Give it to. . .,] that truly beareth Christ, Apa [. . .] (? the anchorite[3])" from his "servants."

1 For the 1st *v.* Hall pl. 8, 607, the style and formulae of which (*cf. ÄZ.* 1907, 73) suggest a Nubian name; for the other (= *Σίβυλλα*), *Jême* no. 69, BM. Gk. 1595.

2 Note plur. 'we beg,' sing. 'my mother.'

3 [ⲡⲁⲡⲁϫⲱ]ⲣⲓⲧⲏⲥ might possibly be read.

138*. (MMA. 14.1.519)—E. Rubbish Heaps. Papyrus. 3 × 19 cm.

The writer expresses a wish[1] relating to Mark of Tab(en)nêse[2], who (?) had, in presence of the master ⲥⲁϩ Palektôr[3] and ? Daniel, done something requiring investigation. Recipient is to enquire through P. and D. and learn [. . . "The sacred mysteries" are mentioned, but it is impossible to say in what connexion[4].

1 If ⲟⲩⲱϣ here = *θέλησον*, the following verb should be in subj., not caus. (assuming ⲉⲧⲉⲕⲡⲉ[to be Achm. for ⲉⲧⲣⲉⲕ-). But perhaps ϯ]ⲟⲩⲱϣ ⲉⲧⲉⲕ- should be read, as BM. 1130.

2 ⲧⲁϧⲛⲏⲥⲉ, as in *Jême* no. 89, 53. *Cf.* **163** n.

3 In *CO.* 174 this was misunderstood. The name may be compared with other bird-names: ⲡⲉⲣⲱⲁⲓⲟⲥ Munier, *Cat.* no. 9254, ⲡⲁϩⲱⲙ (and ⲡⲁⲓⲧⲟⲥ), ⲡⲱϧⲉⲧ BM. Gk. iv 1419, ⲡϫⲁϫ BM. 1075, ϕⲓϧ, *Τεκρομπίας*.

4 Possibly in reference to exclusion from communion; *cf.* **135** n.

139*. (MMA. 12.180.311)—W. Rubbish Heaps. Papyrus, 2 connected fragts.; the larger 3.5 × 6 cm.

Addressed to "your pious fatherhood," mentioning the κῦρις Dorotheus and referring twice to the church treasury (κειμηλιαρχεῖον).

140. (MMA. 12.180.54)—Original Monastery + W. Court. Pottery. (Plate XIII.)

"Christ, Michael, Gabriel (?)[1]. Amen.—I have had the letters of thy holiness, have learned thence of thy welfare and have greatly rejoiced. (5) Now in accordance with what thy reverence wrote me regarding the boy, that I should write for him in[2] a book (words) from the scripture: I do not think that I have written for him (what is) outside the scripture since he hath come unto (10) my humility, except on two days, or thereabouts[3], so that there be not deception. I found not [. . . . . book] at the moment, except a book [of him that is among the] saints[4], our holy[5] father, A[pa[6]. . . . . , arch]bishop of Alexandria, (wherein) he interpreteth (15) the prophet [. . . . .], the two [. . . . .] having been (?) written[7] [. . . . .] that book. For I found not a book [. . . . . [8]], as hath been already said, [. . . . .] a human writing does [. . . . .] scripture.' And again thou sayest that I am a (20) [. . . . .], Christ is [. . . . . [9]']. I think again (?), when I said [. . . . .] except for a disciple, even as thou hast written, saying, Lest [. . . . .], I am in truth a disciple. Again, seeing that thou didst [. . . . . [10]] Cyriacus; the Lord knoweth that, since the day that [. . . . .], I cease not informing him and instructing Jacob (25) [in what] is profitable for him, according to God. My joy [it is. . . . .] if thy piety should bid me (do) a thing that [. . . . .] will delay[11]. So far hast thou listened, O brother. Pardon me, for I am careless; I am not worthy that I should [come ? and] do obeisance at the prints of the feet of your (30) holiness. Pardon me, for I am a gossip and have written many words, such as (befit) not my measure. Be so kind as to remember me in your holy prayers, that God make me worthy to do His will; for (35) I am negligent. I do obeisance to your reverence by my most humble letters, until such time as God grant me to do you (40) obeisance in person."

1 For discussion and bibliography of this monogram *v.* Perdrizet, *Rev. Et. Gr.* xvii 357 ff.

2 ϱι- thus rare in Sa'. (*CSCO.* 73, 72), usual in Boh. (Ac. i 20, Phil. iv 3 &c., ⲉⲛ).

3 For πλεονέλαττον adverbially *cf. Pap. Monac.* no. 4, 10 n. But note the accent here. The next *lit.*, 'That there may not be a lie,' *i.e.* a too precise statement would be rash.

4 For ὁ ⲉⲛ ⲁⲅⲓⲟⲓⲥ ? Instances in Coptic, BM. 468, Wessely, *Stud.* xi p. 165 = *PG.* 65, 245. On use of the phrase *v.* Hesseling, *Bloemlesing* (Utrecht 1916), 109.

5 This word scored through, as if superfluous, perhaps showing misunderstanding of the preceding phrase. (*Cf.* the meanings of μακάριος, 'holy' and 'deceased.')

6 Or a name only. Athanasius? If ⲁⲡⲁ were also there, the name could have but some 4 letters.

7 Or 'wherein (?) he wrote the two,' or 'to the two.'

8 ? 'At the moment,' as in 12.

9 Greek word, ending ? in -θυμος (μακρόθυμος), though the termination -ον would not be expected.

10 'Permit' (ⲁⲛⲉϫⲉⲓⲛ), or 'forbid' (κατέχειν).

11 A negative seems required; if a neg. fut., the ⲁⲡ is lacking; or perhaps ⲁ- should be privative ⲁⲧ-.

141. (MMA., but not traced)—Room 3 + below W. Court. Pottery.

Begins with an apology for not writing on papyrus[1]. Recipient is addressed as 'thy holy fatherhood,' writer referring to himself as 'my humility.' He rejoices (6) at news of recipient's good health. The subject of the letter seems to begin at l. 8 and to relate to the action taken by the writer against a third person, who had talked[2] in an unseemly manner (12). The writer protests that he had never given him cause so to do, but had merely aimed at reconciling the disputants and bringing about peace (18). ["But not only] was he not to be persuaded to accept peace, [but] he even displayed great shamelessness (?), uttering unseemly words, according to the evil advice of him that counselleth him[3]. (23) And moreover truly I did not exclude him[4] on account of his having spoken against me; but firstly because that he had of himself

1 *V. CO.* 97 n. and p. x.

2 One must doubt the plur. ⲁⲧ- in l. 11. Here, as so often, the main obstacle to interpretation lies in the bearing of the verbal pronouns.

3 ? the devil.

4 Hence it is evident that the writer is either the ruling official of a monastery; or, more probably, a secular cleric addressing his superior, perhaps the bishop (*cf.* 34); or a bishop (*cf.* 35) explaining his action to one or other of the venerated anchorites to whom our letters so often refer. (But is κέλευσις appropriate to this last supposition?) On the priest's power of expulsion *v. Constit. Apost.* viii 28 (27) = Lagarde, *Aeg.* 279. *Cf. CO.* 41 n., **158**.

appointed priests[5], and also because that he had cast the great commandment of God, (*Verso*) from him, namely love toward his neighbour; and also because it is fitting he should guard his mouth, that he utter not words and others be (thereby) offended. (32) But since it is not possible to write much, thou knowest (already) the folly of his kind[6]. Because of the command (?) then of thy holy fatherhood, [lo,] we admit him (36) [that he may] communicate. But let it not befall that the clergy enter and communicate there[7] (?), except I have authorized it, (39), or that he make peace with [the ?] priest and they be reconciled one with another [. . . . .] thy fatherhood [. . .]"

5 Had the person in question assumed episcopal functions, or had he appointed a chaplain for his monastery ? The words imply rather repeated appointment than a single act.

6 Awkward construction. The sense seems to be: 'Since it is not possible . . ., (I will but say that) thou knowest . . .'

7 ⲛϩⲏⲧϥ cannot, I think, refer to a person ('at his hands'). Perhaps read in 36 ⲉ[ⲡⲙⲁ ⲛⲥⲧ]ⲙⲁⲣⲉ, 'the place of communion.'

142. (MMA. 12.180.282)—Original Monastery. Papyrus. 12.5 × 22.5 cm.

From Nonnus to Epiphanius.

Recipient is addressed as "[pious] and holy lord father" and his prayers are asked, "that Christ, lover of man, [may. . . . .[1]] in the matter wherein I am (engaged), prosperously[2]." The subject of the letter concerns (5) the children of Andreas, son of Kalasire[3], by whom (or regarding whom) a request[4] is (or had previously been) made (6) of Epiphanius, whose dwelling is called "thy holy τόπος," the rules (?) whereof the writer undertakes to observe without any deviation (8). He subscribes this letter, which has the force of a legal promise[5], in a clumsily written consenting clause (10, 11). It is dated 8th Pachôn, 7th Indiction. Epiphanius is, in the address, further called "the anchorite, that in truth beareth Christ." The writer Nonnus is possibly a νοτάριος; more probably l. 13 contains a place-name[6].

1 'bless, guide me,' or the like. 2 *V.* 96.

3 *Cf.* Καλοσύριον, *PG.* 76, 1065; the Greek for Kalashire.

4 Perhaps as to the said children coming (7) to the recipient.

5 τάξει thus in *CO.* 110, **163**; *cf.* ἐν τάξει BM. Gk. 1691, P. Byz. Cairo 67309, 20 &c. Λόγος thus vaguely, 'undertaking'; *cf.* **149**.

6 ⲧⲟⲩⲥⲓⲁ might, if here read, be abbreviated for such a name as that in **87**, 2. 'El-Oussia' is a topographical term in many Theban villages today.

143. (Cairo 44674.31)—Room 3. Pottery. By scribe of 1.

". . .] the humblest (?) Stephen[1], [. . .[2]] the Lord of us all, of whom the wise apostle Paul said[3]: 'He emptied himself, and took a servant's form, becoming in the likeness of men and in fashion He was found as man; He humbled himself and became obedient, even unto death.' If our Lord and the Lord of every one humbled himself for us, men, for our salvation[4], it behoves us, men, to follow after the pattern of humility wherein our Lord was for us. For the patriarch, Apa Severus[5], hath said in one of his Epistles: 'Indeed everything [. . . . .the] Lord, is for us [. . . . .] good.' Do the [kindness (?)[6]. . . . . (*Verso*) . . . . .] and we shall [. . . . .] him that shall offend these little ones, as [the] Lord hath said in His holy gospel[7]. And without (my) writing much[8], thou knowest, regarding what hath befallen, that thou didst declare, in presence[9] of our father, the great man[10], what thou didst declare and he wrote to me concerning this matter. And behold too, thou hast further grieved my heart much now, (for) thou hast not observed what our Lord said[11]: 'Let your speech be Yea, yea and your Nay, nay.' Thou hast not remembered what thou didst declare before the great man."

1 If ἐλάχιστος were right here, this would be the author. *Cf.* 1 n.

2 Perhaps a preposition, 'after' (follow after ?), or the like.

3 Phil. ii 7, 8. Differs from Horner's text in using ⲁϥ- rather than ⲉⲁϥ-.

4 Reminiscent of the Nicene Creed (Coptic in Rossi i 11 62, Zoega p. 242).

5 Severus of Antioch. His Epistles have been estimated at well over 3000 (E. W. Brooks, *Select Letters of S.*, ii p. ix).

6 Only probable if a considerable amount is lost of next lines.

7 Mat. xviii 6.

8 *Cf.* similarly in **165**.

9 For ϩⲓⲛ̀ⲟⲗ π- *v. Jême* no. 42, 16, *CO.* 215, 304 &c.

10 *I.e.* the abbot, though the term applies likewise to bishops and to civil dignitaries. *Cf. CO.* 119 n. Ὁ μέγας is used of a venerated ascete (Usener, *Theodos.* 107, 109), *e.g.* of Antony, *Hist. Laus.* p. 65. *Cf.* μέγας, μεγάλος, *Ann. Boll.* 1891, 97, 101.

11 Mat. v 37.

144. (MMA. 12.180.292)—Original Monastery. Papyrus, 6 fragts.; A is 6 × 33 cm. From Menas to Epiphanius.

"Before [all things] I do obeisance and I salute the [print ?] of thy feet, my holy father, [that] in all things bearest Christ[1]. For I am not worthy to [.....thy] lordship. For it is not given unto a servant [to.....] his lord. Yet because of the necessity of the sickness that is upon [me], I have ventured and do write unto thee. For thou knowest in[2] [.....] the matter of our father the bishop, God hath [...(5).....] Coluthus of Ermont, he[3] found that they are about to [.....] the *scolasticus*[4] [.....] go with him [.....] he is not [.....] the priest [.....(10) Pan]kalêla[5] and [.....*scolasti*]-*cus* (?) and the steward [....*actu*]*arius*[6], until they bring him [.....] go unto thee here (?) on the [...] day [of the month.....But the] chief[7] of these (things is that) I do obeisance [.....] holy lord father, [(15).....] and thou pray in charity for my house; for my children are sick [.....] worthy of all honour; and I greet Apa Psan[8], my holy father.

"My holy father and that [truly ?] beareth [Christ], and pious, Abba Epiphanius[9]; [from] Menas, [his servant.]"

1 'In all things,' an addition to this epithet not found elsewhere. *V. CO.* 50 n., Ryl. 288 n.

2 Exact place of these words uncertain.

3 Or 'I found.'

4 From here to 'priest' a fragt. of uncertain position; so too several phrases in ll. 10–14.

5 For this place *v. CO.* 127. Occurs also on a stele from Ermont, O. Wulff, *Altchr. u. Mittelalt. . . Bildwerke* iii, no. 96.

6 *Notarius* cannot be read, *vicarius* scarcely; Belisarius (*CO.* Ad. 29 Belisara) is improbable. *Actuarius* occurs in Louvre R. 49, *CO.* 79 and ? 404, 9.

7 *Cf. CO.* 104.

8 Psan thus greeted in **106**.

9 Possibly a short (or abbreviated) word after this. For 'Abba' *v. CO.* 286. A ceremonious distinction between it and 'Apa' is denied by Lefébvre (*BIF.* iii 80) and a comparison of their employment in the Jême texts (where both are used of St Phoebamon, also of the prior Surus) appears to justify him. In Bohairic texts too the two forms are constantly used indiscriminately of the same person; 'Apa' being prob. reminiscent here of the original, Sa'idic version of such texts.

145. (Cairo 44674.120)—W. Rubbish Heaps + Room 1 or 3. Pottery. From David to Isaac[1].

"Jesus Christ[2]—— I, the humblest David it is, doth venture to write to his dear father, Apa Isaac, the holy one of God, the man that truly beareth Christ. If it be thy wish and thou (?) wilt compel me[3], (saying,) 'Thou shalt become priest'; I have said, 'I will do naught without thy approval, for thou art my father.' For thou knowest what is in my [heart. Be so] kind (?) and write for me to the bishop [in my] name; for I will take[4] no other letter of any other man. If thou knowest that the matter shall be arranged, do thou send Peter with me, and I will (pay ?) him[5] his wage. Farewell in the Lord."

1 **306** by the same to the same.

2 *Cf.* **654**. As heading to a private letter this is found in **294**, **462**, *BP.* 710, *ST.* 267, 320.

3 Or 'and I be compelled,' reading ⲁⲛⲉⲥⲉ-. This is perhaps more probable. Ἀναγκάζειν may also be 'importune,' as *Miss.* iv 233.

4 One might expect 'he will take, accept.'

5 Assuming ⲧⲁϯ ⲛⲁϥ; *cf.* **532** n. The scribe's usage shows that superlined ⲛ̄ is insignificant.

146. (Cairo 44674.96)—W. Rubbish Heaps. Pottery. From [.....] to Isaac.

"First my humility doth obeisance to the perfume of your holy fatherhood. I have received the letters of your piety and have had much joy, in that I was worthy of a great favor. Now, according as ye did command, by God's will, if my father come, I will fetch the papers which [? ye] did write me; for he hath mulcted me[1] on account of [.....]. Every thing[2] that your fatherhood [shall.....], I will assent thereto [.....] (10) holy father [....., Apa] Isaac, [from.....]."

1 ϣⲓ (ϣⲓⲧⲉ) ⲟⲥⲉ, *cf.* **162**, **182**, **475**. As 'fine' clearly in *Jême* no. 67, 115. Shenoute, exculpating himself from charges of oppression, asks if he is accused ⲟⲩⲣⲏⲕⲉ ⲁⲓϣⲁⲁⲧϥ ⲛⲟⲥⲉ (Wessely ix 123). Also Boh., De Vis, *Homélies* 74 ⲛⲥⲉⲓⲛⲓ ⲙⲡⲓⲣⲱⲃ̀ ⲛⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ . . . ⲛⲥⲉϣⲉⲧⲟⲩ ⲛⲣⲁⲛⲕⲉⲟⲥⲓ. A clear instance of the verb, Lu. xii 48 = αἰτεῖν (ζητεῖν). Lemm has discussed ϣⲓⲧⲉ, *Misc.* c.

2 Ignoring the stop after ⲛⲓⲙ. The use of στοιχεῖν indicates assent to a legal arrangement.

147. (MMA. 12.180.220)—W. Rubbish Heaps. Pottery. From Presbyterus to [. . . . .].

The recipient had sent southward to the writer regarding a camel. The beast has been sick (since?) yesterday, the first holiday[1], and recipient must send forthwith, or it will die (9). Its recovery is expected through recipient's prayers (10). He is begged to send a reply (to the present letter) by the hand of Jacob. (16) "Lo, the men are without the gate (?)[2]; if he hath come to terms with them (?), and we shall write[3] unto the bishop concerning them, send me (?) the conclusion of the matter regarding the camel, to Patoubaste[4].

"Presbyterus, thy humblest servant."

1 *Cf.* 284 n. The translation suggested here is merely tentative; the faded text might be variously read.

2 Reading ϩⲓϧⲟ̀ⲗ ⲙⲡⲱⲟⲩ (as in *CO.* 41) would give 'the men are excommunicate'; perhaps more likely. *Cf.* 135.

3 This looks almost as if conjunct. = fut. indic.

4 The fuller, hellenised form apparently in 490.

148. (MMA. 12.180.96)—Original Monastery. Pottery.

It is difficult to describe the subject of these disjointed lines. ⲙⲙⲱ, if so read in 16, might indeed indicate a woman as recipient. 'The lies that Ezekiel told' are referred to (3, 10), and his (?) pride (10); also the writer's forbearance (9). Two uncommon words occur[1].

1 ⲥⲱⲙⲡⲧ (6) 'have patience, wait' (*cf.* 97, *CO.* 379, 386, but also *Jême* no. 48, 53, no. 87, 37 &c., where 'submit to, accept') and ⲥⲱϩⲙ (20), which the broken context leaves obscure. In 12 can ⲙⲡⲁ=ⲙⲡⲉ, 'by no means'? *Cf.* ?238 and the form ⲙⲡⲁⲓ, Budge *Misc.* 1193.

149. (MMA. 12.180.103)—W. Court. Pottery. From Samuel to Enoch and John[1].

"Be so kind and persuade (?) brother Kyrikos (Cyriacus[2]) and send him to [me (? us)], (5) ere I come. And (be so kind as to) write to him, in my name and yours, that he observe the promise[3], according to the force of the promise that he did (10) give us. Fail not therefore to send him, for he shall not disappoint us[4].

"Give it to Apa Enoch and Apa John (15), from Samuel."

1 *V.* 116 n.

2 On forms of this name *v. Jême*, p. 442.

3 *Lit.* 'word'; *cf.* 142. ⲣⲟⲉⲓⲥ is almost invariably followed by ⲉ-, so ⲛⲁϥ probably ethic.

4 *Cf. ST.* 374, *Jême*, no. 76, 58, Hall p. 117, *Rec.* vi 70. An adjectival form thus, as verb, is very unusual. Perhaps for ⲣ ⲡⲁⲣⲁⲗⲟⲩⲟⲛ; *cf.* P.S. Ital. v, no. 479 *παράλογον ποιούμενος*; also P. Cairo 67066.

150*. (Cairo 46304.6)—1st Tower, under floor. Limestone. From Pisrael to M[. . . . .].

The letter, though addressed to the archdeacon M[. . . . .], seems to be concerned with the affairs of Alexander and Theophilus[1], who are desired[2] to come south quickly and meet the writer. He has, he says, entrusted their affair, (relating perhaps to a mutual understanding, or reconciliation,) to the priest ⲕⲁⲗⲁⲡⲏⲥⲉ Kalapesius[3], who shall inform the overseer[4]. Hence it may be that the writer is the bishop of Kôs[5], contemporary with various persons who figure in these texts.

1 Their names are joined with that of the archdeacon in the address formula.

2 For ⲟⲩⲱϣ thus used *cf. CO.* 511, BM. 464 &c.

3 Perhaps this priest in *RE.* no. 19 (where an Alexander also occurs) and in *ib.*, no. 25ter = Hall p. 94, where he is likewise steward of the *τόπος* of Pesenthius.

4 For *διοικητής v. Jême, passim*, Steinwenter in Wessely *Stud.* xix § 3.

5 *RE.* nos. 10, 11; *cf.* also 426. In *RE.* 8 the writer is a *διοικητής*, the recipient bishop Pisrael (Revillout has omitted the address); in *ib.* 7 'the humblest Pisrael' writes to Pesenthius. An unpublished fragt. is addressed to 'my holy lords, Apa [. . . . .and Apa Pis]rael,' perhaps the 2 bishops of *ST.* 255.

151. (MMA. 14.1.1)—Tombs 65, 66. Pottery. From Strategius to Cyriacus.

"Give it to the most holy[1] spiritual father, Abba Cyriacus[2], the anchorite of the mount of Jême, from Strategius, the *lashane* of Nê[3], your (5) son. I have received your revered letters and taken knowledge thereof. Now, regarding the order[4], I have not been able as yet[5] to obtain it, because that my brother is not at present[6] here. When he (10) cometh, so God will[7], let them that did receive the order come in and he will settle their affair satisfactorily, according to the competence of their order. Lo, (they are[8]) with me; he entrusteth (15) them to me until he come. Farewell in the Lord."

1 Ἁγιώτατος very rare in these texts. Once of Epiphanius **429**; once of a bishop (unpubl. frag.).

2 Doubtless recurs in **236**, presumably in **250**, **266**, **457** (all from this site); whether identical with the C. of Hall p. 146, *CO.* 385, 386 &c., *ST.* 387 is uncertain. In *BP.* 8706 is C. 'priest and hegumenus of the mount of Jême'; in *RE.* no. 11, C. 'priest and prior of the mon. of Apa Macarius at Patoure, opposite Pshenhôr (*cf. ST.* 76).' The two last can, for topographical reasons, scarcely be the same.

3 This *lashane* recurs presumably *CO.* 122 and *RE.* no. 1 (read ⲡⲗⲁϣ]ⲁⲛⲉ); but in both cases without a place-name. Here the place is named ⲡⲏ. It recurs in *CO.* 386, *Jême* no. 68, 31, and in **200**, **324**, **369**. *Cf. ST.* 216; in *WZKM.* '02, 261, ⲡⲕⲁⲥⲧⲣⲟⲛ ⲡⲏ. Demotic and Greek evidence (*v.* Spiegelberg: *Demot. Pap. Elephantine*, pp. 7, 8, Griffith, *Ryl. Pap.* iii 228), supports my suggestion that this is the surviving form of the ancient name of Thebes ('the City,' the biblical 'No'; *v.* Spiegelberg's note, *ÄZ.* liii 104). Literary texts offer, I think, but one example. The Sa'. passage from the *Vita Pachomii*, in *Mus. Guimet* xvii 316, prints the town whither Pachom sailed 'northward' as ⲥⲛⲏ, *i.e.* Esne. But the MS. reads ⲡⲏ, which Amélineau, misled by Boh., *ib.* 6, emended. *ASS.*, Maii iii 22* has πόλιν τῶν Θηβαίων (var. Θηβῶν, Lefort), while both Coptic texts add, 'the city of the ancient kingship,' clearly pointing to Thebes and thus displacing the hitherto assumed birthplace of Pachom, S. of Esne.

4 For ὅρος thus *v. Jême* nos. 36, 20, 44, 61, BM. no. 1072 and a discarded fragt. (MMA. 14.1.174) with the phrase ⲁⲓ ϩⲟⲣⲟⲥ.

5 The text must be corrected to τὸ τέως, as in P. Byz. Cairo i p. 104 (*cf.* Preisigke, *Berichtigungsliste* 107).

6 *Cf. ST.* 246, 11.

7 Σὺν θεῷ, which so often refers to the future, similarly in *ST.* 179.

8 Assuming ⲥⲉ- omitted, though what 'they' are is not clear; perhaps the litigants above referred to.

152*. (MMA. 12.180.326)—Original Monastery. Papyrus, 2 fragts.; largest 9 × 13.5 cm. From the [. . . . .[1]] of Coptos[2] to bishop Pesenthius[3].

The letter begins with compliments and expresses gladness at news, brought by (?) the deacon[4] [. . . . .], of the bishop's good health (3). The words "Were not the distance far [. . .[5]" precede a request (5). Pesenthius is called 'thy holy fatherhood,' 'that truly beareth Christ.'

1 Perhaps ⲗⲁϣⲡⲏⲧ.

2 ⲕ]ⲫⲧ.

3 ⲡⲉⲥ]ⲫⲏⲟⲓⲟⲥ [ⲡⲉ]ⲡⲓⲥⲕⲟⲡⲟⲥ.

4 But for]ⲡⲁⲓⲁⲕ[we could read ⲁ]ⲡⲁ ⲓⲁⲕ[ⲱⲃ.

5 ⲛⲥⲁⲃⲗ ϫⲉⲡⲉⲥⲕⲧⲗⲙⲟⲥ ⲟⲩⲏⲧ ⲁ[. Du Cange *s.v.* shows that σκ. can = διάστημα. So in *CO.* 403. *Cf. BIF.* xiii 104, where σκ. = ϫⲓⲣⲓⲕⲟⲧ, 'visit,' in *Mus. Guim.* xxv 286.

153*. (MMA. 12.180.327)—Original Monastery. Papyrus, 3 fragts.; largest 9 × 14 cm. From "the humblest" Ezekiel, perhaps a bishop[1], to bishop Pesenthius[2].

"When we had received the letters of your holy brothership [and had learned] therefrom of your health, that is precious[3] [. . . . . according to] the law of God. And we pray for [. . ." Of the rest no consecutive sense can be made. Possibly the writer speaks of the administration of a τόπος in which he is concerned. In 6 reference is made to news brought southward by others; but this does not of necessity imply that Ezekiel resided to the south of Pesenthius.

1 To be assumed from the words 'brothership' and συλλειτουργός (]ωτ/ preceding the latter probably ϩⲟⲥⲓⲱ-ⲧⲁⲧⲟⲥ). No bishop of this name is demonstrable, though *RE.* no. 7 (read]ⲡⲉⲓⲱⲧ ⲁⲡⲁ ⲓⲉⲍⲉⲕⲓⲏⲗ[) might be he, since the writer who thus refers to him, is presumably himself the bishop Pisrael (*v.* **150**).

2 ⲁⲡⲁ ⲡⲉⲥⲫⲏⲟⲓⲟⲥ ⲡⲉⲡⲓⲥⲕ/. *Cf.* **152**.

3 ⲡⲁⲓ ⲉⲧⲥⲟⲧⲡ [, 'unto us beyond all things,' as in *RE.* 22 R.; *cf.* **432**. *Cf.* ἧς οὐδὲν μοι τιμότερον (*sic*) Preisigke, *Sam.buch* 4323.

154. (MMA. 12.180.69)—Below 1st Boundary Wall Pavement. Limestone.
From bishop Abraham[1] to the priest Senetôm.

"First I greet thee. May the Lord bless thee. Be so kind as to go [in]to.....of my son (?) Pheu (*vo.*) and celebrate the service (*lit.* feast) for thyself [.....], we know [.....][2]. If thou go not, thou art excluded from the clergy[3]. Give it to the priest Senetôm (?) from Abraham the bishop."

The peculiar punctuation is similar to that of other letters from Abraham (? by this scribe)[4].

1 The bishop well known from Dêr el-Bahri ostraca (*v. CO.* p. xiii), whose orders frequently begin with the opening formula used here. Also author of **399**. His presence among these ostraca is chronologically interesting. For Senetôm *cf.* ? *CO.* 105.

2 ? ⲉⲧⲁ, 'we know of one (who will').

3 For ἀπόκληρος *v. CO.* 300 n. For letters of similar purport from bishop A., *ib.* 53, 56, 60, 75 *vo.*, 76, 485, 511, Hall p. 84 n.

4 *CO.* 69, 126, 184, Tur. 14.

155*. (MMA. 12.180.50)—Below W. Court. Pottery.

"Before (writing of) the matter, we cast (ourselves) at the[1] [footstool ?.....] that truly [beareth] Christ [.....] your pious lordship [.....] unto our humility [.....] your saintliness (ἁγιωσύνη) concerning this man [.....] the great men (magnates) [..." A certain Papnoute is referred to; also "every woman of quality" (ἐλεύθερος[2]). Possibly therefore the letter relates to a woman's share in property.

1 ⲧⲡⲁⲣⲧ ⲉⲭⲡⲡ[. A similar, though not identical, use of ⲡⲱⲣⲧ in a discarded fragt. (Cairo 44674.10), ⲉⲡⲱⲣⲧ ⲙⲙⲟⲓ ⲉⲭⲡ. *Cf.* also **178**, **247**.

2 *Cf.* BM. no. 446, *Jême* no. 86, 19; also *ÄZ.* 1884, 151. In *Cod. Borg.* cclxxxvi are the words ⲙⲡⲣⲙⲣⲁⲗ ⲟⲧⲛⲣ ⲛⲥⲱⲥ ⲣⲱⲥ ⲥⲣⲓⲙⲉ ⲛⲉⲗⲉⲧⲟⲉⲣⲁ (*cf.* the parallel phrase printed by Zoega, 632). Perhaps here = ἐλευθέρα 'wife,' married woman.

156. (Cairo 44674.4)—W. Rubbish Heaps. Pottery.

"According as thou didst write to me concerning the men (?) of [..]okleele[1], I read thy letter unto them and they said, 'We know that we went unto the houses[2] and that all thou hast said befell, whether it were (? be) the *vicarius*[3], or another (?). Yet all these things,' said they, 'it (was) needful we should use violence[4] [.....][5]. Now we beg [.....]; for strife [..."

1 The only place comparable seems to be Pankalêla, *CO.* 127 &c., though several show a similar termination: ⲥⲉⲧⲉⲗⲉ Louvre 1779, ? ⲡⲓⲧⲉⲗⲉ Hall p. 103, ⲧⲏⲉⲗⲉ (ⲧⲏⲏⲗⲉ) *CO.* 179, *BP.* 8641,]ⲗⲉ *CO.* 43.

2 If ı were not a letter, one might read ⲡⲏ, as in **151** &c.

3 The other occurrences of this official in Coptic are uninstructive, except that **460** shows one at Ape, while *CO.* 209 refers to him as ordering arrest and imprisonment. On the office *v. Pap. Monac.* i 160, *Byz. Z.* 1914, 220, Wessely's *Studien* xix 7 (Steinwenter).

4 Or 'needful that the iniquities.'

5 Difficult owing to the gap. If κἄν, it should go with ⲧⲉⲡⲟⲩ, 'even now,' and end the sentence. *Cf.* **193**.

157. (Cairo 46304.127)—E. Buildings. Pottery.

"...] I[1] went to the mount of Jême. A (baptismal) tank had been set up (5) within the town[2]. They baptized thereat[3] and had not invited me to consecrate it for them. Another[4] I found, taking usury." It may be doubted whether this is part of a letter.

1 Unless a priest was competent to consecrate a font, the writer must be a bishop. The reading of l. 2 is confirmed by M. Munier.

2 Jême is not elsewhere called a πόλις; *v.* **134**. But here 'the town' seems to be on the mount. Ape (Luxor) would be the nearest πόλις (*CO.* 491), but Ermont that to which the word is most often applied.

3 *Cf.* **135**.

4 Another priest ?

158*. (Cairo 46304.129)—E. Buildings. Pottery: 2 fragments.
From an ecclesiastical superior[1] to certain clerics[2].

The writer does not seem to have named himself. After referring to some occurrence, of which presumably he has been informed[3], he continues (5), "Now behold, I have expelled the deacon, forbidding him his

1 Not necessarily a bishop; *v.* **141** n.

2 ⲡⲣ[ⲉϥⲣ ϩⲟⲧⲉ ⲡⲕⲗⲏ]ⲣⲓⲕⲟⲥ. Or may be to [..... ⲙⲡⲕⲧ]ⲣⲓⲕⲟⲥ, '.....and Cyr(i)acus.'

3 Assuming 'I have learnt,' 'ye have written,' or the like, in l. 1.

liturgical office[4], until I shall have examined[5] his affair." The remainder (10–14) probably continues instructions as to the offender's treatment.

4 ⲁⲓ[ⲕⲁ] ⲡⲁⲓⲁⲕⲟⲛⲟⲥ ⲉⲓⲃⲟⲗ ⲛⲁⲧⲗⲓⲧⲟⲩⲣⲉⲓ. *Cf.* Louvre *Pap. R.* 72 ⲉⲓⲃⲟⲗ ⲛⲧⲗⲓⲧⲟⲩⲣⲩⲁ and *CO.* 83. Is this equivalent to ⲉⲓⲃⲟⲗ ⲙⲙⲩⲥⲧⲏⲣⲓⲟⲛ Rossi, *Nuov. Cod.* 34, Hall p. 47? *Cf.* 135. 5 ⲙⲟⲩⲱⲧ.

159*. (MMA. 14.1.154)—E. Buildings under floor. Pottery.
From the *lashane* (no name) of Jême to Ananias.

The fragment mentions "this brother, namely Enoch," and concludes "I have no more ⲱⲛ ⲛ̄ⲭⲣⲓⲁ," a word found in *ST.* 118 and perhaps in Ryl. 139, ⲱⲛⲉⲣⲓⲁ.

160*. (MMA. 14.1.120 and 121)—Cell A. Pottery: 2 fragments.
From Isaac and Elias to the *lashane* and headmen of Jême[1].

Not enough is intelligible to indicate the subject of the text. The authors perhaps undertake to carry out instructions to recipients' satisfaction[2]. For these writers *v.* 94 n. The hand is probably that of 167 and of 282, 401, of which the last but one would show that this scribe is named Ananias.

1 Reading ⲡⲗⲁⲱⲁⲛⲉ ⲙ̄ⲡⲁⲡⲉⲧⲉ, though ⲙⲡ is uncertain. 2]ⲟ ⲛⲁⲧⲣⲟⲟⲩⲱ ⲉⲗⲁⲁⲩ[.

161*. (Cairo 44674.88)—Below W. Court. Pottery. By scribe of 1.

"...] (and) she hath left her husband and gone to Pmilos[1], (to dwell) with[2] the sister of Ganah[3]. Please[4] be so kind as to exclude[5] [her ?], until [..." The recipient is presumably a priest, the writer perhaps his bishop.

1 Elsewhere Pmilês, -is, -e. *V. CO.* 385, *ST.* 157. It is in the nome of Coptos.

2 ϩⲁⲧⲛ.

3 ϭⲁⲛⲁϩ. Elsewhere Kanah.

4 How else can the gap of 2 letters be filled? ⲟⲩⲱⲱ (= *θέλησον*) followed by imperat. is unusual; *v. CO.* 511 n.

5 ⲕⲁ[ⲁⲥ ϩⲓ]ⲃⲟⲗ. *Cf.* 135.

162. (MMA. 12.180.270)—Rubbish Hole in 5. Papyrus. 12.5 × 32.5 cm. (Plate VI.)
From Joseph[1] to Epiphanius.

"I have indeed[2] desired to come north and to do obeisance unto thy revered and saintly fatherhood, (and) when I signified (it) unto our father the bishop, he forbade me, as by reason of the great weakness wherein I am, (saying,) 'Thou wilt not have strength (thereunto'). And yet even as I long to see God, so also do I long to see the blessed face of thy saintly fatherhood and to receive a blessing of it and that it may entreat the Lord for me, that He have mercy upon my wretched soul; for I know (5) that He will hear thee and will accept thy prayer. Seeing that a multitude of trials have come upon me, at the hands of envious and treacherous men: first then respecting the inheritance of our parents, that Colluthus hath seized; and a ship besides, which, when I had freighted, and set the 86 *solidi* thereon[3], he did seize, nor gave me aught thereof; and other losses also wherein I was mulcted[4] by the magnates, (8) until I came down into poverty. I am thankful (that) God hath not forsaken me up till now. For this cause therefore have I desired to withdraw myself, having vowed[5] to dwell either[6] in a desert place[7], or in a monastery, in this (same) habit wherein

1 No archdeacon of this name occurs elsewhere, nor is the hand here that of any other text by a Joseph, so far as can be ascertained. It may of course be that of an amanuensis.

2 Καὶ γάρ exactly as here, introducing a phrase independent of what precedes, in *ST.* 351; *cf. CO.* 189, 385, perhaps 94, 129, *RE.* no. 5, perhaps 17 and 21; Boh., *Vat.* lxii 147 (immediately after opening salutation of a letter). In literary texts it often = 'now,' *autem, quidem, e.gg. Miss.* iv 529, 552, 598, Wessely, no. 112 c.

3 If one took ⲛ for the article, this sum would be only 6 *solidi*. But the stroke clearly extends over both letters. The absence of ⲙ- after ⲧⲁⲗⲟ is paralleled by ⲥⲡⲥⲱⲡ (4, 19), ϭⲱⲗⲡ (18).

4 *Cf.* 146.

5 'that fleeing (ⲡⲏⲧ) I might dwell' less probable owing to the length of the gap.

6 For the form of breathing on ⲏ, *cf.* that in 1.

7 An anchorite's cell (*lit.* 'hermitage') contrasted with a coenobium. *Cf.* Budge, *Mart.* 213 'a desert place within the inner desert' (but in Boh., *Rec.* vi 178, = 'a dwelling place,' or 'cell'). *Jême* no. 79, 34 ⲙⲁ ⲡϫⲁⲓⲉ, used of Phoebammon's monastery, refers merely to its deserted condition (*v. CO.* 227 n.). On clerics as hermits *v. CO.* p. xviii.

I am[8], and (10) not to serve (longer) in the priesthood, but to take thought for my sins. And I remember how when I came unto thy sanctity, I desired to remain with thee (*lit.* it); and thou didst forbid me, (saying,) 'Thou art a grown man[9]' and, '(for fear) lest thou fall.' The things foreordained to befall me, thou didst signify them beforehand [unto me]. So when they, my children[10] and their mother, were come, they adjured me by the oath, at the hands of the most godly priest [and] steward and having sworn by St John[11], (saying,) 'I will not go abroad,' now lo, two years I am [. . . . .[12]] and broken, lying abed, and being carried in and out, (15) God having dealt with me according (?) to [. . . . . .] in quietude[13]. But a great grief is in my heart, night and day, because that I have re[nounced ?. . . . .[14]], as I had desired. Yet have I not renounced liturgical service and the [. . . . .] that I vowed (?) [. . . . . .] renounce them. Now have the goodness and entreat (18) [the Lord, that] he reveal [my matter unto thee; for] my heart is sad concerning this matter. What God shall reveal unto thee, signify it unto [me. . . . .thou] entreat the Lord on my behalf; I know that thou art near unto him. Indeed [. . . . . .since (?)] five and forty years[15] and it is in my heart. And be so kind as to (21) appoint for me prayers and a [? fasting ordinance[16]], convenient to sickness and old age, and even be it lying down, I will fulfil them. My holy father, pray for me, that I may [be acceptable][17] at my meeting God, Him unto whom thou art well-pleasing. I embrace the holy feet of thy sanctity, until God make me worthy (24) so to do face to face. (Thou) that hast done God's will in all things, have the goodness and pray for my sons that tend me whilst I dwell with them, and do thou admonish the women, that they give me my ———[18]. See here is this little book; I have sent it, that thou shouldest take comfort therefrom. Pray for me.

"My holy lord father, that is God's temple[19], Abba Epiphanius, the prophet[20] and anchorite; from Joseph, this humblest archdeacon."

8 Σχῆμα appears to be rarely used of clerical orders (*e.g.* BM. 324). Perhaps Joseph wishes to retain archidiaconal rank, but to be freed from the duties of that office. As the writer is married, σχῆμα could only refer here to the monastic habit if he is a widower (*v.* l. 12). Or perhaps merely 'condition.'

9 Or 'thou hast been a magnate, a man of consideration.'

10 ⲡⲥⲏ is scarcely ever met with outside literary texts. An instance: *Imp. Russ. Arch. Soc.* xviii (1907), l. 38.

11 Oaths by a saint are rare: *ST.* 111, by the δύναμις of St Phoebammon; *Jême* no. 18, 3, by the Trinity, and the pains the martyr (*sc.* Phoebammon) endured. Most usual is that by God (or Trinity), or the τόπος and the ruler's weal. Other oaths, *v. CO.* 131 n. (With the expression ⲱⲣⲕ . . . ⲛⲧⲁⲡⲉ ⲙⲡⲉϥⲧⲟⲟϩ ⲛⲉϩⲁⲩⲅⲉⲗⲓⲟⲛ *RE.* no. 11, *cf.* Louvre *Pap. R.* 66 B ⲱⲣⲕ ⲛⲁϥ ϫⲉⲱⲥ ⲧⲁⲡ[ⲉ and Crum, *Papyruscodex*, 115 O ⲛⲁⲡⲉ.)

12 'I am sick' is impossible; the superline is certain.

13 The accepted equivalent for ascetic ἡσυχία. A special use of the latter, Budge, *Apoc.* 108 (Pesenthius) 'when quiet had come,' at evening.

14 'My purpose,' or the like.

15 It were futile to speculate what this may refer to.

16 Or ἐντολή 'a rule of conduct.' *Cf.* 194 n.

17 Lit. 'be successful, prosper.' *Cf.* Boh. ⲧ ⲙⲁⲧ ϩⲉⲡ-.

18 No Greek word seems possible (ὄρος would not be in accus.), nor could ϩⲟⲣ=ⲓⲣⲁⲣ 'rent' be justified by any other instance of that word thus written.

19 *Cf.* 1 Cor. iii 16 &c.

20 Macarius is similarly entitled: *Mus. Guim.* xxv 295, *BIF.* xiii 108; also Longinus of the Enaton (frag. *penes* Evelyn White) and Pesenthius: Budge *Apoc.* 111. *Cf. Or. Chr.* 1892, 80 (Moine Anastase) ἀνὴρ διορατικὸς καὶ χάρισμα προφητικὸν περικείμενος. The occasional use of προφήτης as a title in epitaphs (*BIF.* iii 204, now=BM. stele 702) has not been explained. With this *cf.* the epitaph, *Zap. Imp. Russ. Arch. Obshch.*, Oriental Sect. x (1896), 80, 'If there be a saintly prophet, able to write laments, let him stand here beside us'; but this may be poetical jargon.

163. (MMA. 12.180.238)—Rubbish Hole in 5. Papyrus. 18.5 × 33 cm. (Plate II.)

From Shenoute, *lashane* of Jême[1], and others to Epiphanius.

"We have ventured[2] and written unto your holy lord fatherhood, that truly beareth Christ, that scattereth abroad perfume everywhere[3], he whose benefits do fill all places. Hereafter: we, the whole community[4] of the *castrum*, through them that shall subscribe below, (4) we write and request your fatherly piety that ye would do the kindness, firstly for the sake of God, and secondly for the redeeming of the souls[5] of our brethren

1 Writer of **216**, a similar appeal to Epiphanius.

2 Τολμᾶν is used elsewhere in addressing Epiphanius: **144**, **164**. *Cf.* also *CO.* 397, Hall pp. 71, 102, Tur. 17.

3 *Lit.* 'in every τόπος,' so possibly in the narrower sense, 'every monastery.' For the metaphor *v.* **110**, **216**, *ST.* 192, Budge, *Mart.* 130.

4 Κοινόν, not found thus in Theban texts, though often in those from Shmûn (BM. 1014, 1075 &c.). *Jême* no. 108 is drawn up by the κοινότης of the *castrum*. On the use of κοινόν in Coptic *v.* San Nicolò, *Vereinswesen* ii 117.

5 'Lives,' rather than 'souls,' since imprisonment is in question.

that are in confinement[6] on the two parts, namely those that are confined at Taut[7] and Tabennêsê[8] and those confined here; (7) that ye would grant our (*lit.* the) request[9] and would draw up a couplet[10] on our behalf, to the *lashane* Victor at Taut, begging his honor[11] for us, according to the authority of his ——— [12], and we will act accordingly, as is right[13]. For every claim that cometh before your piety, we assent thereunto[14]. (10) And further, if need be, (we beg) that ye would be diligent on our behalf. What your lord fatherhood shall decide for us under God, we assent thereunto. In order that[15] your fatherhood be not in doubt, (12) we have subscribed to this request in form of[16] a letter. Written Pharmouthi 29, Indiction 8.

"I, Shenoute, the *lashane* of Jême, assent. I, Isaac, (son) of Apa Atrê, assent. I, Symeon, (son) of Kalasire, assent. I, Psmô, (son ?) of Pouar nmoui[17], assent. I, Paham, (son of) Pelish, assent. I, Athanasius, the scribe of Jême, drew it up and wrote for them, according to the custom (16) of the *castrum*[18]. Apa Victor[19], (son of) Ananias, I assent. I, Amos, (son) of Hellô, assent. I, John, (son) of Pebô[20], assent. I, Cyriacus, (son) of Daniel, assent. I, Psmô, (son of) Psekê[21], assent. I, (18) Joseph, (son) of Ananias, assent. I, Abraham, (son) of Antheri(u)s, assent. I, Athanasius, the scribe of Jême, drew it up and wrote for them, according to the custom of the *castrum*.

Verso. "The pious, holy father, the inspired[22] and recluse, the new psalmist[23], Apa Epiphanius; (from) Shenoute, the *lashane* of Jême and those that have subscribed within, your worshippers[24]."

6 ωλ ερσπ thus: Rossi i v 26, ii III 5, *RE.* 5, *ST.* 374, 389. Other appeals for prisoners, **176**, **177**, **190**, *CO.* 209.

7 Spelt τοσστ *Jême* no. 95, 35, *CO.* 354 (?); ταοστ Hall pl. 74 (21293, 2), pl. 78 (12179), *BKU.* 104, 5; ταστ *CO.* 439, *ST.* 428, Hall pl. 13 (2770 rev.). In Hall pl. 74 it is called *castrum*; *cf.* the Ḳaṣr Ṭaud, *Synax.* Forget i 319. Yaḳût iii 556 writes it so; Ibn Duḳmâḳ and Al-Gi'ân also; Boinet's *Dict.* Ṭout, giving 6 places so named. Here it is doubtless that SE. of Ermont.

8 Recurs (with ⲙ or ⲙⲡ) often in Theban ostraca. In BP. 657 (kindly verified by Prof. Schubart) and in a discarded fragt. (MMA. 14.1.540) ⲧ. ⲙⲡⲧⲟⲟⲩ 'T. of (on ?) the hill, *or* desert.' The T. recurring in these ostraca may be sought in Ṭafnîs (not in Yaḳût; Ibn Duḳmâḳ &c. incorrectly Ṭafîs), S. of Gebelein. Our present text connects it with Taut, some 12 m. downstream. Ṭafnîs however could scarcely be described as 'on the hill,' for it lies in the midst of cultivation. Therefore that 'on the hill' may be Pachom's T., of which the situation is unknown (*v.* Gauthier, *BIF.* x 122 ff., *Theol. Texts*, 177). 'On the hill' recalls the modern names Sedment el-Gebel, Tûkh el-Gebel, Tûnah el-Gebel &c. An etymology more probable than those hitherto proposed is *t 'bt n 's*, 'the Shrine of Isis,' which occurs in Gebelein texts (Griffith, *Ryl.* iii 335) and may indicate the above Ṭafnîs, though such a name might indeed be found in any part of Egypt.

9 *Cf. CO.* 198 n., 253, 332, Hall p. 22 (Λοιπον ρ τπ.) &c.

10 As we might say 'a couple of lines.' Note that in Pseudo-Prochorus (Zahn 114) a sick man writes a δίστιχον to John, asking to be healed; this in the Coptic (Guidi, *Nota* v 260) is στίχος. *Cf.* λέξις in **172**, **376**.

11 Τιμιότης, *cf. CO.* 308, also *Jême* no. 122, 3.

12 I cannot find a suitable meaning for ἀντίγραφον. Perhaps similarly in *RE.* 3 and 21.

13 Regarding ⲣⲁϥ as for ⲡⲣⲟⲥⲫⲟϥ as in BM. 1122 (*cf.* παραϥ). For τοῦ δικαίου *v. Jême* nos. 50, 26 and 39, 24.

14 Meaning ? any appeal made by you shall have our support. For δίκαιον thus *cf.* ⲡⲁ. ⲙⲡⲛⲟⲩⲧⲉ in **407**, *CO.* 62 &c., though scarcely in the same sense.

15 Πρὸς τό, as P. Oxy. 1199, Wessely *Stud.* iii 422. It should doubtless be read in *CO.* 110.

16 For τάξει *v.* **142**.

17 Not found elsewhere. Perhaps a place-name.

18 *Cf. Jême* no. 65, 99 κατὰ τὸ ἀεὶ ἔθος τοῦ κάστρου, likewise of the scribe's function.

19 Of all witnesses, only Apa Victor signs with his own hand.

20 Only this witness recurs elsewhere: **95**, *CO.* 173.

21 Rare in these texts (*CO.* 206) but frequent at Aphrodito (*v.* BM. Gk. iv p. 579).

22 Πνευματοφόρος an epithet of ascetes (*e.g.* in the *Antiphonarium*, Ryl. 435, of John Colobus, Hôr, Samuel of Kalamôn, Hatre of Aswân); of bishops (Benjamin Alex. H. De Vis, *Homélies* (1922) 56, Ananias *CO.* 85); especially of saints endowed with prophecy (*Miss.* iv 98, 102, 146, *PO.* xi 305, Budge *Apoc.* 109, 121, John of Siut ⲡⲣⲟⲫⲏⲧⲏⲥ ⲟⲩⲟⲣ ⲙⲡⲛⲁⲧⲟⲫⲟⲣⲟⲥ *Vat.* lxii 146). *Cf.* the use in Zeph. iii 4. Various saints are given it (Zacharias father of Baptist, De Vis, *l. c.* 15), Antonius *PG.* 65, 85, Evagrius Pont. *Hist. Laus.* ii 34, Macarius *BIF.* xiii 110, the Nicene fathers *ROC.* xix 73; further *Not. et Extr.* xxxix 330, Budge *Misc.* 244); a martyr, perhaps improperly (*Jême* no. 100, 5). In our texts it is only an epithet of Epiphanius; in the correspondence of Pesenthius that bishop is often called πνευματικός (*RE.* 7, 45, 12 *bis*), likewise applied in **133** to Epiphanius, but elsewhere (**151**) to others. *Cf.* of a seer περὶ τὰ θεῖα πνευματικός (*Mirac. Artemii*, P. Kerameus 59).

23 Was Epiphanius a writer of hymns ?

24 This word similarly in BM. 1104.

164. (MMA. 12.180.272)—Original Monastery. Papyrus. 22.5 × 23 cm. From Paul to Epiphanius.

"I, Paul, this humble monk of the [monastery of[1]... | do write unto the most Godfearing lord father

1 Or 'the holy monastery of...'; *cf. Jême* no. 106, 17.

[. . . | and the man truly [revered ?] and honored [. . . | perfect in all Christ's virtues[2] [. . . | (5) I] greet and do obeisance at the print of thy [saintly (?) and] holy feet. . . | and would that thy fatherly lordship and [. . .| I lick the dust of the feet of thy benevolence (?) [. . . | I] greet all thy children, [they that] are in thy [. . . | all [. . . . .] of thy fatherly lordship [. . . | (10) revered father, for (?) there is great danger (?) [. . . | or a disciple of Christ [. . . | my lord father, for (? that) ye bid us[3] not [. . . | a little. Wherefore[4] I have ventured and have written; since [. . . | with my feet[5], until I be worthy of (doing) obeisance[6] [. . . | (15) feet. Therefore doth my humility pray that God would [. . . | so that I may say with gladness, 'I have beheld our (*or* him that)[7] [. . . | . . . . .] over his [reasonable ?] flock[8] [. . . | all righteousness. Verily, my lord father, [. . . | . . . . .] hear with the ears[9]. Thereafter then (?) [. . . | (20) revered. Have mind of me in the raising up of thy [holy] hands [. . . | that] God bring about my (life's) end in a manner pleasing unto Him[10] [. . . | Christ Jesus; thou interceding for us before God [. . .

Verso. "] holy [lord father ?] Apa Epiphanius, the anchorite; from Paul, thy humblest son."

2 A similar phrase in **184**, **473** and **483**, all addressing Epiphanius.

3 But Epiphanius is addressed throughout in the 2d sing. The text unaltered (but for ⲕⲉⲗⲉⲩⲉ) is, 'we command not ourselves.' Might it allude to the dangers of acting upon one's own responsibility ?

4 Greek thus in *ST.* 173.

5 Prob. 'walk with my feet,' or some such phrase. Comparable are *ST.* 173, *RE.* 3, 23.

6 Προσκύνησις in BM. 1149. But one might emend ⲛⲧⲁⲣⲡⲟⲥⲕⲩⲛ[ⲉⲓ, 'until I become worthy and do obeisance.'

7 Perhaps a biblical quotation, or reminiscence, *e.g.* of Lu. ii 30.

8 This would be more appropriate to a bishop.

9 Or 'our ears,' for ⲉⲛⲛⲉⲙⲙⲁⲁⲩⲉ.

10 A discarded pap. frag. (MMA. 14.1.485) has 'may He bring about your &c.' The wish is common in stelae and colophons: *v.* **647**, *WS.* no. 48 n., *Papyruscodex* 105.

165. (MMA. 12.180.226)—W. Rubbish Heaps. Pottery. From John to Psan.

"...] Be so kind and entreat my lord father[1] that he write a letter unto master Elias[2] regarding (5) Abraham's cattle; and further, do thou entreat my lords the bishops[3], that they for their part compose another letter unto him, entreating him (?) concerning the poor husbandman[4] and concerning my insignificance. Without [writing[5]] unto your lordship, ye know that they [. . . . .] my buying and my selling; and the rest[6] too I am selling on account of the tax. And [. . . . .] (10) the husbandman's cattle, as he was unable [[7]. . . . . ye] entreat them for God's sake (?)[8], for he is a poor man [. . . . .]. . . . . , if God give you grace. Be so kind and entreat them, that they entreat (the) priest Mark[9] and that they send him unto our poverty, both of us[10].

"(To) my holy lord father, Apa Psan, (from) Apa John, his servant."

1 Probably Epiphanius, whose disciple is named Psan; *v.* **277**.

2 A κῦρις Elias is mentioned *BP.* 225, but context is not intelligible.

3 Need not imply more than that two bishops, presumably of adjoining sees, dwelt (or were at the time) close together. In *RE.* 11 an oath is sworn before the bishops of Luxor and of Kûs, and it is prob. the latter, Pisrael, who, with another bishop, is saluted in *ST.* 255. It may be noted that Pachôm's opponents at the neighbouring Esne are called (Wessely, *Stud.* no. 112 a) 'the bishops of that nome' (though not in Boh., p. 78).

4 ⲣⲙⲟⲩⲉ, or ⲣⲙⲟⲩⲁ (so *BP.* 9419 *vo.*), as var. of ⲟⲩⲁⲓⲉ, ⲟⲩⲁⲓ &c.

5 This phrase in **143**, *CO.* 353, 360.

6 Λοιπάς; *v.* BM. no. 1111.

7 Perhaps a reference here to his imprisonment.

8 Gap not exactly measured. I doubt if ϩⲁⲧⲛ is appropriate.

9 Note that in **198** (*q.v.*) Epiphanius is asked to greet the priest Mark. *Cf.* too the Mark in **277**.

10 ⲙⲡⲉⲛⲁⲩ *ST.* 389 must be corrected to ⲙⲡⲉⲛⲁⲩ. *Cf.* 243 n.

166. (Cairo 44674.172)—W. Rubbish Heaps. Limestone. Letter to an ecclesiastical superior.

The writer had wished to come and pay his respects, but had been prevented, perhaps by those around the bishop[1]. L. 10 refers perhaps to some youths who have been imprisoned, 20 perhaps to the διοι-

1 Quite doubtful. For ⲡⲙⲁ ⲛ-, 'residence of,' *v. CO.* 376, while *ib.* 313 refers to a bishop's dwelling by the more usual, virtually prepositional, ⲙⲁ ⲛ- (also in 68, 354, 462 &c.).

κητής[2], 22 to poor men[3] (? already spoken of above), on whose behalf something is probably requested and gratitude promised. 25–29 seem to declare that the (Holy ?) Spirit[4] dwelling in the recipient will doubtless indicate what is right; and 29 is a request[5] to be remembered in his holy prayers. The name Athanasius occurs in 4, Theodore in 16.

2 The abbreviation makes this doubtful. Perhaps *οἰκονόμος* better suits it.

3 I cannot find an exact parallel to ⲗⲁⲁⲧ thus with ⲡ-. *ST.* 199 (as corrected) has ⲛⲥⲧⲓ ⲡⲉϥⲗⲁⲁⲧ ⲛⲁϥ, apparently 'property.'

4 Whether ⲟⲩⲁⲁϩ is to be included in the gap depends on the length of the line. If in 25 only [ⲡⲓⲥⲧ] were missing, one should here read merely ⲉⲧⲟⲩⲏϩ. But *εὐχαριστεῖν* without following dative is very rare (162, 8).

5 *Αἰτεῖν* similarly in 326, *CO.* 178, *ST.* 179, 270, 299.

167. (Cairo 44674.85)—W. Rubbish Heaps. Pottery. Palimpsest. From Isaac[1] to Abraham, Perêt and their mother.

"Isaac, this humblest one, writeth, greeting his beloved brethren, in all good fashion revered, Abraham and (5) Perêt and their mother. Hereafter: seeing that thou didst come in unto my humility and didst say, 'Release my brother that he may come'; (so) now thrust not the matter aside[2]. According as thou didst say, (10) 'If my brother come, God show His mercy[3]'; (so) now be so kind and do ye show your mercy with these poor prisoners[4], that our dear Lord Jesus Christ may bless you and all your (15) house. O[5], repel not, then, our entreaty. Farewell in the Lord."

1 For the hand *v.* 160.

2 *Lit.* 'behind.'

3 Construction obscure, or faulty. One might emend ⲁⲡⲛⲟⲩⲧⲉ 'God hath shown' (even ⲉⲓⲉ ⲁ- 'then hath'), by granting the brother's return.

4 Both writer and recipients appear to have, or to have had, prisoners in custody. (*Cf.* 177 n.) Isaac perhaps hopes to obtain mercy for his clients in consideration for having obliged recipients on an earlier occasion.

5 For ϩⲁⲓⲟ thus *v.* 346, *CO.* 198, *ib.* Ad. 60, *ST.* 193, *Jême* no. 104, 48 and a discarded fragt. (Cairo 46304. 109), ϩⲁⲓⲟ ⲟⲩⲛ ⲛⲧ[ⲉⲧⲛ]ϫⲟⲟⲩ ⲟⲩⲙⲁϫⲉ.

168. (Cairo 44674.117)—Original Monastery. Pottery. From [. . . . .] to John.

"First I greet thy revered fatherhood, until the Lord make me worthy of thy salutation[1]. Since thou didst say to me, 'If thou find a brother in want, do thou[2] (5) send him unto me'; now lo, the brother regarding whom I did remind thee, he that is sick (here) with me, I have asked him to accept something[3] and he hath agreed. Be so kind therefore, if thou hast money in hand, and send him 20 *she*[4] or more, that he may pay them for a little drink[5]; for he is (10) unable to reap, neither hath he other craft, nor can he go south, by reason of the sickness that is on him. Indeed, had he been with thee, thou wouldest have made (life) very easy[6] unto him, because of the (15) helplessness of his body. Whatsoever therefore thy good will shall prompt, that [give]. Be so good, for he is [very] needy.

"Give it to my beloved [father] John, from (20) [. . . . .]."

1 This phrase in *CO.* 252, *BP.* 1018, 184.

2 For this optative, or imperative use of pres. II *v.* 181.

3 ⲟⲩⲗⲁⲁⲧ ⲛⲁϥ may however be 'a little meat.'

4 Since the publication of *CO.* 174 n. the sole comment on this obscure coin-name is Krall's, *WZKM.* 1902, 268, which suggests that ⲱⲉ 'wood' does but translate ⲗⲓⲕⲛⲟⲛ (*lignum*). But their occurrence side by side, in one text, (*CO.* 174, Ad. 30) is against this. The value of the *she* is however possibly indicated by 286. If we could assume that the sums there named amount to 1 *solidus* and that the *solidus* is of 22 carats (as at Aphrodito, about this period: Bell), the 40 *she* would = 20 car., *i.e.* 2 *she* = 1 carat.

5 ? a medical potion, or ? for ⲥⲟⲩⲟ 'corn,' spelt ⲥⲟⲩ in *ST.* 120.

6 *Cf.* ⲟⲩⲱⲱⲥ ⲉϧⲟⲗ in *CSCO.* 73, 151, *Mus. Guim.* xvii 193, Eccli. xlvii 16(12).

169. (Cairo 44674.180)—Room 3. Pottery. From Jacob to Isaac and Elias[1].

"First we greet you. Be so kind and put courage (?)[2] into the heart (5) of this poor man, and write for

1 *V.* 110 n.

2 Reading certain. ⲕⲱ(ⲕⲁ) ⲡⲛⲟⲩⲧⲉ 'set, put God in,' is not a likely emendation; ⲥⲱ for ⲕⲱ and (ⲉⲧⲉⲧⲛ)ⲙⲟⲩⲧⲉ, 'continue calling to the heart,' perhaps = 'give courage to,' hardly more so. If ⲙ. is here a noun, *cf.* Boh. ⲧⲁⲓⲉ ⲙⲟⲩⲧ, the only other case of its survival. For a similar redundant use of *mt·t* in demot. *v. ÄZ.* '97, 147. H. Thompson cites one obscure occurrence of *ḫ' mt* in Revillout, *Mél.* 192 n.

him to[3] Jême, to the house of the man of whom we spake yesterday[4]. Perhaps God will guide him (10) with (the help of) your prayers and pity be taken on him (?)[5].

"Give it to Apa Isaac and Apa Elias, they that have given their lives[6] for the name of the Lord Jesus Christ[7]; (15) from Jacob, this humblest one. Pray for me."

3 'Write in to' thus in *BP.* 4906. This use of ϩⲓⲟⲧⲛ is contrary to its frequent sense of in, toward the desert.

4 *Cf. CO.* 252, 373, *ST.* 256, 450. ⲕⲉ(ⲕⲟⲩ)- has apparently the sense of 'already.'

5 Text's reading 'on thee' is doubtful.

6 *Lit.* 'souls.'

7 Can this refer to former persecution and 'confession'? *Cf.* the 'confessor' in **359**.

170. (MMA. 12.180.151)—Original Monastery. Pottery.

From Maria and Susanna jointly to Panachôra[1]. Each writes in her own hand.

"I, Maria, (it is,) do write unto Panachôra, (saying,) (5) Be so good, let thy compassion reach me and send me a ———[2], for my heart is flown forth[3]. [For] the barbarians[4] have carried off the father[5] and have carried off the son [.....] me the ———[6]; for they have slain [.....] my heart [is] flown forth. If [.....] (10) to me, and my heart be at rest. [.....] I do obeisance unto thy holiness[7]." "I, Susanna [.....] do write and do obeisance [at the print ?] of the feet of thy (15) [? holi]ness. Be so good [.....] my son [.....] dead." Ll. 1, 2 end the text: "We will repay you," but use 2d plural.

1 On this name *v.* **317**.

2 ⲟⲩⲱϩ in *Saqqara* 369 ff. is unsuitable. Possibly for ⲟⲩⲱϣ, but with what meaning? The old form ⲟⲩⲱϩ for ⲟⲩⲱ 'reply, news' (*ÄZ.* 1900, 87) is tempting, but unparalleled in Coptic. If with sense of 'oracle,' *cf.* ⲟⲩⲉϩ ⲣⲁⲥⲟⲩ Gen. xli 8.

3 "My courage is gone." This phrase in *CO.* 339.

4 *I.e.* perhaps soldiers. (Wilcken, *Grdz.* 408.)

5 Presumably she means her own husband and son. The barbarians may refer to neighbouring tribes, *e.g.* the Blemmyes, or to the advance southward of the Persian invaders. In *ST.* 328 recipient's prayers are asked against "these widespread barbarians."

6 Perhaps 'they have] brought ⲁⲓ me the news'; *cf.* n. 2.

7 Doubtless ⲙⲡⲧⲡⲉⲧⲟⲩⲁⲁϩ, which in *Miss.* viii 31 = ἁγιότης. *V.* **198**, **244** &c., also *Papyruscod.* p. 12, Hall p. 71, *PSBA.* x 196.

171. (MMA. 14.1.89)—Cell A. Pottery. *Verso* palimpsest.

"Be so kind and [.....] and do ye [.....] other [.....] days, much honored[1] [.....] with us this multitude [of.....] (5) bear with us[2] [also] these other [four] weeks[3]; for we are strangers[4] and ye did take us in for the sake of God and we, for our part, have done no ill unto you, nor unto the churches. (10) But if ye did it (*sc.* your charity) wholly for God's sake, it were a kindness (to befriend us), until we dissolve (the fast) and quit your dwelling with thanksgiving, without any food[5]. (*Verso*) [.....] good brethren [.....] greatly this great [.....] by reason of brotherly love [.....] only [in] these times we are[6] so sorely troubled. And moreover (20) God knoweth, brethren, there is not a man in these times knoweth what it is God worketh with us. But (25) as ye wish, so do; [it is your] affair....."

1 'Day,' instead of 'days' possible; the epithet may mean 'valuable' and may relate to something different.

2 I find no other instance of ἀνέχειν with ⲙⲡ-.

3 For 'sabbath' = 'week' *cf.* Paris 129[20], 118 ⲟⲩϩⲟⲟⲩ ϩⲙⲧⲙⲛⲧⲉ ⲙⲡⲥⲁⲃⲃⲁⲧⲟⲛ. In *ROC.* 1913, 171 the word = ἑβδομάς in the Greek, *ib.* 1909, 363.

4 The writer of **192** professes himself a stranger.

5 ? Without having broken the fast. Construction ambiguous.

6 If ϩⲛϣ could apply to troublous times, [ⲉⲧ] might be read. The whole text particularly obscure.

172. (Cairo 44674.48)—W. Court. Pottery.

From Lucas to Psan.

"Forgive me that I have not found papyrus (whereon to write[1]). Give it to the pious, holy father Apa Psan, the anchorite, from Lucas, this humblest one. Before all (5) things I do obeisance unto thy holy fatherhood. Thereafter I entreat thy [lord ?] fatherhood, that thou wouldest do the kindness and take the trouble and go unto the dwelling of our holy father the (10) bishop, Apa Pesente, and that thou wouldest be at pains to entreat him on my behalf—I know he will not repulse thee—that he would write two λέξεις[2]

1 *Cf. CO.* 97 n.

2 *Cf.* the 'distich' to be written by Epiphanius to the magistrate in **163**. In **376** λέξις seems to be used as here: as we should say 'a line,' 'a couple of lines.' *Cf.* perhaps ϣⲁⲥⲉ in **182**.

unto[3] Apa (15) Elias on my (?)[4] behalf, and that he would write to Ermont, unto the men of Ermont, that they [.....] justice for me (?). [For ?] they say that [..... write unto us (?)[5] [.....] release him[6] [...]"

3 What ϵϱραι, here and 21, implies is not clear: write 'up' (the river to Ermont), or 'up' from the town below to the anchorite on the hill, or 'down' (from the hill) ?

4 The copy reads doubtfully 'thy.'

5 Perhaps ['We will not suffer thee to] write unto...'

6 Or 'let him go.'

173. (Cairo 44674.30)—W. Court. Pottery.
From Ananias to certain brethren.

"Ananias, this humblest one, writeth, greeting his beloved, revered brethren, from small to great[1]. In the Lord hail[2]. (5) Hereafter: we entreat your benevolence in the name of our Lord Jesus Christ, that ye would show kindness unto our brother Peter, for he saith that he is in need. Indeed[3] I have not found means[4] (10) to come; but take it as if I had come with him now[5]. I greet your good brotherhood. Farewell in the Lord.

"If[6] his bread had not (15) altogether failed, he would not be begging."

1 *Cf.* **122**.

2 Χαῖρϵ and χαίρϵτϵ in these texts appear interchangeable, irrespective of number; the latter often addresses a single person (*CO.* 349, *Jême* no. 3, 9 &c.), the former occasionally several (*ST.* 320).

3 Taking καὶ γάρ as in **162**. But the next phrase might make καίπϵρ preferable.

4 For this phrase *v. CO.* Ad. 11 n.

5 *Lit.* 'for find it that I came.' *V.* **362**, **459**, *ST.* 246, 22. Perhaps following phrase is apodosis of this: 'so should I now be greeting.'

6 One might imagine these lines added by Peter himself, seeing they are in another hand.

174. (MMA. 12.180.239)—Original Monastery, Exterior Rubbish. Papyrus. 10.2×31.3 cm. (Plate V.)

"Before my humblest words, I greet thy brotherhood, revered in all good fashion, and I greet all that are thine[1], from small to great. Hereafter: I request thy brotherhood that thou wouldest do the kindness and send me the money, for I need it now; (5) be it money, or dates[2], or anything whatsoever, be so good as to send me it, that our Lord Jesus Christ may bless thee and thy children and all thy house. And moreover, it is not right thou shouldest so wholly forget us and send nothing."

1 The usual phrase is 'all those that are with thee.'

2 *Cf.* **520** for this same contrast.

175. (MMA. 14.1.65)—2nd Tower, under floor. Pottery. (Plate XIII.)
From ——— to John and Enoch.

"[...] northward[1] on the day of the [feast (?). Be so] good and send it (him ?) northward. Ye have done [the great ?[2]] kindness unto my wretchedness; the Lord God shall bless your lordships and (5) do kindness unto you, even as ye have done unto me. Forgive me; we find not aught that we might send unto your fatherhoods. See here are the men[3]; we have sent them unto your fatherhoods. Be so good and (10) do a kindness unto our humility. Farewell in Jesus and be ye safe from all affliction[4] and do ye pray for us.

"Give it to our lords Apa[5] John and Apa Enoch."

1 This seems to be the beginning of the text.

2 For 'a great' there is hardly space.

3 Whom we are obliged therefore to send empty-handed.

4 Πϵιρασμός bodily affliction (*v. CO.* 104 n.; Amélineau, *Oeuv. de Schen.* ii 113, ⲟⲩⲱⲙⲉ ⲙⲡⲓⲣⲁⲥⲙⲟⲥ). Here perhaps simply 'temptation,' or (as occasionally) 'annoyance.'

5 The scribe perhaps intended to write 'my father Apa John.'

176. (Cairo 44674.97)—Below 1st Boundary Wall Pavement. Pottery.
From [.....] to Papnoute.

"Thou knowest I have no (kins)man in Ermont, neither mother, nor father, nor brother, nor sister that shall answer for me[1]. Neither did I [.....][2] when I was sent (5) to prison. Rather I gave my life (*lit.* soul)

1 This verb with ϵⲭⲡ- seems unique. Prob. refers to response to call for taxes; *cf.* ἀποκρίνασθαι ὑπέρ, *e.g.* BM. Gk. v 1793, 12.

2 Πλάνη seems best to suit the gap, but p πλαπη lacks support.

for thine[3] (and) behold, thou hast been without pity and hast forgotten me. Lo, my hands have been maimed[4] and (even when) thou hadst found it (so), me friendless one, thou enquiredst not for me in respect thereof. They even suffered (10) me[5] to make water under me[6] and I was not able to cover myself, because they had maimed my hands. Be kind and hasten to thy son[7], for he is sick of a————[8]. Send me 4 measures of barley to the place (?).....

"Give it to Papnoute from [.....]

"[...][9] to me that thou desirest [...."

3 *Cf.* **177**.

4 As in **183**. *Cf. MIF.* xxiii 87, ⲟⲩⲥⲁⲛⲁϩ ⲉⲣⲉⲧⲉϥⲥⲓⲧ ... ⲣ ⲥⲱϣ; or 'enfeebled,' as in *Jême* no. 97, 55.

5 Or 'forsook me and I made,' syntactically preferable, though I cannot justify this meaning for ϯ; or ? *cf.* 'ils m'ont planté là.'

6 *Cf. ROC.* '08, 282 = *PL.* 73, 904, 'How many lie in chains, or stocks in prison, *μηδὲ τὸ ὕδωρ ἑαυτῶν δυνάμενοι ποιῆσαι.*' *Cf.* also *CO.* 294 ⲣ ⲥⲟⲟⲩ ϩⲁⲣⲟⲓ.

7 The writer presumably refers to himself.

8 Prob. the name of the illness here. If ⲟⲩ- is article, ⲉⲧ- cannot be relative. ⲃⲏⲧ 'rib' possible, but unlikely.

9 Ll. 17–21 seem to be a postscript.

177. (MMA. 12.180.228)—Original Monastery. Pottery.
From [...]she[1] and Thecla to Pesenthius and Papnoute.

"...] we were at pains and did write unto you and ye have forgotten us in the captivity wherein we are[2], while they (5) hung us up backward[3] and took our breath out (of our bodies) and ye visited us not. For we gave our life for you[4]; lo, ye (10) have forgotten us. Put not your trust [.....[5]] without redeeming[6] our life. For as the Lord liveth, [if] ye [shall not have] reached us[7] this day with the (15) money, there will no life be left in us. Send the rations for us to the jailer[8] and give loaves[9] and [.....] (20) Omit then not[10] to reach us today; else, as the Lord liveth[11], we will take six soldiers and come north and will hand (25) you over and all your affairs, until they be paid[12].

"Give it unto Pesynte and Papnoute; from (30) [...]she and Thecla. Pay the wage of [.....[13]] that shall bring this potsherd unto you."

1 If a man, ⲡⲣⲁϣⲉ (Hall p. 19), ⲡⲣⲏϣⲉ (*Jême* no. 51, 1), perhaps ⲕⲏϣⲉ (*ST.* 76, *CO.* 143, identical); if a woman, which seems less likely, ⲕⲱϣⲉ (*RE.* 28, BM. 697), ⲧⲛⲓϣⲉ (100), ⲧⲁⲣϣⲉ (*CO.* 167). ⲧⲉⲥⲱϣⲉ is too long for the gap.

2 Appeals regarding prisoners, *v.* **163** n.

3 'Head-downward' is usually ⲛⲥⲁϫⲱ- (Georgi, *Pan.* 182, Rossi i iii 42). What is meant is not clear. For ⲛⲥⲁⲛⲁϩⲟⲩ- *cf.* Deut. xxxii 24 (*ὀπισθότονος*); so here? 'bent backward.' Suspension by ropes and flogging as punishment, P. Oxy. 904 (5th cent.); *cf.* P. Byz. Cairo 67005,18.

4 *Cf.* **176**.

5 ['then,] in man' possibly; but should be ⲉⲣⲱⲙⲉ.

6 But for ϩⲧⲏⲧⲛ &c. one would read the frequent formula ⲙⲡⲣⲥⲱ ⲛϣⲟⲩ- (*v.* below and *CO.* 290 n.). ⲛⲥⲟⲩ- for ⲛⲥⲉ- (subjunct.) would not suit the context. Perhaps a threat is implied; *v.* below.

7 Or 'if ye do not reach.'

8 Σιγνοφύλαξ 'keeper of *σίγνον*.' *Cf.* BM. Gk. v p. 134 n. Evidence for this as 'prison': Rossi, *N. Cod.* 88, 89 (military martyr imprisoned in σ.), BM. 1224 ('may he be friendless in the σ.'), *ST.* 389 ('they confined me in the σ.'). *Cf.* also a *Scala* from Nitria (Evelyn White), in list of punishments: ⲡⲓⲥⲓⲕⲡⲟⲛ, between ⲡⲓⲱⲧⲡ and ⲡⲉϣⲧⲉⲕⲟ, though the Arab renders it merely بنود. My proposal to take this as the origin of سجن is accepted by Bevan in *Orient. Stud.* for E. G. Browne, 1922, 71.

9 *V. CO.* 345 n.; also **309**, where they are baked from corn; Hall p. 42, where they are distinguished from (raw ?) corn; *ST.* 98, where it is promised nothing further shall be requisitioned, 'whether personal service (ⲁⲛⲅⲁⲣⲓⲁ, *v.* BM. Gk. 1356 n.), or ⲕⲁⲕⲉ.' The next word must be a verb. ⲕⲁⲕⲉ, ⲥⲁⲁⲥⲉ is probably the origin of كعكة, a word current at Thebes (*Miss.* i 312).

10 ⲛⲥⲟⲩ- for ⲛϣⲟⲩ-, as in **465**.

11 What can be the meaning of this threat on the part of prisoners?

12 ⲙⲟⲩϩ thus as passive, **278**, *CO.* 482, 138, *ST.* 38, 39, and in the receipt formula ⲁⲛⲁⲓ ⲁⲡⲙⲟⲩϩ (where ϩⲓⲧⲟⲟⲧ- varies with ⲛⲧⲟⲟⲧ-). *Cf.* Stern § 474.

13 ⲑⲏⲙⲉ 'the woman' just possible, though unlikely. The woman who wrote *ST.* 201 employs a woman letter-carrier.

178. (Cairo 44674.93)—W. Rubbish Heaps. Pottery.
From Pshêre, son of Daniel, to certain brethren.

"This unworthy, humblest one, the monk (5) Pshêre[1] the son of Daniel, writeth, entreating and praying and casting himself[2] before God, thereafter casting himself before your lord brotherhood which is in Christ,

1 Presumably this is the name (known elsewhere) and not mere dittography.

2 *V.* **216** n. Following dative is unusual.

(namely) the whole διακονία[3], from (10) small to great; in order that, if the thing please your revered lordships, ye would do charity with my humility and be charitable unto me, as if ye would redeem a captive and even as ye do lend your aid to[4] many a good (15) deed for the Lord's sake. For God knoweth, I am a wretched poor man. For after God, [. . .[5]]"

In ll. 1–3, ("...saying ?), I will not depart from Psai[6]."

3 The body of officials, the staff of the monastery, here in their charitable capacities. *Cf. Jême* no. 108, 25 those that eat of the διακ. of St Phoebammon, *CSCO.* 73, 45 ⲙⲡⲁⲧⲁⲓⲁⲕ. those responsible for the provisioning of the monastery. In Zoega 365 it seems to be the place itself, the refectory.

4 Συνελθεῖν not often used, sometimes with following ⲙⲡ-: *RE.* 3, 18, *ST.* 193, a discarded fragt. (MMA. 12.180. 192), and especially *BKU.* i 37.

5 "...I have no helper but you,' or some such phrase.

6 Presumably Psoi-Ptolemais. Psoi at Aswan (Spiegelberg, *Dem. Pap. Elephant.*, no. 13) is neither nearer, nor more likely.

179. (MMA. 12.180.49 + 77)—W. Rubbish Heaps. Pottery. From Tachêl to Enoch.

"I, the widow, Tachêl, thy mother[1] (it is,) do write and greet my beloved son Enoch. Seeing that[2] .....and thou hast caused men (?) to trample upon my children[3], (5) all the days of my life, I swear by God Almighty that, since (?)[4] the time their father died, I have not been wroth (?)[5] until (now)..... Enoch my son[6]. He said[7],.....[.....] leave the half of thy [[8]..."

1 In a discarded fragt. (Cairo 46304.109) Enoch addresses his father and mother.

2 As ⲁⲛ follows, one expects a negative verb. But ⲁⲛ may = ⲟⲛ. Several alternatives are possible: ⲧⲉ=ϯ; (ⲟⲩ)ⲟⲩⲱⲥ; ⲟⲩⲛ, not ⲟⲩⲙ (improbable); or ⲟⲩ interrog. The apodosis begins at ϯⲱⲣⲕ. The whole text is very inaccurate.

3 This plur. of ⲥⲓⲣⲉ recurs as ⲥⲓⲣⲏⲩ in *ST.* 143.

4 As if for ⲭⲉⲕⲓⲙⲡⲁⲩ (having regard to following ⲥⲁ-); but ⲭⲉⲙⲡⲁⲩ, 'at the time,' is more obvious.

5 Presumably for χολή which, as ⲣ ϫⲟⲗⲏ 'be angry,' is not uncommon. Combined with ⲁⲓ it occurs in the Leyden ostr. quoted in 248.

6 ⲧⲁ- if possess., should refer to ϫⲟⲗⲗⲏ. Perhaps ⲙⲏⲧⲁ- might be neg. condit., 'lest Enoch' (*cf. CO.* p. xxi, adding there *ST.* 243), but for following ⲡⲉϫⲁϥ.

7 Who is 'he'? Her deceased husband?

8 This probably shows that Tachêl is making a declaration, or disclaimer, as to the family inheritance. For preceding ⲙⲁⲗⲓⲥ *cf. ST.* 300 ⲙⲁⲗⲓⲥ ⲡⲧⲟⲕ ⲛⲧⲟⲕ ⲡⲉⲛⲉⲓⲱⲧ ⲧⲏⲣⲡ, where it must = μάλιστα. So too in Wessely, no. 247 a.

180. (MMA. 12.180.86)—Below loom E. of 2. Pottery. (Plate XIII.)

"Before our humblest words, we salute thy revered fatherhood in all the fullness of our soul, (thou) man that truly bearest Christ[1]. May God be merciful unto thee in this world (*lit.* place) and the other world (*lit.* place). Regarding the brother Paul, he hath come out unto us, weeping to us[2] (*sic expl.*)." Perhaps an unfinished copy of another text.

1 *Cf.* 187 n. It is an epithet of saintly, or revered persons (hermits, monks, as well as bishops; *v. CO.* 50 n.).

2 Thus, with ⲉϩⲟⲩⲛ (πρός), Jud. xiv 17, *Pistis* 7, Budge *Misc.* 481 &c.

181. (Cairo 46304.1)—1st Tower, under floor. Pottery. From Peter to Psês, Victor, Ezekiel and Cyriacus.

"I, Peter, write, greeting my beloved brethren, Psês and Victor and Zêkiêl and Cyr(i)acus. So soon as[1] ye shall receive this sherd, go ye[2] unto the dwelling of the *lashane* and enquire regarding my matter and do ye loose[3] the stocks[4] from off me. For lo, 3 days are the stocks upon my feet because of Mena, son of (?) T[....]e[5]. They said, Doth he[6] desire the law? Lo, (here is) the law; doth he desire the oath? Let him go unto my father [..."

1 As if ⲡⲧⲉⲩⲛⲟⲩ.

2 For the use of this tense *v.* 168.

3 Somewhat as ⲛⲟⲩϩⲉ ⲉⲃⲟⲗ in Zoega 471.

4 ⲱⲉ = ξύλον is not uncommon (Job xxxiii 11, Rossi i iv 71, Munier *Cat.* 37, Budge *St George* 2, 14, 192, *CO.* 18 ⲉϥⲥⲟⲛϩ ϩⲛⲟⲩⲱⲉ). Iron stocks, *PO.* v 161.

5 A place-name is perhaps more likely here. Or? ⲧⲙⲁⲛⲛⲉ (*cf.* 99) as mother's name.

6 Or 'If he desire.'

182. (MMA. 14.1.25)—Cell of "Priest Elias," S. of Medinet Habu. Pottery. (Plate XII.)
From Pleine to Elias.

"Pleine writeth, greeting his father Elias. Be so kind and write to Perômaius[1], for my sister's daughter went unto him and hath accused me[2] twice. And behold, he importuneth me[3], (saying) that he will fine[4] me. Be so kind and write him thy opinion (*lit.* word[5]). For if they fine me[6], I will quit[7] the village and depart. For lo, the man on whose account she paid the fine, is come.

"Give it unto Apa Elias; from Pleine."

1 Or ?'the Roman,' some Byzantine official (as in Syriac, *e.g. PO.* xii 218). For ϩⲣⲁⲓ ⲉⲃⲟⲗ *v.* **287**, *ST.* 227, 351, Ryl. 320. A phrase confined, it seems, to documents; comparable with ⲉⲓ ⲉⲃⲟⲗ, ⲧⲏⲛⲟⲟⲩ ⲉⲃⲟⲗ &c.

2 As in Budge, *Misc.* 544, Ryl. 281, *CO.* Ad. 52 and in a Cairo ostr. (1922), 'she came and importuned me' in vain, (whereupon) ⲁⲥⲥⲙⲙⲉ ⲉⲣⲟⲓ.

3 Ἐνοχλεῖν takes a dative in Greek, so regularly in Coptic.

4 *V.* **146**.

5 *Cf.* the use of λέξις in **172**.

6 Reading ⲛⲙⲁⲛ (=ⲙⲙⲟⲛ) ⲉⲩⲱⲓⲧ. This scribe confuses ⲉ and ⲏ.

7 The sense of this verb is often 'release,' 'permit,' or something similar (*cf.*, beyond the *e.gg.* in *CO.* 81 n., Ryl. 165, Budge *Apoc.* 106, 125). But *ST.* 379 seems to confirm the meaning here proposed.

183*. (MMA. 12.180.330)—Original Monastery. Papyrus, 2 fragts.; largest 10 × 3.5 cm. Fibers ⊥⊢.

Letter from a *lashane* and headmen (ⲛⲁⲡⲏⲩⲉ), addressing in humble terms very possibly Epiphanius, in 2nd plur., and recounting losses and hardships endured[1], begging for an investigation (ⲛⲧⲉⲧⲛⲉⲓⲙⲉ) and naming the κῦρις Faustus and (thrice) 'our brother Peter,' the latter perhaps sent as their spokesman, ⲛ]ⲁⲉⲉⲉⲛⲉ ⲁⲉ ⲛⲉⲛⲥⲟⲛ ⲛ. ⲛ[ⲁ]ⲩ ⲉⲣⲱⲧⲛ.

1 For ⲁⲩⲕ]ⲉϧ ⲁⲥⲉ ⲙⲙⲟⲛ *v. CO.* 42 and ⲕⲱϧ, used in Rossi ii 111 51 of usury and extortion. The next phrase, ⲁⲩⲧ ⲟⲩ[ⲣⲱⲙⲉ ? ⲛ]ⲙϧⲱⲧ ⲛⲁⲛ, would be 'they gave us a [plentiful] beating.' *Cf. ST.* 212. For ⲁⲩⲁⲁⲛ ⲛⲥⲱϧ, with which the complaints end, *v.* **176**.

184. (MMA. 12.180.331)—Original Monastery. Papyrus. 8 × 17 cm.
From John to Epiphanius.

"Before the matter of our humility, we salute [. . . | . . . your] benevolence, until the Lord make us worthy of your salutation[1] [. . . | . . .] Seeing that our pious holy father hath[2] [. . . | . . .] you, that ye might speak with a man skilled in[3] [. . . | (5) . . . the] foot of this brother that is broken and he hath written [. . . | . . .] now, because of the feebleness [. . . | . . .], be it Papa, or be it another who [. . .

["Give it unto. . . . .], that is perfect in all virtue[4], Apa Epiphanius the anchorite; [from] John, this humblest one."

1 *Cf.* **168**.

2 Before the verb, perhaps a name, or title (? the bishop).

3 'In surgery' perhaps.

4 *Cf.* **130** &c.

185*. (MMA. 12.180.230)—Original Monastery. Pottery.
From [Joseph[1]] to John and Enoch[2].

". . .] (6) I have written unto you. So now be kind, if it be possible and let your compassion be with him for God's sake; for he is a great man's (ⲛⲟⲥ ⲏⲣⲱⲙⲉ) son, that is come down (ⲉⲓ ⲉϩⲣⲁⲓ) to poverty. Farewell in the Lord.

"Give it unto my beloved Apa John and Apa Enoch, the anchorites of the hill [of Jême], from [Joseph]."

1 To be presumed from identity of script with that of several other texts; *v.* **245**, **463**.

2 *V.* **116**.

186. (MMA. 12.180.273)—Rubbish Hole in 5. Papyrus. 5 × 22.5 cm. (Plate IV.)
From Epiphanius (?)[1] to George. By scribe of **485**.

"Before all things I greet your honored grandeur[2]. The Lord guard you and keep you from all the insolence of the adversary[3]. Be so kind and speak with the notary[4] regarding the brother of this great [man...

"Give it to the pious master George, from Epiphanius (?), this humblest..."

1 The tone of the greeting is that of a spiritual, or ecclesiastical superior, so the writer may be the celebrated anchorite, though the reading of his name is far from assured. But it must be noted that of **485** E. is recipient.

2 *Cf.* **334**.

3 'Enemy' was altered to 'adversary.' Ἐπήρεια is not found elsewhere in these texts.

4 ριπαριος could be read.

187*. (MMA. 12.180.43)—Under floors of 1 and 3. Pottery.

Beginning lost. "...], my beloved (and) revered [.....that] truly bear Christ[1] [...]." The recipients are begged to have pity upon a prisoner (? αιχμαλω]τος)[2] about to visit them (? bearing the present letter), since he is poor and in need (ϥϣⲁⲁⲧ); so that God may have pity [on them ?]. "For I know [that He granteth[3]] whatsoever ye demand. See here are [...] measures[4] of honey [; I am sending them] to you at his hand[5]."

1 *BP.* 1029, 5182, both use this phrase of more persons than one, and not of a bishop. *Cf.* **180** n.

2 *V.* **167**, *CO.* Ad. 27, *RE.* 5 *sub fin.* Prisoners appear to have liberty to act as messengers. *Cf.* the begging αἰχμάλωτος, *Leont. Neap.* Gelzer 17.

3 Or 'repelleth not.'

4]πλαϧηc, ? λάβις; *cf.* BM. 1114, Ryl. 308.

5 Or 'at the hand of [...'

188. (Cairo 44674.72)—Original Monastery. Pottery. By scribe of **204**.
From Paul to Isaac and Elias[1].

"Before the matter I greet your holy piety. Hereafter: I inform you[2], so that ye may do the kindness and settle[3] (the matter, namely) the man that cometh unto your benevolence and the man that doth him wrong. Do the kindness then, so that he come[4] unto me, having found favour at the hands of your holy angel[5]; and that we also may be satisfied, because that ye have (thus) settled (the matter) of the poor man that is wronged. Farewell.

"Give it unto the holy, beloved, Apa Isaac and Apa Elias, from Paul, the [? humblest]."

1 *Cf.* **160**.

2 ταμο thus **225**, **332**, **457**, **489**, *RE.* 27, Hall pp. 77, 80, *CO.* 340 (*cf.* also 378, Ad. 11). Perhaps 'call attention to.' *Cf.* διδάσκειν in Greek documents, *e.g.* BM. Gk. 1676, P. Byz. Cairo iii p. 7, *BGU.* 669, P. Oxy. 131.

3 The object suffix -c presumably gives an impersonal sense.

4 Or 'let him come.'

5 *Cf.* **113**. Fem. ητοοτc presumably a mistake.

189. (Cairo 44674.38)—Rubbish Hole S.E. of 2nd Tower + Below 1st Boundary Wall pavement + Under floors of 1 & 3. Pottery.
From [.....] to [.....] and Elias.

"...] and Apa Elias. Before my humblest words, I write, entreating your piety regarding my brother Papnoute, that ye would help him [and would] settle with him as to[1] the ———[2] [.....] came north{.....] for him. Be so kind [.....] will be able to [.....] ye bring him to terms with his [.....], for your kindness [.....[3]] every one and [.....] not [...] to write [.....] Farewell in the Lord."

1 *V. CO.* 48 n.

2 I take ⲁⲡⲁ to be the title found in *CO.* 165, 173, 179 (3), 268 (2 ?), *RE.* v, pl. 21, Guidi *Coptica* p. 15, *Tor.* no. 30, Hall p. 117 *inf.*; and its plural (ⲛⲁⲡⲁ) to be in **281**, *BKU.* 260, *CO.* 93 and 209. The functions involved appear to be financial, or legal. I do not know it to occur except in Theban texts. Griffith (*Rec. Champollion*, 1922, 580) would connect with this a Meroitic title for door-keeper.

3 'Reacheth,' or the like.

190*. (MMA. 12.180.160)—W. Rubbish Heaps. Pottery.
From Peter to Psan.

"I greet thy [. . . . .] fatherhood. Be so kind [and] send me two [. . . . .]. Perhaps (ⲁⲣⲏⲧ) God [will have] (5) compassion on me and redeem [me (ⲛⲉⲓⲥⲟⲧ[ⲧ) from this] captivity (*αἰχμαλωσία*) [wherein] I am." The remainder gives no connected sense. L. 11, 'But [I] swear unto thee by God that they[1] are altogether (ϩⲛⲟⲧⲁⲱⲕ) very, very good. Farewell.

"Give it unto [my] father, Apa Psan, (from) his son Peter."

1 Impossible to say what is here referred to.

191. (MMA. 14.1.117)—Cell A. Pottery. (Plate XIII.)
From John to Moses.

"Give it to my brother Moses from John. Seeing that I came in yesterday and met thee when thy body was sick, so let thy brotherhood settle with[1] this poor man in peace. See, here have I sent him unto thee, with the *oipe* of corn. He hath indeed told[2] me, saying, Mena hath insulted[3] [me (?) . . ."

Verso. Another copy of the same text, breaking off where l. 6 is reached in *Recto*. Though its script is ligatureless, it is not improbably by the same hand as *Recto*. The purpose of the repetition is not evident.

1 Or 'satisfy.' Not often with direct object: **151**, *CO.* Ad. 28.

2 Apparently the meaning here of ⲁⲡⲟⲧ; a following question, expressed merely by perf. 1, is improbable. Similarly in *ST.* 227, 301, Lagarde *Aeg.* 17, Krall ccxxviii 18, *Miss.* iv 664. *Cf.* *ἐρωτῆσαι* in *ROC.* 1908, 269 (*Apophth.*).

3 In *Miss.* viii 152, 197 *ὑβρίζειν* means to 'humiliate,' or 'punish,' in Clugnet, *Daniel*, 50 'ill-treat.' Here and in **271**, Budge, *Misc.* 280, and BM. 1145 it has a similar sense. So too ⲧ ϩⲩⲃⲣⲓⲥⲓⲥ ⲙⲡϩⲏⲕⲉ Rossi i 111 54 (Shenoute). *Cf.*, in threats to martyrs, ϥⲛⲁⲁⲓ ⲛϩⲉⲡⲡⲟⲥ ⲛⲥⲱⲙ (*e.g.* *Clar. Pr.* 56, f. 1).

192. (Cairo 46304.84)—Cell B. Pottery.
From Andreas to the deacon[1].

"This humble Andreas greeteth his beloved father the deacon. Do me the kindness, for thou (5) knowest[2] that I have set my heart upon[3] thy fatherhood next after God[4]. It (will be) a kindness that thou doest unto me; [for] thou knowest that I am come unto the mount[5] but lately. Say unto thy heart that thou wilt give it unto me in kindness. I pray thee, forget me not; for thou knowest that I am a stranger[6]. Farewell in the Lord.

"Give it unto the deacon from the [humblest] Andreas."

1 This can hardly be a name, despite ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ (*cf.* ⲡⲟⲩⲛⲏ BM. 1075), ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ, ⲡⲓⲗⲗⲟⲩⲥⲧⲣⲓⲟⲥ &c., all found as names. *ST.* 222 is from 'the deacon.' *Cf.* **299**.

2 *V.* Corrigenda. For the doubled guttural (4, 7, 11) *cf. ST.* 246.

3 *I.e.* 'confided in.'

4 ϫⲓⲡ . . . ⲉⲃⲟⲗ usually of time, 'from henceforth,' as *Tor.* 12. As here in **373**.

5 *I.e.* monastery, monastic settlement.

6 *Cf.* **171**.

193*. (MMA. 14.1.141)—Cell B. Pottery.
From Christodorus (?) ⲭⲣⲓⲥⲧⲟⲫ[to Psan[1].

The writer requests[2] that something (*or* person) may be sent and (5) reproaches (?) the recipient for not hitherto enquiring (*or* seeking) for [. . . . .] (6) "Even now[3] be so good [."

L. 8. "Give it to the holy, pious, truly Christ-bearing Apa Psan, the anchorite, (from) Christodorus (?) . . ."

1 Christophorus happens to be rare in these texts: *ST.* 78. For Psan *v.* **106**.

2 For ⲡⲥ]ⲣ ⲣⲱϣ ⲛⲁⲓ *v.* Hall p. 59, *ST.* 234.

3 ϫⲁⲛ ⲧⲉⲛⲟⲩ, 'better late than never.' *Cf.* Hall p. 74, *ÄZ.* '78 14. *Cf.* P. Oxy. 1669 *κἂν νῦν*.

194. (Cairo 44674.151)—Below W. Court. Pottery.
From Esther to [. . . . .].

"I, Esther thy servant (it is), do write and do obeisance unto my father[1]. Be so kind and instruct me

1 Assuming the line complete; or, if space allow, [ⲙⲉⲣⲓⲧ ⲡ-], 'dear father,' or [ϫⲟⲉⲓⲥ ⲡ-] 'lord.'

[. . . . .] I bear my children [. . . . .] they die[2]. Perhaps (I) do a thing that is unfitting[3]. Be so kind and send me a rule[4] whereby I may walk; for my soul is grieved [. . . . .] at the time [. . ."

2 Perhaps in gap ἔπειτα 'then.' *Cf. ST.* 253, the writer of which asks advice of a holy man as to whether he should quit the house in which all his children had died.

3 *I.e.* ? 'I do not (from ignorance) proceed in the proper way'; or the reference may be to God's judgment for some unconscious sin. For πάντως thus *cf. RE.* 3 vo. ⲁⲣⲏ ⲡⲁⲛⲧⲱⲥ, *ST.* 300.

4 Almost 'recipe,' 'prescription.' *Cf.* **220**, **433**, Hall p. 54; also Clugnet, *Daniel* 21, 8. This meaning clearly in the Life of Isaac, *PO.* xi 329, Budge *Misc.* 436, 441, *MIEg.* ii 405, *PO.* xi 266. The secondary meaning 'alms' (*Leontius* Gelzer 41, Esaias Scet. *ed.* Jerusalem 39, *ROC.* '07 172, *An. Boll.* xxix 247) is not met with in our texts, though in Budge *Misc.* 471.

195*. (Cairo 46304.70)—Cell B. Pottery.

The writer, perhaps saluting [. . . . .]ês and Mena, proceeds to beg, invoking God (ⲉⲧⲃⲉⲡⲛⲟⲩⲧⲉ)[1]. He refers (5) to "our handiwork." (6) "For I am friendless (ⲟⲩⲁⲧⲣⲱⲙⲉ)[2] [and] God knoweth, [the] sickness that befell (?) me last week (ⲉⲓⲧⲕⲉⲣⲉⲛⲁⲟⲙⲁⲥ), except God had pity on me, for I have no friend (ⲭⲉⲙⲧⲁⲓⲣⲱⲙⲉ ⲙⲙⲁⲩ), . . ."

1 As in *CO.* 322. 2 *Cf.* **176**, **373**.

196. (Cairo 46304.98)—E. Buildings. Pottery.

"Be so kind, perhaps[1] thou canst settle between Ezekiel and this poor man. For he[2] hath troubled[3] us (and) hath troubled the poor man. Whatsoever he shall make, we will pay[4] him for it. We it is will pay it."

1 ⲁⲣⲏ beginning a clause often = *nonne.*
2 Presumably Ezekiel.
3 Or 'wearied.'
4 *Lit.* 'give.'

197. (MMA. 14.1.130)—Cell B. Pottery.

"Be so kind and write my name also[1]." The text is complete.

1 Possible explanations are many. Perhaps a request to add the writer's name to those sending greetings in a letter, or signing a petition.

198. (MMA. 12.180.237)—Original Monastery. Papyrus. 11.5 × 36.5 cm. (Plate III.) From Pesenthius and Peter to Epiphanius.

"Pesênte and Peter do write and do obeisance unto our lord father, in all ways revered, Apa Epiphanius. Be so good, then, and pray for us in thy holy prayers. How many times have we taken thought how we might come and do obeisance unto thy holiness; (but) we heard of these disturbances[1] and found not means (to come), nor have we been worthy hitherto. Be so good, (5) then, and pray for us, that we may be worthy to do obeisance unto thy holiness in bodily presence[2] and our joy be full. For ye are verily the sons[3] of the prophet and we, wheresoever we be, are preserved by your prayers, after God. But the sum of these (words) is (that) we salute the dust of your feet. Indeed it is a duty[4] for us often so to do, for ye are worthy of all honor. And greet our (10) pious father, in all ways revered, Apa Mark, the priest[5]. Farewell in the holy Trinity and pray for us in your holiness.

"Give it unto our holy father, Apa Epiphanius, from Pesynte and Peter, these humblest ones."

1 Possibly the Persian invasion; *cf.* **200**.
2 *Cf.* 2 Cor. x 10.
3 *I.e.* ? Epiphanius alone, if the honorific plur. 'ye' sufficed to account for plural 'sons.' If 'prophet' were not in sing., one might recall the biblical 'sons of the prophets.' In **162** Epiphanius is himself called 'the prophet'; the phrase might therefore be addressed to his disciples. *Cf.* plur. in **199**, 17.
4 *Cf.* **200**.
5 Recurs in **327**, prob. in **165**, perhaps in **277**, **482**. *Cf.* also **84**.

199. (MMA. 12.180.85)—W. Rubbish Heaps. Pottery. From Eudoxia to Pson[1].

"Before all things I salute the footstool of thy feet. Show (5) thy pity[2], then, I entreat and beseech thee, my holy father, that thou wouldest entreat God for me, that He would do His mercy with me and would

1 The name usually spelt Psan. *V.* **106**. Often called 'anchorite' as here; *v.* Index.
2 *Lit.* 'Do thy pity.'

forgive me my sins. (10) For I have sinned against Him and He will not bring forth the enemy from out me[3]. For my iniquities and my sins are very, very many and they are heavy upon me and He hath given me over into the hand of mine enemies. Have pity, then, and entreat God for me, that I may cease from this (15) scourge[4] that is upon me. My holy father, tarry then not without entreating God for me; for ye it is do entreat on behalf of the whole world[5]. Farewell in the Lord, my beloved holy father and revered, (20) Apa Pson, the anchorite. I, this sinner Eudoxia, whose sins are very many. Have pity, then, and help me."

3 *I.e.* will not relieve me of my infirmity.

4 Doubtless a bodily illness, as in **70**, *Jême* no. 89, 19, *MIEg.* ii 346. In Budge, *Apoc.* 150 = starvation.

5 *Cf.* the plur. discussed in **198**. Here Pson and his fellow-hermits may be intended.

200. (MMA. 12.180.271)—Original Monastery. Papyrus. 13.5 × 33.5 cm. (Plate VI.) From Anastasius to Epiphanius. By scribe of **415**[1].

"I owe it [to write][2], doing obeisance and saluting the prints of the feet of your holy fatherhood, praying unto my Lord Christ that I may be worthy of this face to face. I entreat [then ?] your holy fatherhood that ye would have remembrance of me in your holy prayers, that God may preserve us from these men that have found (5) a way into the district. For already a great affliction is come upon us and the poor. And God knoweth, if they should seize Nê[3], the whole district[4] will be in great danger. But be so good and pray that God may scatter them; else, as I have said, if they should obtain authority, there would be sore distress for all the district. Yet have these (things) befallen us on account of our sins[5].

[(10) "Give it unto the] holy, inspired [father] Apa Epiphanius, from Anastasius."

1 Also from Anastasius to Epiphanius.

2 *Cf.* **415**, also for similar phrases BM. 1124, 588 and **198**. The form ⲧⲓ-, not ☩- (*cf.* **415**), shows this is not the chrismon and either that κατὰ χρέος is used as a verb, or that a verb is omitted.

3 *Cf.* **151**. To read ⲡⲓⲛ here as the demonstrative 'these' (*sc.* the poor) seems unreasonable. The inroad referred to might be that of the Persians, though the script (*cf.* P. Byz. Cairo ii, pl. xx) should be of the 6th cent. The *castrum* Nê appears to be of military importance.

4 Χώρα, here at any rate, can hardly = nome (*cf.* Wilcken, *Grundz.* 78). Shenoute contrasted them (*CSCO.* 73, 18, BM. 194). *Cf.* Budge *Apoc.* 82 'not ⲧⲟⲩϫ alone, but the whole ϫ.' Remarkable is the use of χώρα designating the see of bishops Psote and Callinicus (*PSBA.* xxxii 247, 284).

5 Similar reflexions, *CO.* 14.

201. (MMA. 14.1.142)—Cell B. Pottery. From ——— to Elias.

"Before all things, I do obeisance unto thy holy lordship. Be so good, my dear lord, and beseech Christ Jesus on behalf of Shenoute, my son; for he is sore afflicted. And I [do obeisance unto ?[1] my] dear lord, Apa Epiphanius, that thou wouldest entreat him in my name[2], that he may beseech the Lord on his behalf, and that thou wouldest send in a blessing[3] unto him. For the prayer of the righteous availeth[4] and even as I have had faith, so do I trust that it shall befall me. Be so good [and.....] me (?).

"Give it unto my holy lord father Elias. Be so kind, my holy lord father,..."

1 Or 'betake thyself unto'; but this the gap hardly permits. 'I do obeisance unto,' followed by 'that thou &c.' is perhaps impossible.

2 *Cf.* perhaps **209** for a similar appeal to Epiphanius.

3 May be the saint's health-bringing blessing, or more probably a material gift, *e.g.* blessed bread, so often mentioned in the Lives of ascetes, *e.g. PO.* xi 237, 240 &c., *An. Boll.* xxxii 143, 144, 146 &c., Budge *Bk. of Governors* ii 649. The healing 'blessing' of the saint's τόπος (*cf.* **84**) in Guidi, *Fram.*, Nota 1 50, 51 is oil. *V.* **250**, *CO.* 90 n.

4 *Cf.* Ja. v 16.

202. (Cairo 44674.40)—W. Court. Pottery. This piece has been blackened by fire. From [.....] to John and [...[1].

"Before [all things.....] your revered lord fatherhood and we worship your holy feet and the feet (?) of our father Moses and our brother Epiphanius[2]. Be so kind (5) and pray for me, that God may deliver me

1 Perhaps Enoch, addressed with John in **149**, **175**, **185**, **350**. In *CO.* 379 they are addressed by Epiphanius.

2 **208** is addressed to a Moses and an Epiphanius; prob. **444** also.

from temptation[3]. Be so good and do a kindness with us and succour (us), even as [. . . . .] done unto us [. . . . .] shall bless you, even as He did bless (10) your fathers. Farewell in [. . . . .] father, Apa John [. . . "

3 Πειρασμός prob. 'sickness,' as often; *cf.* **175**.

203. (MMA. 14.1.26)—Cell of "Priest Elias." Limestone. (Plate XI.)
From Jonah[1] to Elias.

"This humblest Jôna writeth (unto) the pious ascete, Apa Elias, (5) the priest. First I worship the footstool of thy feet and I do obeisance unto thy holy (10) angel[2] and thy brotherly love, good toward every one. Be so good and have me in remembrance in the raising of thy holy hands, (thou) that truly bearest (20) Christ. Farewell in the Lord."

1 The form Jônas occurs **101**, *CO.* 157, *Leyden* 485 and in *Jême.* 2 *V.* **113** n.

204*. (MMA. 12.180.212)—Original Monastery + Under floors of 1 & 3. Pottery. By scribe of **188**.

"Before the matter [I greet] thy holy [father]hood in the fullness (5) of my soul. [Be so kind] and have mind of us at all [times ?], when [. . . . .] and entreat him for us, that he would have (10) pity on us in charity. I adjure thee (ϯⲙⲟⲧⲣ ⲙⲙⲟⲛ)[1], delay not (ⲙⲡⲉⲣⲕⲱ)[2]. Be so kind also, let me adjure thee (ⲉⲓⲙⲟⲧⲣ ⲙⲙⲟⲛ), if thou hast [any] need (?) of [any]thing [. . . . .] unto us [. . . "

1 *Lit.* 'I bind thee.' This use of ⲙⲟⲧⲣ, ⲙⲛⲣ, recurs in **213**, **378**; *cf. CO.* 188 for a similar usage. Its meaning, 'be bound by an oath,' is illustrated by *Miss.* iv 106, ⲉⲕⲙⲛⲣ ⲉⲑⲣⲉⲕϫⲱ ⲉⲣⲟⲓ, whereupon the person addressed, 'afrighted at the oath by God's name,' does as required; or by Amélineau, *De Hist. Laus.* 103 ⲁϥⲙⲟⲣϥ . . . ⲉⲫⲧⲉⲙⲟⲧⲱⲙ.

2 ⲥⲱ thus alone in *CO.* 66, 199, 240, 321, Hall p. 88.

205. (MMA. 12.180.227)—Room 3. Pottery. Probably by scribe of **36**.
From Kamoul to Tabês[1].

"In the name of the Father and the Son and the Holy Ghost. I, Kamoul, I write unto Tabês (?), as I sit in my cell. Pray for me in charity, all ye holy men of God; Apa Epiphanius (?)[2] the anchorite and ———[3] and ascete. May his holy prayers be upon me, Kamoul, this humblest sinner."

1 This name occurs *ÄZ.* '94, 48 and perhaps Ryl. 203.

2 For Epiphanius thus invoked *v.* the graffiti **640**, **647**, **680**. The preceding words, 'all &c.,' prob. show that he is dead.

3 Πολιτευτής seems more probable than πολίτης. It is applied in *MIEg.* ii 364 to an ascete; *cf. Clar. Press* 26 ⲙⲁⲣⲉⲙⲡⲟⲗⲓⲧⲉⲩⲧⲏⲥ ϣⲉⲡ ⲣⲓⲥⲉ ⲉⲡⲉⲣⲟⲩⲟ ⲣⲙⲡⲉⲧⲡⲟⲗⲓⲧⲉⲓⲁ; also *Mus. Guim.* xvii 18, *CSCO.* 41, 54, and in an epitaph, *Ann. du Serv.* viii 90. In the *Scala* (Kircher 83) it is rendered merely 'virtuous' (*fâḍil*). Yet πολίτης is not excluded; *cf.* '(fellow)citizen with the (dwellers) in heaven,' Ryl. 435, vol. ii 106.

206. (MMA. 14.1.123 + 126)—Cell A. Pottery.
From Patermoute to Epiphanius[1].

The writer, calling himself "this humblest Patermoute," asks for the prayers of his "holy father Apa Epiphanius," whom he has not found means[2] to visit. A visit from Zael is referred to[3] and E. is asked to send something (*or* person). In 5 Jême is named[4].

1 A Patermoute meets us often in Epiphanius's correspondence: *v.* **259** n.

2 *Cf. CO.* Ad. 11 n.

3 Zael (= Misael) and Patermoute both occur in **120**.

4 Thus spelt *CO.* 312, *BKU.* i 158.

207. (Cairo 46304.76)—Cell B. Pottery.

"Be so good and pray[1] for us (while) we on our part do pray for you. Wherefore do ye afflict[2] yourselves? Greet your father. May God bless you. We did not attain (?)[3] to come to the feast today because of this man. For if we[4] [. . ."

1 Usually subjunct. in this phrase, so prob. =ⲛⲧⲉⲧⲛ-.
2 Or 'fatigue.'
3 Reading ⲧⲁϩⲟ ⲉ(ⲉ)ⲓ, though the copy scarcely justifies it. *Cf.* **240**, **245**.
4 'Have [remained] without' is not impossible.

208. (MMA. 14.1.152)—Tomb E. of Cell B. Pottery. Probably by scribe of **136**, **380**. From Pesenthius to Moses and Epiphanius[1].

The writer asks for their prayers. (4) "Give it unto the[2] holy brethren (?), my revered fathers [Apa Mo]ses and Apa Epiph[anius], from this sinner Pesynthius."

1 Moses (probably) and Epiphanius recipients in **444**. *Cf.* **202**.
2 Practically certain. *Cf.* the 'brethren' in **303**, **439**.

209. (Cairo 46304.118)—E. Buildings. Pottery. From Moses to Enoch and [. . . . .[1]] and Epiphanius.

"This humblest [sinner ?] Moses writeth, greeting his pious [fathers, Apa] Enoch and Apa [. . . . .] and Apa Epiphanius. [Be so] good, pray for [me, for] I have committed many sins [. . . . .] child (*or* children) died[2]. [. . . . .] Epiphanius[3], the (?) [. . ."

1 Perhaps John. *Cf.* **202**.
2 Tense and number uncertain. **194** likewise refers to children that have died.
3 Perhaps Moses is recounting how he had appealed to Epiphanius for help; or he may be asking the others to appeal to him (*cf.* **201**). Whether Epiphanius in 6 and 10 are one is uncertain, though probable.

210. (MMA. 12.180.224)—W. Court. Pottery.

"Before our most humble words, we write and greet and salute the sweetness of thy holy lord fatherhood. Be so good and pray for me, that God may preserve me in this (time of) youth."

Spelling is repeatedly inaccurate and the last words perhaps indicate a mere writing exercise.

210A*. (MMA. 12.180.44)—W. Rubbish Heaps. Pottery. Double Palimpsest.

The interest of this sherd lies in its having been used thrice. The original text of 13 ll. began ⲁⲛⲟⲕ ⲓⲱϩⲁⲛⲛⲉ ⲉϥⲥϩⲁⲓ ⲛ̄[2 lines] ⲙ̄ⲛ̄ⲁⲛⲁ ⲉⲛⲱⲭ . . . Hardly anything else remains legible. The 2d text (6 ll.) is "We greet your brotherhood that is in the Lord, (both) together[1]. It is written: He that shall do the will of my Father which is in heaven, he is my brother and my sister and my mother[2]. Farewell in the Lord." The 3d text (3 ll.) is roughly written in white chalk, below the last. It begins ⲁⲣⲓ ⲧⲁⲕⲟⲡⲉ[3] ⲧ̄ⲡⲟϥⲱϩ ⲉⲣⲟⲛ[4] ⲧⲉ . . .

1 *V.* **224**.
2 Mat. xii 50.
3 ἀγάπη thus in MMA. 14.1.11 and 14 (both discarded).
4 For this verb *v.* **275**.

211. (Cairo 44674.43)—Original Monastery. Pottery. From Joseph to Isaac and Elias[1].

Written in the ordinary cryptogram.

"I, Joseph, pray for me, my father Isaac and Apa Elias, the anchorites of the mount of Jême."

1 For the recipients *v.* **110**. Whether Joseph is the writer of **105** &c. I do not know. One might almost class this piece with the invocations (graffiti), supposing Isaac and Elias already dead.

212. (Cairo 44674.165)—W. Rubbish Heaps + Rooms 1, 3, 4 + Rubbish S.E. of 2d Tower. From Megas[1] to Epiphanius.

The writer asks E.'s prayers, which shall preserve (?) him from ill health.

1 Occurs *CO.* 441, *Rec.* vi 71.

213. (MMA. 12.180.70)—Original Monastery. Limestone. (Plate XII.) From the brethren to ——.

"Before all things we do obeisance unto thy piety. Through thy prayers and those of our (?)[1] holy fathers, (5) Apa Epiphanius and Apa Abraham, we have completed the commemoration of our father, to wit Apa Abraham. Now lo, this little remembrance have we sent you (10), on behalf of your men[2]. Be so good, if there be means, come in to us even now, that we may meet thee and have (15) benefit of thy blessing[3]. Delay not therefore, that our joy may be full.

"Our holy father, from his humblest brethren.

"And thou art bound[4] (20) not to bring[5] aught in thy hand."

1 Text has 'his,' referring, were it correct, to the deceased Abraham.

2 This letter accompanied the gift sent. Instead of 'on behalf of,' perhaps 'because of.' 'Men' often means 'relatives.' Perhaps a present in return for help rendered, or something in remembrance of the deceased. *Cf.* ⲣ ⲡⲙ. *CO.* 216, *ST.* 189, 228.

3 This phrase in *CO.* 197; *cf.* BM. 1149.

4 For ⲙⲏⲣ *cf.* 204.

5 If ⲁⲙ is erased, the line would be complete, second ⲁ- standing for ⲉ-. 'Any one,' instead of 'aught,' is perhaps possible, though ⲡⲧⲟⲟⲧⲕ would have to mean 'with thee,' as ? in *CO.* 100. For the phrase *cf. Tor.* 27.

214. (Cairo 44674.26)—Site not recorded. Pottery. Possibly by scribe of **215**.

In l. 4 the writer seems to speak of money sent herewith. L. 8, "I protest [unto you], think[1] not that I wished to take [it ? from] (10) you without cause and to give (? pay) it [unto[2]] others. But if ye will take trouble and come[3] and I speak with you and we confirm the matter (unless sickness overtake us, God knoweth[4]), (15) I will give it you gladly[5], according [as I] spake with you in Choiach[6] [. . .] If ye come not, lo, [. . . . .] to give it unto you. Send [. . . . .] ye will[7] come and I behold [. . . . .] (20) [Farewell] in the Lord."

1 From here to 15 almost verbally identical with **215**, 3–9.

2 No gap is indicated at end of 10.

3 This and two following verbs must have almost imperative sense, with apodosis to begin at 15.

4 **215**, by omitting this pious ejaculation, shows that it prob. refers here to the words preceding. But in that case the ⲭⲉ- in 15 would be superfluous.

5 ⲉⲛⲟⲩⲉⲗⲟⲩ = ἡδέως in Budge, *Hom.* 8.

6 A hybrid form of the month's name, as in Hall p. 113 &c.

7 For this verb *v. CO.* 122 n. It has this suffix in *CO.* Ad. 38.

215. (Cairo 44674.56)—W. Court. Pottery. By scribe of **1**.

L. 3, ". . . And think not that I wished to take it [. . . . .from] you and to give it unto others. (6) But if I talk with you and we confirm the matter, I will yet give it unto you. Howbeit if . . ."

This fragment of text is partly identical with **214**; ll. 1, 2, 10, 11 alone differ. The two ostraca are possibly by the same scribe[1]. To account for this partial duplication is difficult; perhaps they are alternative drafts for the same letter.

1 M. Munier has kindly compared them.

216. (MMA. 12.180.142)—W. Rubbish Heaps. Pottery. By scribe of **163**. From Shenoute[1] to ——.

"[First of our] words we do obeisance unto the dust of the feet[2] of your truly Christ-loving lord fatherhood. . (5) Hereafter: our whole town is filled with perfume since[3] thy lordship did but speak concerning

1 This is the author of **163**, who there solicits the good offices of Epiphanius, and who there also uses the phrase *πρῶτον . . . δεύτερον* (*v.* above) and the word 'perfume' much as here.

2 As in *CO.* 93.

3 ⲕⲡ- must here be for ⲭⲓⲡ-, as in **302**, **519**, perhaps **463**, and as ⲥⲡⲁⲓⲥⲣⲁⲓ *RE.* 24, ⲥⲉⲛⲧⲁⲥⲉⲓ *ST.* 227.

the trials that the hater of man hath brought to pass[4]. Hereafter: by the will (10) of God I will cite the clergy to come in, that they may[5] be worthy to do obeisance unto you. Firstly and secondly[6] (I desire) that ye would grant us your holy diligence and (15) come in unto the church, and that through you that great peace should be, which remaineth after[7] (*or* surpasseth) every peace that ye have made[8].

"The pious father; (from) Shenoute, the *lashane* of Jême, this humblest one."

4 Presumably local disturbances, or possibly sickness, ascribed to the devil's agency.

5 Of κλῆρος both a singular and a plural verb is used.

6 Another way of saying 'first of all.'

7 Or, reading ⲉⲧϭⲟⲛ (ⲛ)ⲥⲁ- 'which is sweeter than,' though this is a meaning for ϭⲟⲛ=ϭⲛⲟⲩ (as in *MIF.* xxiii 30, *PSBA.* xxvii 168 &c.) difficult to substantiate.

8 Recipient had on previous but less urgent occasions acted successfully as mediator.

217. (MMA. 14.1.149)—Cell C. Pottery. From Pilatus to Peter.

"Before all things I do obeisance unto thy holy fathership, in all the fullness of my soul. Hereafter: (5) I entreat thee that thou wouldest do it for God's sake[1] and wouldest do diligence and come unto my humility; for God knoweth, there is need. And, God (10) knoweth, if thou come not, I shall be in straits. For thou [.....] man. For God's sake [.....] diligence for me [.....] For we (?) said [..." Nothing more is consecutively legible until the address.

"Give it [unto my] dear holy father, Apa Peter; from Pilatus[2]."

1 This locution in **336**, **407**, *CO.* 322.

2 Not an uncommon name elsewhere (BM. 1075 &c., BM. Gk. iv 1419, Horner, *Boh. N. Test.* i, cviii; in a Balaizah fragt. ⲁⲡⲁ ⲡⲓⲗⲁⲧⲏⲥ); but not before met with at Thebes.

218. (Cairo 44674.176)—W. Rubbish Heaps. Pottery. From the brethren to Victor and Jeremias.

"Before our humblest affair, we greet your good brothership, Apa Victor[1] and Apa Jeremias. (5) Hereafter: regarding brother Andrew, lo, God hath fixed him to the place that he hath received[2]. Be so kind therefore and come down[3], that we may (?)[4] find you. (10) Be so kind, continue not without ———[5], quickly. Farewell in the Lord.

"Give it unto Apa Victor and Apa Jeremias; from the brethren."

1 With the genitive form *cf.* ⲕⲟⲙⲉⲧⲟⲥ, ⲯⲁⲙⲱⲧⲟⲥ. *V. CO.* 406 n.

2 ? that hath fallen to him by lot, inheritance, or the like; or possibly, that he hath bought. For ⲧⲱϭⲥ *cf. ST.* 352.

3 Or 'up.'

4 One expects ⲛⲧⲡϭⲡ. Perhaps for ⲉⲡⲉ-; *cf.* **221**.

5 One expects ⲉⲓ ⲉϩⲣⲁⲓ 'come down,' as in 8, or some such words; unless ⲁⲟ='depart, set out downward (*or* upward'), as often with various prepositions.

219. (Cairo 46304.117)—E. Buildings. Pottery.

"First I do obeisance unto thy fathership. How long am I to be in irons thus[1]? There is naught in order[2]. Be so kind and do thou send unto my men[3] (5) (that are) with thee, for we have found no man[4]. I am suffering from hunger beyond anything[5]. If my son come, I will [.....][6] and will go upon (?) [.....]. Howbeit (10) if thou permit (?)[7] me once again [..."

1 ? For ⲛⲧⲉϥϩⲉ *lit.* 'like this one.' Or read (ⲛ)ⲧⲉⲓϩⲉ.

2 Reading ϩⲱⲃ. But ⲧⲏⲩ would be correct.

3 Or, 'send my men.' ϩⲁⲧⲏⲛ seems to require the preceding relative here supplied, unless it could mean 'to thy (house).'

4 *Sc.* no one to help us.

5 *I.e.* beyond endurance, excessively.

6 Perhaps ϩ ⲛⲧⲱⲩ (if space permitted), 'I will arrange to, be prepared to go.' But the writer is in irons!

7 Or 'forsake, neglect.'

220. (Cairo 44674.192)—Below 1st Boundary Wall, S.E. of 1st Tower. Pottery. Perhaps by scribe of **245**.

"Be so kind, pray for me in charity. Be so kind and do ye give me (5) instructions[1]. For to whom do [. . . . .] give instructions[2] ? (And I beg) that ye would be so good and would come north and would kindly fix me the wood on to the (10) [. . . . . .[3] Farewell] in the Lord."

1 *Lit.* 'make the (*or* this) instruction for me.' On ἐντολή thus *cf.* **194**.

2 Perhaps some such phrase as 'To whom (else) should I turn for instruction?' If we read in 6 ⲧⲉⲧⲛⲉⲣ 'to whom do ye give,' difficulties remain and the conjunctive immediately following (7) increases them.

3 Perhaps '[for indeed] I have found no man,' to help me, as in **219**.

221. (MMA. 12.180.91)—W. Court. Pottery. Palimpsest.

"Be so kind, have patience[1] until these other two Sundays[2]. If God ordain[3], we shall meet one another again. And (5) further, pray for us in charity, that God may bless you. For Jesus ordaineth[4] for us (and) we shall (?) talk[5] together again; and (10) further, we shall (?) pray for you. Farewell."

1 *Cf.* ϭω in Hall p. 74, a somewhat similar letter.

2 *Cf.* **498** for a similar exhortation.

3 Can ⲡⲉ=ⲉⲡⲉ and ⲛⲁ-=ⲉⲙⲙⲁ- ?

4 'Jesus' apparently parallel to 'God' in 3.

5 Or ? intended for ⲛⲁⲣⲁⲭⲉ, the same prefix as in 3. The idiom is throughout irregular.

222. (MMA. 12.180.66)—W. Rubbish Heaps. Limestone. From —— to John.

"I find not how to go and leave my house, lest I be robbed. If thou shalt be able to[1] (?) (5) send him in to my father Hamêr[2] and he (?) send the[3] [. . . . . for ?] he said, 'I will give it thee.' (10) Be so good and send me a man, that he may bring the ladder; (but) if thou wish it, (send) not[4]."

1 More likely ⲕⲟⲧⲁϣⲥ, 'if thou wish'; *cf.* 16. Who or what is to be sent is not evident. Perhaps -ϥ 'him' is a mistake, so 'send in to.'

2 Recurs *CO.* 396.

3 Perhaps the ladder (*v.* 14). Its gender would suit here.

4 All ambiguous. For 'bring' perhaps 'take away, fetch'; while 'wish' might either be 'prefer,' or 'have (still) need of.'

223. (Cairo 44674.11)—Original Monastery, Room 5. Pottery. From the *lashane*[1] to Isaac.

"The *lashane* writeth, greeting his dear holy father, Apa Isaac. Hereafter: we have heard that (5) Daniel the physician[2] cometh in unto thy fathership today, or tomorrow. Be so good, then, when he come, do thou send (10) unto us[3] and we will come [in. . . . .] in. . . "

1 The title thus, without personal, or place name, not elsewhere. Presumably the *lashane* of Jême. *Cf.* the anonymous use in **181**, **278**, *ST.* 318.

2 A physician might be a monk, *v. CO.* 296. At the White Monastery there were physicians attached to the community, though those from without might also be employed (*CSCO.* 73. 160, 161; cf. *ib.* 42. 69). The Nitrian communities had resident physicians (*Hist. Laus.* Butler ii, p. 26).

3 'Send [him]' less probable, considering the following verb.

224*. (Cairo 46304.25)—Cell A. Pottery. From Pesenthius to [. . . . .].

"Before all things, I greet you together (ϩⲓⲟⲩⲥⲟⲛ[1]). Lo, I am come (ⲁⲓⲉⲓ) south unto the brethren's dwelling [to-day ?[2]]. Be so good, if [. . .[3]] thou wilt, (5) come thither (ⲉⲙⲁⲩ) and I will meet thee and will give (?) an answer[4]. Farewell.

"Give it unto my dear [brother ?. . . . .[5]]; (from) Pesenthius, this humblest one."

1 As in **210** A, **482**, though the rest makes it clear that but one recipient is addressed. Perhaps he is one of a community included in the greeting. *Cf.* similarly sing. and plur. in **482**.

2 ⲛ[ⲡⲟⲟⲩ], or ⲛ[ⲥⲁϥ] 'yesterday.'

3 ⲟⲩⲛ scarcely here; it would precede ⲉⲓⲱⲱⲡⲉ.

4 Reading ⲛⲧⲁⲣ ⲁⲡⲟⲩⲣⲓⲥⲓⲥ.

5 Space for a short name here.

225. (MMA. 12.180.148)—W. Rubbish Heaps. Pottery.
From Jacob to Victor.

["Give it unto my] pi[ous,] revered [? father, Apa] Victor; from Jac[ob, his] son. First I do obei(5)sance unto thy fatherhood. I inform[1] thy fatherhood that thou didst leave [me?][2], so that thou mightest send the man and that I might decide on the answer[3]. Lo, I have decided thereon here, (so) send him not. Farewell in the Lord."

1 *V.* note on **188**. 2 Or 'us.' *V.* **431** n. 3 Or 'the affair'; *v. CO.* 329 n.

226. (Cairo 44674.74)—Original Monastery. Pottery.

L. 2 perhaps "The Little Fast[1], lo, it [hath begun] two days ago." The same fast is named in 7; but thence and from 6 one gathers that it had not yet occurred. The writer proposes to meet recipient (6). L. 4 contains an unintelligible word[2].

1 *V.* **342**, also *CO.* 60 n., *ST.* 285, Ryl. 340 n. Its date is given (*ÄZ.* '92, 43) as the 22nd Pashons (17th May). Is it 'the 40 days (fast) of Summer,' named in texts of this period? (De Vis, *Homélies* 96, *MIEg.* ii 339, though the latter connects it with Paone, the preceding month.)

2 ϩωλ 'fly, hasten,' seems improbable. ϩωλ 'cast, throw' (of water &c.) occurs in *Miss.* iv 695, 750, 751, *MIF.* xxiii 28, but is useless in this obscure context. In *ST.* 359 is perhaps our verb (ϩⲁλω? =ϩⲟλⲟⲩ), likewise unintelligible.

227. (MMA. 12.180.206)—Rooms 1, 3 + W. Rubbish Heaps. Pottery.

L. 2 "...I sought for thee and found thee not. Now let thy fathership please to arise and meet me forthwith[1]; (5) for there is need. For these husbandmen[2] will desire a ———[3] -measure of ———[4] [.....] they sow (? plant) it and [...] desire [..."

1 ⲛⲥⲟⲟⲩⲧⲙ has, in Theban texts, always this meaning: **286**, *CO.* 199, Ad. 47, *ST.* 250, 267, Hall p. 89 (ⲛⲥⲟϧⲧⲙ); so too elsewhere: BM. 1122, 1130, 1138, Ryl. 326, 341. In Budge, *Misc.* 381 it is 'just now' (*modo*) = ϯⲛⲟⲩ in the Boh. version (*St Mich.* 37).

2 Reading the form found in *CO.* Ad. 16, *ST.* 41. The demonstrative has a strange form.

3 For this dry measure *cf. CO.* 204, *ST.* 259, 303 (all corn), Hall p. 115 (dates). Presumably its meaning is 'fistful.'

4 What is the substance measured? Scarcely ⲕⲁⲣ, followed by 3d sing. of a verb, if 7 be read as here suggested. Perhaps the word in **418**.

228*. (MMA. 14.1.101)—Cell A. Pottery.

"Be so good, my father, and come; for there is very (5) great need. Farewell in the Lord Jesus. Of a truth. In charity. Amen. Be so good and do ye remember me in your (10) holy prayers." Perhaps a mere exercise; the fine literary uncials (type BM. pl. 8, 274, pl. 9, 275) and the disjointed words in 6, 7 point to this.

229. (Cairo 46304.80)—Cell B. Limestone.
From [.....] to (?) Victor and Epiphanius.

["Give it to?] my beloved and revered brethren, Apa Victor and [Apa] Epiphanius[1]. Be so kind, forgive us and come (5) quickly[2]; for [we] have not [.....], except ye [.....] them one to another..."

1 A Victor is addressed with Epiphanius in **439**; *cf.* also *CO.* 379.

2 If the reading is correct, the ⲛ- would be adverbial, as in ⲛⲕⲁⲗⲱⲥ; but other examples (*CO.* Ad. 34, *BKU.* 262) suggest the reading ⲉⲓ ⲛⲁⲓ.

230. (Cairo 44674.159)—Room 3. Pottery.

"Seeing[1] he hath not given it[2] thee, come unto me for (5) the end of the Fast[3]. I will give it thee and we will go. Thou hast no concern with any man[4]."

1 This very common adverb (varying with ϩⲟⲥⲟⲛ) is doubtless, as F. Rossi saw (*Papiri* ii 1 97 n.), the Greek ἐν ὅσῳ (often in Byzant. texts: *PG.* 87, 3009, *ib.* 111, 633, *Mirac. S. Artemii*, P. Kerameus 78, Leont. Neap., Gelzer 98, Esaias Scet., *ed.* Jerusalem 1911, 100, 120). Some texts write ⲉⲛϩⲟⲥⲟⲛ (*e.g.* Zoega ccxlvi, Rossi *N. Cod.* 71). A different explanation of the Coptic form is suggested by Rahlfs, *Berliner...Psalter* 45.

2 Or 'given her'; likewise in 7.

3 *V. CO.* 99 n., also BM. 171 (6), *dominica festi solutionis.*

4 *V. CO.* 44 n. Here perhaps, 'Thou art not responsible to any man.'

231. (MMA. 14.1.95)—Cell A. Pottery. Palimpsest. By scribe of **282** &c.
From John to ——.

"Be so kind, [if ?] thou come, come in to the ——[1], and let us keep the feast[2]. See, the great (5) men also (do) likewise[3]. From John."

1 Reading certain. For ? ϩιρ. The 'lanes,' or 'passages' of a τόπος are expressed by that word, Zoega 380; but this scarcely suffices to explain our text.

2 'Take sacrament,' or 'attend service' seem less likely here; συνάγειν merely for 'meet together' is not employed. *Cf. CO.* 98 n.

3 Presumably the dignitaries of the monastery. ⲕⲁⲧⲁ ⲧⲉⲓϩⲉ elsewhere = οὕτως Budge *Mart.* 109, ὡσαύτως Lag. *Aeg.* 223; *cf.* also Budge *Apoc.* 141, 142 'in like manner.' In Zoega 350 *inf.* Budge *Misc.* 462 almost 'and so on.' In *Jême* no. 35, 24 perhaps 'as follows.'

232*. (MMA. 12.180.74)—Original Monastery. Limestone. Palimpsest.
From Enoch to Papnoute.

"I, Enoch, this humblest one, do write, greeting my beloved brother Papnoute (and saying,) Be so kind, when they bring thee this sherd (ⲉⲧⲡ ⲧⲉϧⲗⲗⲁⲉ ⲡⲁⲕ), leave all things behind thee and come in (ⲉⲓ ⲉϩⲟⲧⲡ) to me."

233. (MMA. 12.180.81)—Original Monastery. Pottery.

"Be so kind, if it be possible[1], and do ye suffer our brother Peter to go with this letter and to come unto us tomorrow." The text is complete.

1 As in **213**, **301**.

234. (Cairo 46304.135)—E. Buildings. Limestone.

"Be so kind, trouble your benevolence[1], and come in, for charity's sake[2]."

1 *Cf.* similar words in **406**, *CO.* 53, 325, *ST.* 179.

2 So literally, but may doubtless be adequately rendered by 'kindly.'

235. (Cairo 44674.136)—Rooms 1 and 3. Pottery.

"Be so kind, come[1]."

1 One is reminded of the ostracon whereby Daniel the Scetiote was summoned to bury the anchorite Anastasia (Clugnet, *Daniel*, 2). This one is written in a large and clumsy hand.

236. (MMA. 14.1.3)—Tombs 65, 66. Pottery.
From [. . . . .] to Cyriacus.

"Before (coming to) the matter, I do obeisance and I salute the dust of the feet of my holy lord father, (5) Apa Cyriacus, the anchorite[1] of the mount of Jême[2]. God knoweth, lo, many years do I desire to go south and do obeisance unto thy holiness; (10) the care of this world hath not suffered me hitherto. But if it be God's will and I live[3], I am coming south and will do obeisance unto thee ere I die. Indeed [I have] said, I will go and worship (15) [thee] this year[4]. Be so good, [if thou wouldest] that I should go, send to me; if [not, send] to me likewise. And moreover, lo, Timothy [and Ps]ate would that I should come out [. . . . . .] go in unto my house [. . . (20) . . . . .] Lo, here is a garment [. . . . . .] Philotheus of [. . . . . .[5]] hood[6], I have sent [them . . . . .], namely Martha . . ."

1 Note accent on this word.

2 For Cyriacus called 'anchorite' *v.* **151**, **250**, Hall p. 146. Jême thus with ⲧ- **169**, **270**, *Jême* no. 82, 8 &c.

3 *Cf.* phrases in **304**, **382**.

4 'This year,' as **246**, **309**, *RE.* 21, Budge *Apoc.* 157, *M. Guim.* xvii 238, *CSCO.* 41, 51.

5 A place name.

6 Or 'hoods,' or 'hood also' (ⲟⲩ). *Cf. CO.* 395, also P. Oxy. 1300.

237*. (MMA. 14.1.536)—N. of 1st Tower, below 1st Boundary Wall Pavement. Papyrus. 6 × 9 cm.

This letter consists mainly of compliments, the writer speaking (4) of "the perfume of thy [saintliness"] (ⲡⲥⲧⲓⲛⲟⲩ]ϫⲉ ⲡⲧⲉⲕⲙⲛ[ⲧ) and styling himself (8) "thy son, or (ⲏ̈) thy servant" and proposing apparently to come south. Recipient is begged (11) to "come to thy mount (ⲡⲉⲕⲧⲟⲟⲩ[1]), that our joy may be full." A request (ⲡⲁⲣⲁⲕ]ⲁ̀ⲗⲉⲓ) is transmitted to Apa Elisaius (13). The final word is worth recording: (14) ⲙⲁⲣⲉϥ[?] ⲙⲡⲉⲩⲛⲁ ⲛ̄ⲡⲣⲟⲥ[? (15)]ⲁⲧϩⲟⲩⲉ· (blank).

1 *Cf.* **239**.

238. (MMA. 12.180.152)—Below 1st Boundary Wall Pavement. Pottery.

"——[1] I cannot remain absent from you[2]. So now, my father, think not that I have been expelled, or that I (5) lack aught. Nay; God knoweth, I am not in want, neither am I in trouble; but I have grown used to you, O my father——. So now, (10) if thou canst[3] do a kindness unto me and wilt take me in, be so good (and do so). But say thou not[4] [. . ." *Verso* mostly illegible. L. 14 "If the thing please thee, send the conclusion to me. Nay (?)[5]; I——[. . ."; 22 "Farewell in the might of the Holy Trinity [with your] whole [congre]gation[6]."

1 The curved sign cannot = 'and,' here, or in 9, nor is it part of the chrysmon, as in *CO.* 6, 127, Ad. 22 &c. Most nearly resembling it is Hall pl. 90 (21178), where it seems merely decorative. The obscurity of the next following word might point, as elsewhere, to an earlier part of the text having preceded on another ostracon; but this sign recurring in 9 is against that.

2 Similarly in **461**. Note the alternation of 2d plur. and sing. throughout.

3 Or perhaps merely with the future sense of ϣ- (*v. Papyruscodex*, p. 61, n. 3); or ? taking ϣ- for ⲟⲩⲉϣ- (*cf. ST.* 225 ⲟϣ, 315 ⲱϣ), 'if thou wouldest.'

4 Assuming this ⲙⲡ- to = Achm. vetitive, *e.g. Clement* Schmidt, Ⲗ̈ 18, ⲟ̈ 6, *Elias* 22, 8.

5 Reading ⲙⲡⲁ, as in **148**.

6 *Cf. ST.* 17, 170, *BKU.* 301.

239. (MMA. 12.180.105)—Rooms 1 and 3. Pottery.
From Christodorus (?) to ——.

"Before (coming to) the matter, I salute your holy angel[1]. Hereafter: I do obeisance unto the sanctity of your (5) revered piety. Seeing your benevolence hath sent unto me, supposing that quarrels have arisen in (our) midst[2], so now I give thanks unto God, I give (10) thanks unto your benevolence; but I desired only to go unto my mount[3]. I, Christodorus[4], worship the print of your holy feet. The Holy Trinity."

1 *V.* **113**.

2 As the text stands, 'in the midst.'

3 The sense here escapes me. Can εὐχαριστεῖν imply 'I give thanks that your supposition is unfounded'? How ἀλλά relates the second to the first sentence is not clear. A slight change would give 'greatly' for 'only.' For 'my mount' (*i.e.* community) *cf.* **237**.

4 The introduction thus of a name generally indicates the scribe, or (in another hand) a postscript by a third person, rather than the author, *e.g.* in **112**, **120**, **336**, *CO.* 49 *vo.*, Hall p. 107. In **199** however the name appears to be the author's.

240. (Cairo 44674.47)—Below 1st Boundary Wall Pavement. Pottery.

". . .holy [. . . . .] your labours [. . . . .] every breath (?). I [. . . . .] (5) good. If our father hath m[et ?. . .[1]], send the news to me[2] by Apa Ananias, the priest. Apa Seth and Joseph greet you much, but more especially my brother Naferho[3] and all the brethren, from great (to small). Hitherto I have not attained[4] (10) to come, but now I am coming, when I have finished.

"Give it unto my holy fathers; from their humblest son. Farewell in the Lord."

1 Unlikely, as there is scarcely space for the object. An intransitive is required.

2 *Cf.* a phrase in **170**.

3 *V.* BM. p. 522. A stele from Ermont (Vict. and Alb. Mus.) bears this rare name. *Cf.* Νεφερῶς. The Fayyûmic form is Nabraha (Munier, *BIF.* xv 230).

4 *Cf. CO.* 90 n., 94, 330, and **245**.

241. (Cairo 46304.122)—E. Buildings. Pottery.
From Joseph to Isaac.

"Before (coming to) the matter, I greet my beloved father (5) Sakau[1]. I salute thy holy angel[2]. May thy fathership be pleased[3] to send me (news of) thy health. Would that there were means that I (10) might come north. For I (?) desired to go north to thee even now and found not means[4], because of a matter that hath befallen me.

"Give it unto my dear (15) father, Isaac; from Joseph, this humblest one."

1 The frequency of this name might preclude the reading [ı]ϲaĸ aϥ[ω], though recipient's name indicates it.

2 *V.* **113**.

3 *Cf.* imperat. ⲟϥⲱⲡⲉ=*θέλησον*, practically equivalent to 'please.'

4 ϭⲛ ⲑⲉ and ϭⲛ ⲧⲩⲡⲟⲥ are hard to differentiate in English.

242. (MMA. 14.1.17)—Tombs 65, 66. Pottery.

"...] concerning the matter (about) which [they, ? I] sent unto thee; for it is a matter thou shouldest not forget. God knoweth (5), if I had been able, I would have come and met thee. But [.....] thee; thus it is [.....] thee (10) likewise. Farewell in the Lord."

243. (MMA. 12.180.108)—W. Rubbish Heaps. Pottery.
From Ananias[1] to ——.

"I, Ananias, your brother. Seeing I said unto your fathership, I am coming north forthwith[2]; so now pay no heed (to that): the matter is not settled[3]."

1 He writes a semi-uncial hand, not that of **282**, *q.v.*

2 Refers sometimes to the immediate past: Ming. 250; sometimes immediate future: Paris 131[3], 55 ϭⲱ ⲙⲙⲁⲛ ⲙⲡⲉⲓⲛⲁϣ (*cf.* Lu. xxiv 29), Crum in *Aegyptus* iii, ostr. no. vi.

3 For ⲧⲏⲓ here *cf.* **145**, Ryl. 342.

244. (MMA. 14.1.539)—S. of Tomb 66. Papyrus. 17.5 × 15 cm. (Plate VI.)

"...thy teaching, that it rest upon me[1] and my house (?). I do obeisance (?) unto all the pious brethren that are with thee[2]. Let thy kindness, then, attain unto me and do thou set the memory (?) of thy servant in thy heart[3]; and may (5) thy servant my daughter do obeisance unto the dust of thy feet and all those of my house (may they do likewise). May thy kindness attain, then, unto Macrina, my daughter, and thy servant, and do thou pray for her and all those of my house. As, then, I was about to[4] go (10) south and do obeisance unto thy holiness, a little matter did impede me[5] and I have not had leisure, so let thy kindness attain unto me (and) if the master[6] Mena is about to come north, send (news of) thy health, that is welcome unto me[7], and (15) thy teaching, that it rest upon me and all my house and Macrina, my daughter. Farewell in the Lord. The Holy Trinity. Written in the month of Athyr, 1st day, 15th Indiction[8]."

1 Recurs in 15. *Cf.* 1 Tim. iv 16. *Cf. CO.* 385, where ϲϧⲱ is advice, counsel upon a particular point.

2 Recipient is therefore at the head of a community.

3 *Cf.* **435**.

4 Here (and in 13) ⲉⲓ is used like *μέλλω*. *Cf. Miss.* iv, 637 ⲁⲩⲉⲓ ⲉϥⲡⲏϯ ⲉⲡⲉϭⲏⲧ (=*CSCO.* 41, 21), Paris 129[14], 122 ⲁⲓⲉⲓ ⲉⲓⲡⲏϯ ⲉϩⲏⲧ, Ac. v 15 ⲉⲓ ⲉϥⲡⲏϯ (*ἐρχομένου*). With ⲭⲉ- the fut., rather than qualit., is usual. Perhaps the latter implies more actuality.

5 *Lit.* 'held my foot.' Unknown to me elsewhere.

6 On ϲⲁϩ *v.* Ryl. 176 n.

7 *Lit.* 'that is good for me'; or perhaps the 2d ⲛⲁⲓ is superfluous, so 'thy good health.'

8 A simple letter thus precisely dated is a rarity.

245. (MMA. 12.180.215)—Rooms 1 and 3. Pottery. By scribe of **105** &c. (*v.* below).
From Joseph[1] to John.

1 The writer of **105**, **124**, **185**, **261**, **286**, **304**, **322**, **373**, **383**, **463**, *ST.* 387. Most of them show orthographic peculiarities, notably ⲉⲓ for ⲓ.

"Before (coming to) my affair, I greet thy brotherhood with all my heart. Lo, this little blessing[2] have I sent thee; it was given me that I should give it thee[3]. (5) For I have not attained to come north and salute thee. If I shall yet attain (thereto), I will come[4] again, ere I go[5] to the Paschal (Feast)[6]. Be so good and pray for me. Farewell in the Lord.

(10) "Give it unto my brother[7] John, the disciple of Apa Isaac[8]; from Joseph, thy humblest brother."

2 *V.CO.* 90 n., also **201**, **246**, BM. 545, 1114. In these it = 'present.' For its other meaning Hall p. 72 is instructive: blessed water is asked for, wherewith to sprinkle sick cattle. Whether the words Hall p. 147, in which a nun asks for a hermit's 'blessing' to keep in her dwelling (like an amulet, or relic), are figurative, may be doubted.

3 But perhaps direct and oblique narration are confused and ⲛⲁϥ 'to him,' should be read. *Cf.* the use of ϫⲉ in **280**, 7, also **286**, 3.

4 For ⲛⲁⲩ *v.* **304** (by this scribe).

5 *V.* **465**, **532**, *CO.* 133 n. (where *RP.* 18 must be cancelled: the MS. reads ⲙⲓⲱⲉ), also Hall p. 73 *inf.* (read ⲁϥⲱⲉ for ⲁϥⲉⲓⲉ).

6 Spelt thus in *ST.* 306 (possibly by this scribe); fem. also in **252**, *CO.* 104. Presumably a mere error, unless influenced by ⲧϫⲉⲙⲁⲥ ⲙⲡⲟϭ ⲙⲡⲁⲥϫⲁ (*e.g.* BM. 173, 1001). *Cf.* an unpubl. EES. frag., ⲧⲉⲙ. ⲧⲏⲣⲥ, supporting the latter explanation.

7 Presumably here a title, 'brother,' as often, especially in Middle Egypt.

8 *Cf.* perhaps Isaac and John in *CO.* 310.

246. (MMA. 12.180.118 + 119)—Room 1. Pottery.

From Shebêw[1] to John.

The writer is sending a small present[2] by (?) Jeremias, consisting of [. . . . .], butter (?)[3], loaves and [. . . . .]. (5) "I have not found aught befitting thy [worthiness[4]. . .]. Pray for me in the raising up [of your holy hands.] For (our) people are sick [. . . . .,] that God may heal me [. . . . .] to come to thee in the Forty [days (fast[5]) . . . . .] (10) send thy———[6] to [? me and I will] sell it for thee [. . . . .] this year[7]. Farewell in the Lord.

"Give it unto my beloved (15) brother John; from Shebêw, the priest. The Holy Trinity."

1 Unknown elsewhere. Allowing for interchange of *b* and *w*, *cf.* *BKU.* 291 ⲁⲡⲁ ϣⲟⲩⲏⲃ.

2 *Lit.* 'blessing.' *Cf.* **245**.

3 Only in Zoega 567 = *CSCO.* 73, 119 (ⲧⲣⲟⲩⲁⲗ), named with salted and cooked fish, eggs, cheese, milk. *Cf.* ?*τυρίον*.

4 Or 'honor.'

5 'Days' may be omitted: *cf.* **136** n.

6 Reading ⲉⲓⲣⲉ practically certain; *cf.* therefore ⲉⲓⲣⲉ, *CO.* 218, 221, Ad. 36, *ST.* 122, 401, a word still obscure; unless it be simply 'thy work, the things thou hast made.'

7 Prob. no gap at end of 11.

247. (MMA. 12.180.202)—W. Rubbish Heaps + W. Court. Pottery. By scribe of **119** &c. (Plate XIII.)

From Phrangas[1] to Isaac and Elias[2].

"Before (coming to) my humblest affairs, I write, greeting and saluting the sweetness of your fruits, that give forth perfume. And hereafter: (5) I cast myself down to earth, I worship the print of your holy feet, ye men saintly indeed, like my father[3] Antonius, the pillar of light[4], and Apa Macarius of Shiêt[5]. (10) Ye too have attained unto their measure in every goodly virtue. I greet besides your pious children, according to their names. Hail in the Lord. Seeing I have come north to you many a time, (15) ye have not opened unto me the door, neither have ye spoken unto me like any (other) brother, albeit I have a great love toward you, even as (that of) Apa Papnoute, the Confessor[6], [toward] Apa Antonius.

"Give it unto Apa Isaac and Apa (20) Elias; from Phrangas, this un[worthy one]. Be so good as to [remember me in] your holy prayers, for [my] sins are very many. Farewell [in] the Lord." In 25 "temptation" may be read.

1 *V.* **119**.

2 For other letters to these *v.* **110**.

3 'Father' thus of saints, *WS.* no. 29 ff.; angels, Zoega cxliii ⲣⲫ (Raphael); prophets, *CO.* 251.

4 So called, *PG.* 65, 241. Recipient of *BP.* 1027 is likened to him: 'who art filled with all *ἀρεταί* [like] A.'

5 Macarius the Great.

6 Presumably the 'confessor,' disciple of Antonius, near whom he dwelt (*Vit. Ant.*, *PG.* 26, 928). He does not figure in the Calendar. The gap in l. 19 should prob. hold [ⲉⲁ].

248. (Cairo 46304.104)—E. Buildings. Pottery.

"But thou[1], my dear son, seeing I tell thee (5) daily that Mariam[2] molesteth me (and) thou sayest, Let her be until she be rightly come to herself[3]; now lo, she hath shut my door and hath left me (?)[4] without the door and hath.....since (10) early today. Now, my dear son, know that [.....] if thou canst send (?)..."

1 Appears to be the continuation, not the beginning, of a letter.

2 Mariam (for more common ⲙⲁⲣⲓⲉⲁⲙ) on stelae Cairo 8607, 8696. Or if Maria, the verbal prefix might be ⲙⲉⲥ- in its affirmative sense; *cf. CO.* 136 n. The meaning would not be much affected.

3 I cannot justify this rendering of *ὑπομνήσκειν*.

4 Leyden ostr. F 1901/1, 295 ⲣ ⲧⲁⲥⲁⲡⲏ ⲕⲟⲓ̈ ⲉⲭⲓ ϫⲟⲗⲗⲏ ⲡⲥⲉ ⲥⲟⲡ 'suffer me to be wroth once again,' *BP.* 4935 ⲙⲡⲣⲕⲁⲓ ⲉⲓⲃⲉⲓ̈ 'leave me not naked,' *ST.* 398, 11 ⲙⲁⲕⲕⲟⲓ, *ib.* 357, 14. These justify our translation, if ⲉ at end of 8 be omitted, as suggested.

249. (MMA. 14.1.491)—E. Buildings, Tomb 4. Papyrus. 2 fragts.; largest 3 × 13 cm.

Addressed to a revered superior (5, 9), whose prayers are asked (10). L. 1 refers perhaps to drawing up a document[1]. In 4 the ambiguous word *κατάστασις*[2]. Ll. 6–8 relate to the recipient's health: "The bishop said unto me, 'The air[3] [.....] ye come again northward, to your *τόπος* [.....] [? the air of] this nome[4] shall heal you..." The writer is sending (11) a present of vegetables[5] and asks for news of recipient's welfare.

1 For *συντάσσεσθαι v.* Ryl. 399 n. Here either 'bid' or, as Budge, *Misc.* 438 'agree upon'; likewise Rossi i iv 13, 15. In a Balaizah fragt., ⲡⲣⲟⲥ ⲑⲉ ⲡⲧⲁⲓⲥⲧⲡⲧⲁϫⲉ ⲡⲁⲕ ⲛⲣⲁϩ ⲛ[ⲥⲟⲡ]... In 438 it might be 'consent to.'

2 Here its meaning is as that in Grenfell & Hunt, *New Class. Fr.* 142, where it is joined with *τὴν ὑγίειαν ὑμῶν*, or P. Cairo 10104 (Grenfell's copy) *ἐν καλῇ καταστάσει*. Examples of other meanings: BM. Gk. iv no. 1597 n., *Tor.* no. 11, *Jême* no. 65, 39 'the *ἀκολουθία* and *κ.* of monkhood,' *ib.* 66 'in all obedience and all *κ.*'; BM. 356 'appointment, establishment' (*v.* Preisigke, *Fachwörter* 107); similarly Budge *Apoc.* 90, 101. *Cf.* also Budge *Misc.* 13, 168 and here **136**, **197**.

3 Paêr is indeed a name in *ST.* 137, ?*RE.* 5, l. 17, but the context here makes *ἀήρ* more likely.

4 Or 'these nomes,' or less precisely, 'these parts, this neighbourhood.'

5 A like present sent, *ST.* 299 and *BKU.* 136.

250. (MMA. 14.1.486)—S. of Tomb 66. Papyrus. 5.5 × 8 cm.
From Pantônymus (?) to Cyriacus (?)[1].

"...] I do obeisance and I greet [.....in all the ful]ness of my soul. Hereafter I beg [.....my] daughter that is sick. Verily [.....] her (?) garment(s), I know not. For a de[mon.....I] entreat and I beg and I [.....thy piety ?] that thou wouldest send her (?) a blessing[2] [.....], that they may[3]...

["Give it unto.....], the alway [revered ?] Apa Cyriacus, the anchorite, (from) Pantôn[ymus], thy son (?)."

1 Both names uncertain. For the second *v.* **151**. The first occurs in BM. Gk. iii, p. 63 (but not Theban), while Pantonikê (*L'Arte* 1905, 446) suggests a different name. The writer may indeed be a woman.

2 *V.* **245**, *CO.* 90 n.

3 Or 'until I shall...'

251. (MMA. 12.180.217)—W. Rubbish Heaps. Pottery.
Above l. 1 some letters in an unskilled hand.

"Before (coming to) words, I do obeisance [and] I salute my revered lords. [Thou ?[1]] didst [write ?] that the great man's[2] body was [sick ?] and my heart was sad. But afterward [thou ?] didst [write ?] (5) that, lo, he is recovered and my heart was set at rest. Be [so kind and] do him obeisance in my name, until [.....] Be [so kind..."

1 The preceding words perhaps involve a plur. here and in ll. 4, 5.

2 The abbot. For *σῶμα* thus, *BKU.* 157.

252. (Cairo 46304.102)—E. Buildings. Pottery.

"Before (coming to) my humblest affair, I greet my lord father. Ye have not enquired for me, this Pascha[1], whether I am alive, or dead; (yet) we are men, prone to fall sick. Howbeit I have lost courage[2], but if we live..."

1 *V.* **245** n.

2 *Lit.* 'my heart hath been defeated, rebuffed for me.' *Cf.* the use of ϩⲗⲟⲡⲗⲡ (**271** n.), ϩⲱⲗ ⲉⲃⲟⲗ (**170**) with ϩⲏⲧ.

253. (MMA. 14.1.483)—1st Tower, under floor. Papyrus. 12 × 20 cm. By scribe of **130** &c. (Plate VII.)

From John[1] to Elisaius.

"Lo, here are the loaves; I have sent them, smeared and sealed[2], by Philemon, and have left them until [. . .] come[3], that no man may see them. Now as to the brother's matter[4], I sent and brought Victor in to the τόπος and spake with him and he (5) declared unto me, saying, 'I have not received any money that I should settle any value[5].' But what he received, he hath received at the value that is (yet) to be fixed. Be so good, shouldest thou be sending a man south ere I come out, send him (*sc.* Victor) the answer. If he agree and we sell them[6] at the value that is going to be fixed, whether by him, or by (10) another, and we sell them, let him send the answer north at the hand of him whom thou shalt send. I do obeisance unto thy holy fatherhood before all things. Farewell. Many (be thy) years, many (thy) anniversaries[7].

"Give it unto our dear, revered pious [father], Apa Elisaius, the anchorite; from John, this [humblest one.]"

1 Author of **130** &c.

2 This identical phrase recurs in **549**, *Miss.* iv 748, *CO.* 348, *Sphinx* x 1, and BM. Gk. 1709, l. 71, applied in all cases to vessels, rather than their contents. ϣλϭ refers to a means of preserving perishable materials (as also *ÄZ.* '85, 108 &c. 'smear with clay'), though the instance last cited seems to indicate the judicial sealing of disputed property (σκεύη); *BKU.* 113 refers probably to a ⲱⲡⲧⲁⲉⲥⲉ of wine (?) thus smeared. *Cf.* P. Cairo 10088 (Grenfell's copy) ἕνα κεράμιν καὶ σφραγίσαι ἀσφαλῶς μετὰ γνψιος (? γνψίου). Wine jars were oiled, doubtless with the same object; *v.* P. Oxy. 1631.

3 'Until I,' or 'thou come.'

4 Perhaps ἀπόκρισις here 'business,' 'matter'; *cf. CO.* 329 n. But in 8, 10 ἀπόκρ. has its primary meaning.

5 This phrase in *CO.* 244, Hall p. 77 (12407). Or subjunct. may = fut., 'and I will not settle.'

6 *Sc.* loaves.

7 *Cf.* πολλὰ τὰ ἔτη, the 2d phrase corresponding presumably to πολλαὶ αἱ ἑορταί. In a letter, BM. 1105, a similar greeting; *cf. ib.* 1114, 15 and *BKU.* 296. On such phrases *v.* Lemm, *KKS.* 599. In a Balaizah fragt. (wine account) ⲡⲱⲁ ⲙⲡⲉⲓⲱⲧ should be the abbot's birthday. *Cf.* Leyden 162 ⲡⲱⲁ ⲙⲡⲛⲟϭ ⲡⲣⲱⲙⲉ.

254. (MMA. 14.1.489)—E. Buildings, Tomb 4. Papyrus. 10.5 × 15.5 cm. By scribe of *RE.* 8.

From [. . . . .[1]] to bishop Pesenthius.

["As[2]] it hath seemed good unto your blessed[3], holy lord fatherhood, that ye should [send] to Ermont and bring the lawyer, [that he might] set in order the (matter of the) commemorative offering[4] of the deceased (5) Athanasius: I request [then[5]] your saintliness that ye would send and bring him, that I may come south and set it (?)[6] in order, ere I depart. I, Komêtê[7], do obeisance at the footstool of your lordship's (10) feet. Be so good and have me in remembrance in the raising of your holy hands.

"(Give it unto) my blessed, [holy lord father], Apa Pesynthius, the bishop, from [. . ."

1 Very likely author as well as scribe of *RE.* 8, who is a διοικητής. Our text may well be by some such official.

2 Traces visible before]ϵ are however not like ⲑ. For ⲁⲟⲍⲏ (ἔδοξε) *v.* Ryl. 144 n. and **300**, **467** &c.

3 Μακαριότης just as here, **461**, *RE.* 20 and 44.

4 *Cf. CO.* 135 n. and Munich *Byz. Pap.* 101. Good instances: Budge *Misc.* 513, 519, 549.

5 Perhaps [ⲁϵ ⲟ]ⲩⲛ.

6 Reading ϲⲙⲡⲧϵ (*sc.* προσφορά), since otherwise the verb would refer to νομικός, which is unlikely.

7 The scribe or, more prob., the writer of a postscript. The name is mostly Theban (*v. CO.* Ad. 15 n., Ryl. 350 n.). BM. Gk. v p. 42 n., also *cf.* Komita, *Zach. Rhet.* Ahrens-Krüger 238. Its longer form (Κομετος) was recognized as an oblique case: *cf. Jême* no. 21, 9 and 55, 4, or no. 82, 56 and 83, 25, or no. 4, 3 and 6, 3; but is erroneously used as nominative: *ib.* no. 15, 98, no. 96, 95.

255. (Cairo 44674.50)—Room 3 + Below W. Court. Pottery.

From John to Elias and Isaac[1].

In ll. 2, 3 the writer recounts the impediments which have hindered his coming to pay his duty to the recipients[2]. L. 4 Hitherto he had awaited someone in vain. L. 6 "I therefore entreat your holy fathership

1 *V.* **110**.

2 L. 1 may have been 'As I (*or* ye) have already said (*or* written'), or the like.

that ye would give your patronage (?)[3] and would go surety, that he may[4] prepare (?)[5] my lease for me for the 2 years, (10) and I for my part will prepare (?) the lease for him. Or if not, that ye would cause his vineyard to be taken from him and him to give me my (*or* the) ———[6], which I have expended, (so) that I may bear the loss of the (15) cattle that I have slaughtered, which ———[7] him.

"Give it unto my holy lords, Apa Elias and Apa Isaac; from Apa John."

3 In **164** *πρεσβεύειν* 'intercede for'; similarly *ST.* 372, *Jême* no. 82, 29.

4 'He,' presumably the person referred to in l. 4.

5 *Cf.* this verb in *CO.* 306, *ST.* 384; also (ϯ)ⲥⲉⲛⲟ **287**, **351**, *CO.* 291, Ad. 54. For its meaning here *cf. CSCO.* 73, 19, where it is equated with ⲥⲙⲓⲛⲉ, 'draw up.'

6 Appears to contain ⲗⲁⲁϯ; but what precedes it? If ⲛ indicates plur., how is it related to sing. ϫⲟⲩ in the following relative clause?

7 A verb ⲭⲣⲁ (*Jême* no. 50, 70), or ⲱⲣⲁ (no. 75, 57), seems to mean 'compel' (though in *ib.* no. 73, 14 it is 'fall'). Here 'at his compulsion' might be near the required meaning.

256. (MMA. 12.180.180)—W. Rubbish Heaps + Below W. Court. Pottery. From Victor to Daniel[1].

"According as thy fathership hath written to me regarding the son of the priest [Job[2]] and his wife, I went (5) northward, according to the bidding of thy fathership. The priest Job hath brought no blame upon himself[3] and his wife. It seemed good as follows: that the mother of the wife of Job's son, with her son, should (10) bring a man of means[4] and that he should go surety unto me, I being thy representative, regarding the matter of the dowry that is in their possession. Be kind unto Job and bring him in[5]; for he hath not brought blame (15) upon himself and his wife. If however they shall transgress and shall not bring the man (as surety), I will interdict them[6].

"(Give it unto) my dear holy father, Apa Daniel; (from) Victor, this humblest priest."

1 An Apa Daniel is greeted in **277**.

2 Or Presbyterus may be the name (followed by a blank, or erasure); but this does not concord with ll. 13–15.

3 Ll. 14, 15 seem to support this, though ⲕⲱ ⲉⲓ- thus reflexively would be strange. *Cf. ST.* 331, *CO.* 381 (the latter is obscure, *lit.* 'that the blame be healed from off me').

4 On *εὔπορος v.* Wilcken *Grundz.* 343.

5 Bring him to visit you?, or reinstitute after expulsion, or interdict, as ? in *ST.* 195, *CO.* 94.

6 *V.* **135** n.

257. (MMA. 14.1.4)—From Tombs 65, 66. Pottery.

The writers, after greeting recipient, entreat his benevolence to be so good, for the sake of God[1], as to request the *lashane* Elisaius—here (5) the names Panachôre and John, son of (?) Eudoxia, unintelligibly intervene[2]—to go in "and cause Jacob to produce the will [of his? fath]er, the priest Apa Victor[3], that they may learn whether [it be that[4] which he] drew up, while yet he was in the body[5], and which they subscribed[6] [with ? their] hand; and that they may declare the truth unto us and our heart be at ease[7]. [(10) For] our heart was grieved that he had not sought for [assuran]ce (?) so as to learn the truth, ere he [. . . . . , lest] we be estranged from the[8] [. . . . .] he took his [. . ."

1 *V.* **195**.

2 The following sing. verbs 'go in,' 'cause,' show that they are not merely associated with Elisaius. Perhaps it is on their behalf that the request is made and they who wish to 'learn' (7).

3 Jacob, testator in *Jême* no. 65 (BM. Pap. lxxviii), refers (l. 35) to the will of a predecessor, the priest and prior Victor. The date of no. 65 should be towards the beginning of the 7th cent., since bp. Abraham, contemporary of the patriarch Damianus, is there named as a yet earlier predecessor. Whether these facts have any bearing on the present text is of course uncertain.

4 Or 'may know that it was that.'

5 *Cf.* BM. 468 ⲉⲧⲓ ⲉϥⲟⲛϩ.

6 Or 'which was subscribed.'

7 ⲕⲁ ϩⲛⲧ ⲉⲃⲟⲗ as in *CSCO.* 73, 25, Budge *Mart.* 161 &c.

8 Exactly as in Greek *ξένον ποιεῖν ἀπό* (Esaias Scet. *ed.* Jerusalem, 122). Perhaps a reference to the comminatory clauses appended to legal deeds ('estranged from God, from the Trinity, from the holy oath'); *v. Jême* Index 386 *s.v.*, *ÄZ.* '85, 143. *Cf.* also the clauses relating to sanctuary in demotic contracts: Sethe, *Dem. Urk.* 138, 672 &c., Sottas, *P. Dem. Lille* i 21, 88.

258. (Cairo 46304.24)—Cell A. Pottery.

"Before (coming to) our humblest affair, we greet thy good brothership and those of [. . ." L. 5 "Seeing that our brother Jacob did [. . . . . to ?] your brothership, so that he might annoy me regarding the matter

of the children and their belongings, (saying) that it was I[1] had prevented [them[2] (?)]; your brothership is not ig[norant ? of what] (10) hath befallen [.....] from (?) her mouth[3] [.....] the brethren [.....] and their mother and their mother's brother and (15) their father. Now, if ye would indeed make peace between us, according to God[4], be not at strife with a man with[out cause[5]. It is] written that [.....] Forgive me (20) that I have been over wordy[6]. Farewell in the Lord."

1 Or, if in direct narration, '(saying,) I have prevented.'

2 'Detained them' perhaps.

3 Perhaps 'her lying mouth.' ⲛⲥⲏ is conspicuously absent from non-literary texts; *v.* **162**. In *ST.* 250, a long narrative, it is not out of place.

4 ⲡⲟⲩⲧⲉ thus abbreviated: **111**, *ST.* 177, BM. 1211 D, *BKU.* i, 301; *cf. CO.* 221, for ⲙⲟⲩ.

5 I take this to be Prov. iii 30, reading ⲉⲡⲁ[ⲓⲙⲁⲏ (*μάτην*) in l. 18.

6 *Cf.* **140**, **373**.

259. (Cairo 46304.33)—Cell A. Pottery. By scribe of **374**, **408**.
From Epiphanius to his mother[1].

"I, the humblest [Epiphanius,] do [write, greeting] his beloved [mother (and saying,) Be so] good and send [unto[2] mas]ter Patermouthius (5) concerning the affair of the children[3] [.....], for this is the time [.....When] the answer [hath been] decided, thou mayest send it up[4] to me. If my money hath [.....] a *tremis* (10) to thee, send it to me [again] with the money both together. Sell the wine[5]. Send me the answer as to who it was sold (it) unto thee. Delay not, then, regarding the affair[6] of the children of [.....[7], for] there is need.

(15) "Give it unto my beloved mother; from Epiphanius, this humblest one."

1 Other letters from an Epiphanius to his mother: **397**, Hall p. 106, *BP.* 4935. The 2d of these likewise addresses 'master' Patermouthius; *cf.* **374**, half of which is from Epiphanius to his 'dear brother Patermouthius' and mentions his mother, the other half to a woman, presumably his mother; also Hall p. 102, from Epiphanius to his 'lord father, master Patermouthius.' The *BP.* text addresses E.'s mother and brethren, requesting the making of a linen garment (the vb. ⲟⲧⲱⲥⲉ 'to cut out, tailor,' is used, *v.* Spiegelberg, *Kopt. Etym.* no. 35). Note that **363**, from E. to his 'brother' Jacob, is a request for linen. Letters from his mother to Epiphanius are **336**, **485**.

2 One may translate 'send master P.,' as well as 'send unto.'

3 *Cf.* perhaps the children referred to in **336**.

4 Or 'down'; *cf.* **336**.

5 This ethic dative is scarcely satisfactory; but what is the alternative? For the wine *v.* perhaps **336**.

6 It seems impossible to translate *ἀπόκρισις* uniformly in this text.

7 The name, if such it be, begins with Pa-; but this might be pron. possess. and no name.

260. (MMA. 12.180.72)—Under floors of 1 and 3. Limestone. By scribe of **1**.

"As to the time when I was sick, he upbraided[1] me, when I spake with him regarding a little money that I have (jointly) with him, and I wished[2] (5) to pay my share for what I had [taken] upon myself[3], when they despoiled me and I expended it for myself there[4] with my father Jacob[5]; he[6] upbraided me much, saying, 'I will not suffer thee to pay aught unto (10) them as usury[7],' and he laid [great] weight [upon] the word that he had spoken unto me, namely [.....] something had (?) befallen me (?)[8] [.....] and thou pay them, I will take [.....] and thy men[9]..."

1 This writer (likewise in **455**) favors the part. perf. in place, apparently, of perf. indic. (*cf.* Stern § 423 *fin.*, Steindorff[2] § 328); but it is not clear that in each clause it merely maintains the narrative, as would the indicative.

2 Perhaps 'whereof I wished.'

3 By way of loan, or debt. The alternative: 'brought upon myself,' is harder to account for.

4 On the spot; though this should have ⲙⲙⲁⲩ.

5 *Cf.*? the Jacob of **376**. Note that Jacob, testator of *Jême* no. 65, is always called 'our father.' *Cf.* also **257**.

6 Presumably the upbraider of l. 2.

7 *δανιστής* thus (rather 'usury,' 'debt,' than 'usurer') in **520**, Hall p. 91, *Jême* no. 67, 41, *Miss.* iv 192, *Journ. As.* '87 (i), 164.

8 Instead of 'me,' perhaps ⲙⲙⲟⲓ 'verily.'

9 Perhaps 'I will go to law (ϫⲓ ϩⲁⲛ) with thy people.' Various interpretations of the words in 12, 13 are possible.

261. (Cairo 44674.87)—Below W. Court. Pottery. By scribe of **245** &c. (Plate XII.)
From Joseph[1] to Isaac and Elias[2].

1 *V.* **245** n.

2 *V.* **110** for letters addressed to this couple.

"Be so good, pray for me in kindness and do ye arrange with Matthias; however ye would, I (5) am content. For if he ———[3], I shall suffer (for it). As ye shall be able to conclude the matter, so do; I am content. It is your affair.

"Give it unto my (10) lords (and) fathers, the men that bear Christ, Apa Isaac and Apa Elias; from Joseph, this humblest sinner."

3 An unknown verb ⲟⲩⲉⲓⲕⲉ recurs in *BP.* 1065 (all but illegible)...ⲛⲁⲉⲓⲟⲧⲉ ⲟⲩⲉⲓⲕⲉ ⲉⲧⲣⲁⲧⲁϫ... Whether this is the (reflexive) verb in **280**, 19 and Ryl. 306 cannot be decided.

262. (MMA. 14.1.54 B)—1st Tower, under floor. Pottery. Perhaps by scribe of 140 &c.

L. 2 "...accu]sed (?)[1] me [.....] north. But [.....] till I come[2] north (?) [and settle] with him. (5) If God ordain and I come to a settlement, whether I have been mulcted of yet more, or whether I am punished (?)[3], I am coming north speedily and will settle with the man. And further, whatsoever shall be due to him (10) respecting his affair[4], that will I pay him when I come north. Be so kind therefore and persuade him."

1 Reading c]ⲙⲙⲉ. *Cf.* **182**.

2 Hardly space for [ϣⲁⲛⲛⲟⲩⲧⲉ ⲁⲁⲧ ⲛⲙⲡ]ϣⲁ, 'if God make me worthy to.'

3 Assuming this = *ἐπεξέλευσις*, as often in BM. Gk. iv, where in 1565 (10, 38) the form *ξυλος* also is apparently intended for it. Read here? ⲡⲉϩⲓⲗⲉ.

4 Or 'whatever charges he shall be at for the affair.'

263*. (MMA. 14.1.492)—E. Buildings, Tomb 4. Papyrus, 2 fragts.; each 2.5 × 5 cm. Fibers ↓→. Probably by scribe of 253.

The writer is apparently sending herewith certain agreements (ⲉⲓⲥ ⲛ̄ⲥⲧⲙⲫⲱⲛⲟⲛ[1]). The recipient is a revered personage (ⲧⲉⲧⲛ̄ⲙⲡ̄ⲧⲉⲓⲱⲧ). Reference is made to a civil official (ⲡ̀ⲗⲁⲙⲡⲣⲟⲩ[2]), probably *διοικητής*, or *lashane*; also to the bishopric (ⲉⲡⲓⲥⲕⲟⲡⲏ), perhaps of the recipient, though his epithet ⲑⲉⲟⲫⲟⲣⲟⲥ (in address) is indeed used also of monastic dignitaries[3]. A request is made (ϯⲡⲁⲣⲁ[ⲕⲁ̀ⲗⲉⲓ), in which ⲡⲉⲥϫⲓⲧⲁⲣⲓⲛ (*σχεδάριον*[4]) occurs and which urges the drawing up (ⲧⲁⲣⲟⲩⲥⲙ̄ⲡ̄) of some document. The last word preserved is ⲁⲡⲁⲣⲁ̀ⲗ(ⲗ)ⲁⲕⲧⲟⲥ, presumably referring to the document in question.

1 *V. CO.* Index, Tur. 4, BM. 1064 ff.

2 *V. CO.* 400, *RE.* 5. In the former the gender indicates *λαμπρότης*, not *λαμπρότατος*.

3 Bishop in *RE.* 15, 16, *ST.* 176; archimandrite BM. 588; hegumenus *CO.* 389, *ST.* 115 (? the same person).

4 A cupboard for containing documents, or, as here, the copy of a document (Du Cange); so in *Miss.* viii 11. *Cf.* **391**. In Rossi i iv 29 this, not *στιχάριον*, should be read (Hieron. *schedula*).

264. (Cairo 44674.166)—Room 3. Pottery.

"Seeing that I did write, in the testament which I wrote, that (?) ———[1] are Patermoute's; I have reflected, with God's guidance[2], (5) that (this) is contrary to what is just. Now (therefore) all things that are in the testament are Patermoute's and Paul's, they (two) together (10). I [.....] I have written [..."

1 If we read ϫⲉ(ⲉ)ⲥ ⲧ̀ⲏⲁⲓⲣ, we cannot account for following plural. If ρ were corrected to ϱ, we might recall *Jême* no. 113, 6, ⲧ̀ⲏⲁⲓⲉⲛϱ, though the form there also is doubtful.

2 This phrase in *Jême* no. 68, 43. *Cf.* for ⲕⲁⲧⲁ ⲡⲛ. also **140**, *CO.* Ad. 45, *Jême* no. 38, 21, *BKU.* 318, 'under God,' but almost redundant.

265*. (Cairo 44674.55)—Rooms 1, 3 + W. Rubbish Heaps. Pottery.

Addressed by two writers perhaps to a priest (4). L. 6 "...And the word (of God) is unto every one[1] also, that (?) [.....] demand (?) nothing (ϫⲉⲛⲉ ⲗⲁϩⲉ ⲛ̄ϩⲱⲃ̀) [.....][2], but that they should pay (ⲁⲡⲟ̀ⲗⲟⲩⲓϩⲉ) (10) their share (ⲙⲉⲣⲟⲥ). For, lo, we have sent unto you the successor [of ? Christ[3]...]"

1 Evidently a phrase related to the formula ⲉⲓⲥ ⲡ̀ⲗⲟⲩⲟⲥ (*v.* **96**).

2 One expects ϫⲓⲛⲧⲉⲛⲟⲩ 'henceforth,' or the like.

3 Reading uncertain: ⲉⲥ ⲡⲁⲓⲁⲇⲟⲭⲥ (*sic* ?) ⲥⲁⲣ ⲁⲡⲧ-[ⲡⲡⲟ]ⲟⲩϥ. 'Διάδοχος of Christ, *or* of God' are compliments to the Patriarch, *Papyruscodex* p. ⲙ̄ⲍ, *Mus. Guim.* xxv 415; to bishop Pesenthius, *RE.* 54. Is it possible that the latter is here intended? For *διάδοχος* alone as a monastic official, *v. BM.* 1023; as successor designate of a bishop, BM. 329 n., Budge *Misc.* 10; of an abbot (Theodore and Horsiese) *Vita Pach.* § 93. But since shares in property are here in question, the *διάδ.* may be a legal official (*v.* Preisigke, *Fachw.*), as perhaps in *Mitth. Rain.* v 33.

266. (MMA. 14.1.12)—Tombs 65, 66. Pottery.
From [. . . . .] to Cyriacus.

"Holy father, Apa Cyriacus, let thy prayers attain unto me, that I may (5) live. I beseech thy fatherhood that thou wouldest tell me something[1] concerning my portion of. . .[2]"

1 Is the writer asking the hermit to foretell his fortune? One is tempted to translate ϩωⲗ 'message' (*cf.*? **84**, 14), though the word is obsolete in Sa'idic (*cf. BKU.* i, no. 22. Perhaps Achm. in *TuU.* xliii *Gespräche* 7, but as 'messenger').

2 'Of land' might possibly be read.

267. (MMA. 12.180.124)—W. Rubbish Heaps. Pottery.
From [. . . . .] to Epiphanius.

Recipient is urged to do something (illegible) with all speed (3, 4). Someone is reported by the writer, as desiring peace (7)[1]. L. 8 "Do thy best that he may [. . . . .] thee, until I come south [and] (10) settle with him. Farewell.

"Give it unto Epiphanius; from [. . ."

1 *Cf.* spelling of *εἰρήνη* in *CO.* 381, 499. But 'peace' might equally (though less probably) be read 'wine.'

268. (MMA. 14.1.524)—Cell A. Papyrus. 9.5 × 12 cm.
From Victor to Abraham[1].

The opening formula was probably short: ["We greet] your holy fatherhood," or the like. Then, "Seeing that. . ." The writer speaks of "this my[2] man, Daniel," at present with recipient[3], and "a sister of ours, whose gentility[4] we had established." They had perhaps become betrothed (possibly married) and Daniel had been accused of failing (4) in his undertakings (?)[5], or his declaration of desire (to wed ?). Recipient is therefore requested to use the present messenger on arrival (6), but for what purpose is not clear. The writer declares himself (?) responsible (8) to recipient[6], "thy fatherhood," for "him" (*i.e.* ? Daniel), that no [evil?] shall befall him (9); rather will he himself [. . . Let him (Daniel) be at any rate (10) sent to his house (?), ["that we may] give thanks unto thy holy fatherhood. *Verte*[7]." "(12) . . .] me, that I should write unto you concerning some funeral (?) ropes[8] [. . . . .] send unto me, saying how many lengths (?)[9] we are to find [. . . . .] (14) and we send it[10] thee, that thou mayest give them to us. Pray for us.

["Give it unto] the pious, holy father, Apa Abraham, [from] Victor [. . ."

1 This conjunction of names recalls the bishop A. and his friend (or disciple) V., at Dêr el-Bahri; *v. CO.* pp. xiii, xv. Bishop A. is rarely referred to in the present collection (**154**, **399**). The epithets here might suffice for a bishop.

2 Whether 'my' and 'our' (2) are due to carelessness (*cf.* 2d sing. and 2d plur. in 1, 5, 8, 14 &c.) is uncertain.

3 Or 'who is in trouble,' ϩⲁϣⲓⲥⲉ. (*Cf.* ϩⲁϣⲓⲡⲉ, ϩⲁⲃⲁⲥⲁⲛⲟⲥ; not of course as in **532**.)

4 Ἐλευθερία in Ryl. 141, 144 'freedom,' opp. to 'slavery.' So probably here; though, as ἐλεύθερος is often opp. to 'thief' (BM. 337, Paris 131^4 f. 151, 131^5 f. 42), the meaning here may be 'honesty.'

5 Reading λόγος.

6 Dative ⲛ- is usual with *κινδυνεύειν* (Krall cxiv, BM. Gk. 1495 &c., Ryl. 209). With ⲉ-, *RE.* 52, *ST.* 41, *ib.* 244.

7 With *ὀπίσω cf.* Ryl. 277&c. ⲱϣ ϩⲓⲡⲁϩⲟⲩ and here **461**.

8 Unless ⲥⲱⲥ is the town of Kôs. One might read ⲥⲱⲉ[ⲓⲥ=ⲛⲟⲉⲓⲥ; *cf.* πλοκ(οκ)ουφοι (?), Krall clxxxii; but such a spelling is unlikely.

9 Σχοινίον is probable (*cf.* Bell, BM. Gk. v p. 161), though not found in other Coptic texts.

10 ? The answer, *ἀπόκρισις*.

269. (MMA. 14.1.534)—E. Buildings + E. of Tomb 1 + 1st Tower D. Papyrus, 2 fragts.; largest (composed of several joined) 17 × 17 cm. (original width over 31.5 cm.). On *recto* is **632**. (Plate V.)

Addressed to a spiritual superior (12, 20). Lines lost before 1 probably consisted of preliminary compliments. L. 2 "I inform[1] my lord. . ." ["I] venture to send (?) . . ." The writer relates the doings of someone connected

1 On ⲧⲁⲙⲟ *v.* 188.

with "the holy [mount *or* monastery] of Penhôtp[2]" (4). In 7 he seems to start afresh: "Seeing that. . .," and perhaps refers (8) to "the mount of Tsente (?)[3]." The person of whom he speaks requires a man. (9) "So after that I had come north, I talked with H[[4].....], that he should go thither. He said, [... If thou enquire] (11) secretly concerning him, thou shalt discover his intentions [.....]. If thy fatherhood agree [.....] today, which is the Sabbath, [.....] (14) thy lordship speedily [.....] lest I should go and send [..... (16) he said unto me, Be thou without care [.....] thy holy command [.....] according to what pleaseth thee [.....] (20) thy fatherhood, that doth take thought for our souls, knoweth wherefore [.....] she being at Phampane[5], being the daughter of Kalapesius, (son) of Pergamius [.....] (22) they slew him[6], whilst she went in to Kôs and fornicated with [.....] she will not stay[7] in the west[8] openly. . ."

2 This place, so spelt, recurs only in **272**. It is probably the بنهدب often named in the Upper Egyptian *Synaxarium* (Paris 4869) as an abode of monks. This was upon the western bank (*Synax.* Forget i 343), apparently between Jême and Hou (*ib.* 331), and perhaps in the diocese of Keft (since the bishop of K. appoints the superior of monks there, *ib.* 348). *Cf.* Nag' Hatb, 5 m. N. of Luxor (*Baedeker*, but this is on the E. bank and in the plain). That the name should not be preceded by gen. **ⲛ-** may be an error. *V.* Amélineau, *Géogr.* 94; also 266, where he misreads it.

3 A place-name is not obligatory here; **ⲡⲧ-** might begin a verbal prefix.

4 The following 3rd sing. makes a proper name here more probable than plur. article **ϩⲉⲛ**.

5 *Jême* no. 100, 4 Pampane. Perhaps also Hall p. 32 (14157). *Cf.* BM. Gk. v, p. 176. Ptolemy's Pampanis is S. of Dendera, so not unsuitable here.

6 Or 'who was slain.'

7 Might be quite differently read; perhaps '] with her.'

8 Kôs is upon the eastern bank.

270. (MMA. 14.1.510)—1st Tower. Papyrus. 13 × 5.5 cm. *Recto* perhaps by scribe of *RE.* 1.

The earlier letter (*recto*), subsequently torn through by the writer of the other, addresses a superior[1], who is informed (2) of the doings of a man and a woman, the latter of whom had gone to Jême[2]. "His house" is mentioned (6), also "the monastery of the κύριος [.....[3]]" (8). If on enquiring thoroughly (9) [the missing person is discovered (10) "...] to me, I will not conceal him[4]." L. 11 perhaps ["...that peace may] be brought about between them."

The second text (*verso*) is not a letter, but a dated statement. "Shenetôm, the fisherman, the son of Pġale[5], (dwelling) in Pashme[6], hath cast forth[7] his wife, Teġôshe, and hath taken (to wife)[8] Terêt, the daughter of Komes, (son) of Parê[9]; and he hath given his daughter unto her son. 10th Indiction."

1 To judge from the 2d plur., prefixed (2, 7) to some complimentary epithet.

2 Spelt as in *Jême* no. 13, 81, no. 82, 8 and an ostr. copied by Goodwin (BM. Add. 31,291, f. 106). *Cf.* Budge, *Apoc.* 92 ⲧⲁⲉⲙⲉ.

3 The missing proper name, as preceded by κύριος, would be that of the actual owner, or the founder of the monastery, as in other instances (*v. CO.*, p. xvii).

4 But the change here to 1st sing. makes the sense doubtful.

5 'The Lame.' *Cf.* **ⲡⲕⲁⲗⲏ 532**. 6 *V.* **87** n.

7 Perhaps this and following verbs are preterites, not perfects.

8 The same verb as in **99**, **100**.

9 Person, or place? If the former, *cf.* perhaps Πάρις Wilcken *Ostr.* 1611, BM. Gk. ii, p. 248.

271. (MMA. 14.1.163)—E. Buildings. Pottery.
From Lazarus[1] to Epiphanius.

"I do obeisance unto thy fatherly and revered sanctity, my lord father; indeed I have no helper beside God (5) and thee. Lo, Shaterpe[2] came and carried off the mare[3]. The master of the pledge[4] came and reviled me[5] and I gave it unto [him] again forthwith. I entreat (10) therefore thy lord fathership that thou wouldest

1 The writer of this letter (ambiguous owing to the two important words being both fem.) seems to act as intermediary between owner and hirer of a mare.

2 An unknown name (ϣⲁⲗⲣⲉ, *e.g.* Rossi i 11 44, cannot be read). ϣ for older ϩ could be imagined; *cf.* names such as ϩⲁⲧⲁⲡⲉ *CO.* Ad. 5, Hall p. 57, ϩⲁⲧⲕⲱⲗⲉ *ST.* 347, and perhaps the place ⲡϣⲁⲧϧⲁⲙⲡⲉ *ST.* 437.

3 ϩⲧⲱⲣⲉ occurs in *BKU.* 149, in a Balaizah fragt. ⲧⲉϩⲧⲟⲟⲣⲉ ⲡⲧⲁϥⲉⲡⲧⲥ ⲉⲡⲙⲟⲩ[ⲁⲥⲧⲏⲣⲓⲟⲛ; also in Cant. i 9 (Paris 131[6] f. 1) and Lemm, *Alex.* 13.

4 ⲁⲟⲉⲓⲥ (like صاحب) 'owner,' as in *ST.* 54, where ἐνέχυρον is fem., as prob. in *BKU.* 311; but masc. in Budge, *Apoc.* 52, *Misc.* 120.

5 *V.* **191** n.

send Elias, that he may bring Shaterpe, that he (Sh.) may bring the mare and set a price[6] on her for me; for I was in difficulty[7] (15) and gave her unto him and he departed.

"My lord father, that is worthy of all honor, Apa Epiphanius; Lazarus, thy servant [[8]...]"

6 *V. CO.* 239, adding *ST.* 318.

7 Or 'hard pressed.' He explains why he had returned the pledge. *Cf. OLZ.* 1903, 68 ⲡⲁϩⲏⲧ ϩⲗⲉⲡⲗⲁⲡⲧ ⲉⲣⲟⲓ and **514**.

8 Perhaps 'humblest' here.

272. (MMA. 14.1.183 A, B)—E. Buildings. Pottery. Perhaps by scribe of MMA. 14.1.99 (discarded[1]).

From Hello to Joseph[2].

Ll. 1–4 indicate perhaps how the man under discussion is to be treated. In 5 "price" is mentioned and the words of the same person are repeated ("said he"). In 6 probably "that debt[3]." L. 7 "...Ermont, and he made his defence[4]..."; 8 "ye did beg him off[5].....": 9 "...which he hath paid for it. I, for my part, think..."; 10 "If (?) ye have gone surety for him..."; 11 "... settle with him. If ye know (?)..."; "...the man of Ermont..."; 15 "... But we salute [your] holy [feet.]

"Give it unto the pious, revered (?) brother, Apa Joseph, the priest; from Hello of Penhôtp[6], this humblest one."

1 From Hellô to Victor.

2 Note that the anchorite Joseph in **87** is also a priest.

3 *V.* **260** n.

4 Or 'got satisfaction.' Which meaning of ἐκδίκησις is here suitable I do not know.

5 Παραιτεῖσθαι however in Coptic often 'decline, renounce, shun' (Budge *Apoc.* 92, *Mart.* 24, 89, *CSCO.* 42, 169, *ib.* 73, 38, 83).

6 *V.* **269**.

273. (MMA. 12.180.287)—W. Rubbish Heaps. Papyrus. 7.3 × 14.5 cm.

News of recipient's[1] welfare [in his letters] had much gladdened the writer, who begs remembrance in the former's prayers. Instructions had been received (*or* are requested) regarding Macarius, a husbandman, said to be indebted (? to the recipient). (4) "I, my lord father, will meantime see to it (? him, them) [..." L. 5 may refer to Macarius' relief from servitude and taxation[2].

"(Give it unto) my lord father, holy and filled with [every virtue..."

1 The subject of the letter seems hardly suitable to a cleric, or ascete, implied however by the address.

2 Assuming ⲥⲣⲡⲁ(ⲓ)ϫⲉ to = *καρπίζειν vindicare.* Or, since he is a husbandman, the reference might be to payment of his dues in kind. Or, perhaps better, read ⲥⲟⲩⲡⲓϫⲉ = *κουφίζειν* 'remit' (with *δημόσιον* Ryl. 323; *cf.* BM. Gk. iv, p. 626). To read *γριπίζειν* does but increase the obscurity.

274*. (MMA. 12.180.61)—Under floors of 1 and 3. Limestone. By scribe of **402** &c.[1]

"Our humility doth obeisance, before all things, unto your revered, fatherly piety, with all our heart. (5) Hereafter: we inform (ⲧⲁⲙⲟ) your benevolence (ⲁⲅⲁⲡⲏ) as to the matter of our[2] brother (?) Eupraxius, that is deceased (ⲡⲧⲁϥⲣ ⲙⲁⲕⲁⲣⲓⲟⲥ)[3], regarding the pledge (ⲁⲣⲏⲃ) that he did [.....] book. For [..."

1 MMA. 12.180.153 (discarded, writer's name Zacharias) and prob. **569**, Hall pl. 52 (31469).

2 Or 'this,' or 'of the father of E.' (less likely).

3 *Lit.* 'become blessed,' as in Zoega 284, Budge *Mart.* 95.

275. (Cairo 44674.95)—Under floors of 1 and 3. Pottery. By scribe of **245**.

Ll. 1, 2 refer to surety given by recipient, perhaps for a tax. L. 3 "I have not attained to come north[1] and (?) send[2] the men that are within in the mount[3], who have ——— me[4]; that the Lord may[5] bless thee. Farewell in the Lord."

1 For ⲧⲁϩⲟ thus *cf.* **240**, **245**. Written ⲧⲉϩⲟ also in **280**, *ST.* 306, *CO.* Ad. 52.

2 The pronominal prefix is missing and the sense therefore uncertain.

3 The monastic community. For ⲧⲟⲟⲩ *v. CO.* Ad. 22 n., BM. Gk. iv, p. xvii n.

4 ⲟⲩⲱϩ thus in **210** A, **280**, *CO.* 137, MMA. 14.1.5 (discarded) ⲉⲡⲉⲓⲁⲏ ⲁⲓⲟⲩⲱϩ ⲡϩⲱⲃ ⲉⲣⲟⲕ ⲛⲟⲩⲉ[. Meaning here obscure (? 'entrust with'); less so in **392**. For (ⲛ)ⲧⲁϩ- *v.* **544** and *CO.* 381, where certain features recall the writer of **245** &c. and the present text.

5 ⲡⲧⲁⲣⲉ- in this same phrase, *CO.* Ad. 25, *ST.* 236.

276*. (Cairo 44674.57)—Original Monastery. Pottery.

The text begins "I inform yo[ur . . ." (ⲧⲧⲁⲙⲟ ⲛ[). It relates to someone for whom surety is given, or required[1]. "All the great men" (ⲛⲟϭ ⲡⲣⲱⲙⲉ) (2) may be the heads of neighbouring communities, or civil officials[2].

1 ⲱⲧⲱⲣⲉ followed by ⲉ-, instead of ⲉⲧⲟⲟⲧ-, in *CO.* 42, where it is a noun, preceded by ϯ.

2 As in *Jême* no. 36, 35, no. 38, 20. In *CO.* 342, Ad. 25 they are mentioned beside the local 'headmen,' in *BKU.* 318 with the *lashane*; perhaps = ἄρχοντες vaguely.

277. (Cairo 44674.98)—2d Tower. Limestone. From Mark to Pson[1].

"Excuse me, for my foot aileth and I have not found means to come. I salute thy fathership before all things, but especially I do obeisance unto my holy lord father the bishop[2] and my pious (5) brother Apa Daniel[3]. I beg thy pious fathership that [thou wouldest] do the kindness unto me, if the thing please thee, and wouldest send me the *tremis* by the most devout [Pap]as[4]. For they importune me much because of it; that I may (?) pay it unto Elias, the brother (?) of our holy (10) father the bishop, on account of the flax [. . . . .], they gave me[5] a new one[6] [. . . . .] them to (?) him [. . . . .] the money unto him, ac[cording. . .

(*Verso*) "[. . . .] send (*or* sent) it to me today, I have never said it unto thee of him. And he said unto me with his (own) mouth[7], (15) 'If thou wilt not give it unto me now, hand over[8] unto me the flax and I will give thee thy seed-corn.' I beseech thy fathership, since naught is[9] impossible for thee, that thou wouldest do all diligence and deliver me from this difficulty also, even as thou dost take thought for what is profitable at all times, (20) more especially now; so that I may owe thee thanks. Farewell in the [Lord.

"Give it unto] our (?) holy father, Apa Pson, the a[nchorite[10];] from Mark, this hum[blest one . . . . .] our father the bishop [. . . . .] the other . . .[11]" [

1 Identical with ⲯⲁⲛ; *v.* 106 n. For Mark *v.* ? 84, 165, 198.

2 Psan's dealings with bishops are referred to in 165, 172, *RE.* 11.

3 *Cf.* Apa Daniel, recipient of 256, and perhaps Hall p. 79.

4 Εὐλαβέστατος usually followed by a title, before the name. It can be applied to any ecclesiastical rank, from bishop to deacon.

5 We are not justified in reading ⲱⲁⲛⲧⲟⲩϯ 'that they may give.'

6 The sing. makes ⲙⲁϩⲉ 'flax' doubtful; but 'ell' seems in ll. 15, 16 less probable.

7 As in *BKU.* 263.

8 *V.* 182. 'Resign, release' may convey the idea here involved, as in 286, 534, *ST.* 448.

9 *Lit.* 'will be.' Nothing you undertake will fail.

10 Psan's usual designation, *e.g.* 193, 404, 431.

11 It seems impossible to read ⲧⲣⲓⲙⲏⲥⲓⲟⲛ.

278. (MMA. 14.1.102)—Cell A. Pottery. From John to a *lashane*.

Ll. 1, 2, apologizing for not using papyrus[1], were added after 3 ff. had been written. L. 3 "I, Apa John, do write, [greet]ing . . ." No sense can be extracted from ll. 5–15; in 12, 13 were proper names, "the servant of Senouthius, the son of [Pl]ein[2]." In 14 "men of Esne and Temr[aut][3]" are mentioned. L. 16 "For if[4] I know that it is yours and they should sell it me for a bronze *carat*, I will not take it; for we are brethren, one to the other. Now lo, the men that did sell them[5] unto us I have declared unto you (20) and we [paid ?] 4 *solidi* for them. And the [magna]tes[6] came to Petemout[7] saying, 'They are ours; they were not given to

1 *V. CO.* 97 n.

2 Plêein would suit what remains in 13 and is a common Theban name.

3 Perhaps 'other men of Esne.' ⲥⲛⲉ thus *CO.* 126. On Temraut *v.* 433.

4 A conditional clause seems required, but is not certain.

5 For the form ⲧⲉⲓ- *cf. Jême* no. 18, 50; in *ib.* 67 and no. 113, 9, *ST.* p. 143. The objects sold are not the same as that referred to in 16, 17 (fem. sing.). The latter might be 'capital sum,' if ⲁⲡ[ⲉ were read in 15. Perhaps, instead of 'sold,' the meaning here is 'delivered over'; so 'the men that have been delivered over to us.'

6 Σκρίβων being improbable, ἄρχων seems inevitable, though Ⲗ looks more likely than ϫ.

7 Probably the modern Medamoud, 5 m. NE. of Luxor. It occurs *RE.* 41, Leyd. *Catal.* 1900, no. 35, Hall pp. 84, 113 and often in *ST.* The maps &c. give the name in various forms: ميت عامود (*Descript.*, Atlas pl. 5), مدامود (Boinet). A supposed hierogl. prototype of this, *BIF.* xii 82.

us[8] (?). They seized men of ours and were paid for them[9]. Howbeit, (25) if they be thine[10], lo, here are the men; we have declared them unto thee.

"Give it unto the *lashane*; from Apa John."

8 What remains looks neither like 'to us,' nor 'to him'; yet space hardly admits a longer word. It is of course uncertain how far the quoted words extend.

9 ⲙⲟⲩϩ ϩⲁ- generally 'be paid for, on account of,' as in receipt formulas (*v.* 177 n.); can one suppose that the men were the subject of the payment? *Cf.* ? the phrase ϭⲁⲧⲟⲛ ⲡⲱⲟⲩⲛ ϩⲁϩⲟⲙⲡⲧ 'slave bought for money,' *Jême* no. 82, 16 &c. (*cf.* Steinwenter, *Z. d. Savignyst.* xlii, Kanon. Abt. 184).

10 Note change from 2d plur. to sing.

279. (Cairo 46304.106)—E. Buildings. Pottery. From Peter[1] to Elias and Isaac.

"...] your holy and truly devout fathership. Hereafter: I inform your holiness that need hath arisen (5) of half a *solidus*-worth of linen[2] (?). Please[3] to send it me by this letter-carrier [.....] good[4], for there is need; lest (?)[5] we decide to send (? for it) elsewhere. For I know that ye need to [.....][6] the little handiwork. But the chief thing (10) is, my holy lords, that ye would entreat the Lord for us[7], in the lifting up of your holy hands, because of the multitude of my sins. Farewell in the Lord. The Holy Trinity.

"Give it unto my holy and devout fathers, Apa Elias and Apa Isaac; from Peter, this humblest deacon."

1 The phraseology and subject of 354 point to its being by the present writer; *cf.* also 359. For the recipients *v.* 110 n.

2 *Cf.* 354.

3 Taking ⲟⲩⲱϣ as = *θέλησον*; *v. CO.* 511 n.

4 'It were good, since there is need, that we should decide,' is possible, but *v.* next note. In *CO.* Ad. 57 ⲉⲛⲁⲛⲟⲩⲥ varies with *καλῶς*, 'to satisfaction,' or the like (*cf.* 397, 436). Possibly so here.

5 Reading ⲙⲏⲧⲡ- (*CO.* p. xxi), though the copy scarcely justifies it. This again might be for ⲙⲏ(ⲧⲉ)ⲧⲡ- 'unless ye decide.'

6 The missing verb perhaps ϯ 'sell,' or ϫⲱⲕ 'finish,' assuming the line over its 1st letter an error.

7 Perhaps 'for me' (reading uncertain).

280. (Cairo 44674.146)—W. Court. Pottery. From David to John.

"I, David, do write, greeting my beloved father, John (and saying[1],) Seeing thou didst send this bronze *carat*[2] by (5) Joseph's son, to Tasia[3], my mother hath sent unto me, (saying,) 'I sent 40 *she* of bronze[4] in to thee, (saying[5],) Send them to me forthwith.' Be so good, the man that cometh unto thee with this sherd, give (10) the remainder unto him and let him bring it us (?); for [it ?] lieth in his house[6]. For [.....] I came north and paid them in exchange for the basket of loaves[7]; for I was grieved to add naught thereunto[8]. What he hath done unto thee and our (15) man [.....][9] ever to give them me. Be so good and pay the pledge for the oil for me. Lo, my oil [.....] Paul, the [...

(*Verso*) ——— to it[10]. Send (20) down and fetch it from Paul; for if thou canst attain (thereto)[11], send down again, if the man be delayed[12], for ..... (27) send it to thee [.....] ever. Farewell in the Lord[13]."

1 For ϫⲉ- *cf.* 455.

2 Κεράτιον often fem. in Coptic, *e.g.* 286, *CO.* 477, *ST.* 439, *Jême* no. 56, 16, no. 70. 44; not only at Thebes, BM. 1146, 1151, 1160, BM. Gk. iv 1509. Among these is the form in -ⲓⲟⲛ, as well as that in -ⲧⲥⲉ.

3 Or '(son) of Tasia,' *i.e.* she would be Joseph's mother. The name recurs *Jême* no. 91, 4, Hall p. 62, *CO.* 450, *q.v.* Analogies for it as abbreviation of Anastasia, or Prostasia are lacking; nor is it likely = ⲧⲥⲓⲁ.

4 *V.* 168.

5 *Cf.* a similar ϫⲉ- in 245.

6 Or possibly 'for [I] dwell in his house.'

7 *V.* 177 n.

8 But *v.* ⲟⲩⲱϩ ⲉ- in 275 n. Here 'strove to, laboured to' for ϩⲓⲥⲉ seems less suitable.

9 One is tempted to suggest ⲙⲉϩ ⲉⲓⲁⲧ, 'pay heed to'; but this is difficult to accommodate to the immediate context.

10 *Cf.* the verb ⲟⲩⲉⲓⲕⲉ in 261.

11 ⲧⲉϩⲟ thus in 275.

12 Very doubtful. Κατέχειν has various meanings. In *Tor.* 30, 7, if it can there be read, it is imperat., 'Wait'; possibly so here.

13 An unintelligible sentence follows this.

281. (Cairo 44674.68)—Room 3. Pottery.
From Paul to Pson.

["Regard]ing the matter of Apa Cyriacus, [my] holy father[1], the ———[2] have written unto me that they gave the 4 *solidi* unto Theodore, the priest. (5) Forgive us that we have not found papyrus. According as we did write unto your fathership, (saying) When the archimandrite[3] shall depart, I will bring[4] the answer. Behold, I came and found that other things[5] had befallen and I (10) wrote unto your lordship, lest ye should say that I had been disobedient and had not come north; and I determined[6] that I would write the whole conclusion of the matter unto you. I did not write it, for I found not papyrus; but I told it (15) unto the priest Pesynthius, that he might repeat the whole conclusion unto you, mouth to mouth. Have me in remembrance in your holy prayers.

"Abba Pson, the anchorite; Paul[7], your humblest servant. Farewell."

1 May be a vocative (*cf.* l. 6), or an epithet of Cyriacus.
2 For the title ⲁⲡⲁ *v.* **189**.
3 *V.* **133**, where also the title is used without further precision.
4 One might read ϣⲁⲉⲓ (ⲡⲧⲁ)ⲓ, 'I would come and bring.'
5 *Lit.* 'other words.' Perhaps 'that there had been further talk.'
6 *Lit.* 'I said.'
7 In the usual cryptogram; *cf.* **211**, *CO.* 488, 489.

282. (MMA.14.1.159)—E. Buildings. Pottery. By scribe of **379** &c. (Plate XI.)
From Ananias[1] to certain priests.

"Before our humblest words, we greet your revered devoutness, from small to (5) great. Hail in the Lord. Hereafter: we beseech you, in the name of our Lord Jesus Christ, that ye would do all diligence and enquire as to (10) the matter whereof we spake with you, regarding[2] the matter of the church vessels[3]. Lo, the one *solidus* that (was) in our hand we have paid unto the man. Now (therefore) meet us speedily, with whatsoever God (15) shall provide[4]; that the matter be not brought to naught.

"Give it unto the priests; from Ananias, (this) humblest one. Christ[5]."

1 MMA. 14.1.148 (discarded), Ananias to Patermouthius, is in the same hand; also **160**, **231**, **233**. Probably by the same are **289**, **401**, and MMA. 12.180.162, 14.1.113 and 161 (all discarded) and perhaps **353**, **499**.
2 The preposition seems redundant.
3 Κειμήλιον is familiar to the Copts: *Papyruscod.* p. 74, Munier *Cat.* p. 32, Budge *Misc.* 1191. In Clugnet's *Daniel* 66, 29 κειμήλια = ἱερατικὰ σκεύη in 65, 3.
4 For ⲥⲟⲩⲧⲉ *cf. CO.* 49, Ad. 67.
5 This monogram is used as final word in **379** and a discarded fragt. (Cairo 44674.190); *cf.* also *CO.* Ad. 63 and the use of ⲏ ⲁⲅⲓⲁ ⲧⲣⲓⲁⲥ, *l.c.* 152, 268, here **166**, **239** &c.

283. (MMA. 12.180.116)—Below 1st Boundary Wall Pavement. Pottery.
From Daniel to Hello.

"Give it unto the most godly brother, Hellô; from Daniel, this humblest one.

"I met thee on the road[1] and I asked of thee concerning the jars[2] and thou didst (5) say to me, 'I will enquire as to them.' See here is this man of mine, I have sent him unto thy brothership, that thou mightest send me the conclusion[3] by him and what is (10) the price; that I may send it with the camel and that thou send them unto me. But send me the conclusion by (?) [. . ."

1 Probably ⲡⲁⲣⲁⲇⲓⲁ (not -ⲥⲉ as suggested), for παρόδια. A particular 'path' may of course be meant.
2 *Cf. CO.* 455, *WS.* p. 23 (Bell). In Coptic λάκκος is usually a tank, pool (Budge, *Mart.* 68, *Misc.* 189, Vat. lxi f. 16 = *TuU.* xxxii, 4, 30 φρέαρ); while ⲗⲁⲕⲱⲙ varies with ⲙⲟⲕⲓ (*CSCO.* 41, 77) 'jar,' or 'bowl.' *ST.* 116 and 284 are instructive for its uses.
3 As in **238**, **281**, *CO.* 386, Ad. 47. Or perhaps 'the total,' as in **305**, *Jême* no. 123, 7, Hall p. 57, *ST.* 194.

284. (MMA. 12.180.172)—Original Monastery. Pottery. Palimpsest. By scribe of 1.

"Theodore[1] went to the dwelling of Pisrael on the 14th day (5) of Paône, on the 2d day of holiday[2], and he came[3] (back ?) on the 28th day of Paône. (10) I took other 9 ounces of gold (?) from that belonging unto Peter and sent them unto the son of Pattihne[4], (15) to the ———[5] of the linen that is mine and Hello's, until I should receive the moneys that are come[6] to his place."

1 This text, apparently complete, can scarcely be called a Letter; it is rather a memorandum (*cf.* several by this scribe in Section vi), though perhaps not intended to be retained by the writer.

2 ⲟⲩⲱϣ is found thus *Tor.* 27 *vo.*, ⲡϣⲟⲣⲡ ⲛϩⲟⲟⲩ ⲛ-ⲟⲩⲱϣ, where the context does not explain it; also 147 (?), 457. In Budge, *Misc.* 472 the narrator says he awaited an anchorite's return until sunset, 'for that day was ⲡⲟⲩⲱϣ'; in *ib.* 474 he tells how the anchorite departing promised to return on the *σάββατον*. 'The 1st day after he had left me was ⲡⲟⲩⲱϣ,' and he adds that it was the time of 'the filling of the water' (inundation) and of great heat. The 14th of Paône, named in the present text, = 21st June, is indeed midway in the hottest season. A significant instance is in the list of wine to be allowed on 'festivals and holidays (ⲟⲩⲱϣ) and Sundays,' in *Saqqara* no. 226; but it is difficult to recognize these 3 classes among the 29 days named, only 4 of which are called ϣⲁ and none ⲕⲩⲣⲓⲁⲕⲏ. Again an unpublished pap., Strassburg no. 226, in a list of wage (?) days, names ⲡⲟⲩⲱϣ after ⲧⲕⲟⲩⲡⲉⲥⲧⲓⲁ. In Zoega 263 = Budge, *Misc.* 246 ⲟⲩⲱϣ means 'leave, licence.' *Cf.* *ἄπρακτος ἡμέρα*, side by side with *κυριακή* *BGU.* 255, P. Strassb. i (11), no. 46; also Clugnet *Daniel* 14 *sup.*, Ac. Linc. *Rendic.* xvi 333. H. Thompson gives instances of *wš* in demotic, similarly used for 'blank, vacant'; in Brugsch, *Thes.* 971 actually *hrw n wš* 'day of absence (of work), holiday.' So probably here.

3 Reading uncertain.

4 *Cf.* ? ⲡⲁⲧⲓⲡⲉ *Jême* no. 30, 24, Πάτινος BM. Gk. iv, 1419.

5 An obscure noun occurs in *BKU.* 282, ⲧϩⲏⲡⲉ [ⲡ]ⲛⲱⲡⲉ ⲛⲕⲱⲧ. In conjunction here with clothes the word in BM. 1096 may better be compared. In Dioscorus's glossary BM. pap. 1727 he renders *πείρινθος* by ⲧϩⲏⲡⲉ. *V.* also *CO.* 465, 477, both obscure.

6 Reading uncertain; possibly 'the moneys that are mine.'

285. (Cairo 46304.90)—Cell C. Pottery. From [. . . . .] to Isaac.

"Before (coming to) the matter, I greet thy revered piety with all my heart. Be so (5) kind and have us in remembrance in the raising of thy holy hands. We inform thee that the deacon Peter hath told me that thou didst send unto me (saying,) 'Pay us the half *solidus*.'[1] (10) Now let it not be a care unto thee[2]. He said unto us regarding[3] [. . . . .till] the Lord decide the matter [. . . . .] pay it unto him, he will [. . . . .] myself. Farewell [in the Lord.]

(15) "Give it unto the pious (?) [. . . . .], Apa Isaac, the anchorite (?)[4]; [from . . . . ., his] humblest [. . ."

1 The obscurity of this narrative may be caused by confusion between direct and oblique narration.

2 I find no confirmation of ϩⲓ- thus. Prob. read [ϣ] ⲛⲁⲕ, as in *ST.* 388 &c.

3 Perhaps 'regarding it.'

4 What is visible does not look like this; but an Isaac is so called in 105, 211, 318.

286. (MMA. 12.180.223)—Below 1st Boundary Wall Pavement, SE. of 1st Tower. Pottery. By scribe of 245.

". . .] priest[1], he hath not [. . . . .] hitherto. I (?) said unto you, 'Say unto him, If thou pay me 40 *she*[2] forthwith, the other 2 (5) *carats* are remitted thee[3].' Now lo, ye said[4] that the money is remitted. Lo, I am troubled (?)[5]. Now when I bring the ———[6], I will return again to[7] you. If (10) ye bring me not the price[8] (?) (of) my book, ye shall not go up (?) [. . .][9] me."

1 But this may be the proper name Presbyterus; *v.* 147 &c.

2 For ϣⲉ *v.* 168 n.

3 *Cf.* 277 for a similar meaning.

4 Note the Boh. (? Achm.) prefix ⲁⲣⲉⲧⲡ-.

5 *Cf.* ⲧⲱϩ *CO.* 321, equally obscure, and prob. 289. In *CO.* 116 *sub fin.* perhaps mistaken for ⲧⲱⲧ. For the meaning here *cf.* MMA. 14.1.116 (discarded) ⲁⲣⲧⲱϩ ⲡⲁϩⲏⲧ.

6 ⲙⲟⲟⲛⲉ fem., 'nurse,' seems unlikely here.

7 *Cf.* 307.

8 Most uncertain, both in reading and meaning. ⲥⲟⲩⲉⲛ thus would be unexampled in the South; but to read (ⲛ)ⲥⲟⲩⲉⲛ, 'and they bring,' deprives ⲁⲓ of its object.

9 Text misprinted here: *leg.* ϣⲛ ⲁϩⲣⲏⲟⲩ. The last visible word—whether more followed is uncertain—is not ⲟⲩⲁⲁⲓ.

287. (Cairo 46304.95)—E. Buildings. Pottery.
From Psan to his brother.

"I, Dius, (son) of Moses, pray for me[1].

"I, Psan, I write unto his (*sic*) dear brother: be so good and write (5) to Gater[2], that he bring the 8 *she*[3] of money, that I may pay them for the bridle[4], which hath been adorned[5] for me. ——— them with me[6]. I will pay them ere I (10) meet thee. Further: Peter said, 'I am about to pierce (the nose)[7] of the camel. If it be thy wish, send out to me.'"

1 Dius is apparently scribe of the whole text.

2 *Cf.* Katêr *CO.* 168, Kater *ST.* 416.

3 *V.* **168** n.

4 Recurs Hall p. 82 ⲙⲧⲁⲧ ⲡⲕⲗⲓⲃⲏⲣⲏⲥ (*quid* ?), *BP.* 655 ⲙⲧⲁⲁⲧ ⲛⲛⲉⲡⲓⲛⲉ 'of iron.' The latter, taken with the meaning of the verb in 11, shows that this may be 'bit' as well as 'halter.' The Arabic equivalents (Kircher 136) mean 'halter,' or 'nose strap.' Φορβεοῦν 'to put a halter on (a horse'), *Hist. Laus.* Butler 45, is ϯ ⲉⲙⲧⲁⲧ in Cod. Vat. lix 132. ⲙⲧⲁⲧϩ *Mus. Guim.* xxv 127 is another form of this. Whether ⲧⲁⲧϩⲟ (esp. Is. xxxvii 29), which appears as verb also, is related to it I do not know.

5 Read ⲉⲛⲧⲁⲟⲩⲥⲉⲛⲁⲥ = ⲧⲥⲁⲛⲟⲥ. *Cf.* **351**, **371**, *ST.* 384 &c.; also Rossi i v 15 (var. ⲧⲥⲁⲓⲟ, opp. to ψίλος), Budge *Mart.* 158. The meaning may however be merely 'put in order, set right,' as in **255**, *CO.* 291, Ad. 54.

6 Assuming **-ⲉⲟⲩ** to be a verbal suffix, referring to the money.

7 *V.* Loret, *Rec.* xiv 108. But this is not beyond doubt: Arabic حزم 'strap, tether,' خرم 'pierce,' خزم 'pierce,' esp. of camel's nose, are easy to confuse; *cf.* Bsciai, *ÄZ.* '88, 128. The connexion of ϣⲱⲙϫ with the nose is clear from *MIF.* ix 100.

288. (Cairo 46304.45)—Cell A. Pottery.

"I went to the dwelling of Psmou, that[1] I might receive the money. He brought me[2] unto a man and said, 'He hath (?) not paid thee money.' (5) If thou wouldest have[3] the gold *tremis* and that[4] I take it from [. . . . .] and bring it unto [. . . . .] will (?) bring the remainder[5] of the money. I have not leisure (10) [. . . . .] Farewell in the Lord."

1 Assuming that ll. 1, 2, 4, 5, 8 are complete and the brackets an error. But with these uncertainties, all translation is doubtful.

2 But ⲱⲗ thus is scarcely justifiable.

3 As in *ST.* 225, 16.

4 Unless subjunct. here = fut., 'I will take,' there is no visible apodosis.

5 Probably to be identified with λοιπάς, though fem. elsewhere in Coptic (**165**, BM. 1111, 1122, *RE.* 22, *ST.* 179).

289. (MMA. 14.1.52)—1st Tower under Floor. Pottery. By scribe of **282** &c.
From the brethren (?)[1] to John.

"Be so kind: thou knowest we have besought thy brothership (5) for the *solidus* (worth) of linen[2]; hitherto thou hast delayed. Be so kind, give all the money unto John, that the man may come and find it (10) ready, lest the brother be troubled (?)[3].

"Give it unto our brother John; from the brethren (?)."

1 The doubtful shape of the right edge at l. 13 makes it uncertain whether more than [ⲛ is missing. The name ⲡⲁⲡⲉⲥⲛⲏⲧ is very rare so far south: *ÄZ.* '78, 13 (*leg.* ⲡⲁⲛⲛⲉⲓ-), Cairo 8662; moreover the writer uses the 1st plural. Other letters from 'the brethren': **213**, **218**; *cf.* *ST.* 194, 216, 221, 316, 348.

2 *Cf.* ⲡⲁⲁⲧ for ⲡⲉⲓⲁⲁⲧ in *Aegyptus* iii 282, xi. *V.* **350** n.

3 Here again length of line uncertain. If ⲧⲱϩ, *cf.* **286**; if not, ⲧⲱϩⲙ alone seems possible. Whether this could here = 'knock,' *i.e.* 'pay a visit,' I know not. (Perhaps so in Ryl. 282.) There might be space in gap for ⲉϩⲟⲩⲛ. 'The brother' and 'the man' are presumably distinct.

290. (MMA. 14.1.137)—Cell B. Pottery.
From Kôs[1] to Elias.

"I, Kôs, it is do write and greet my beloved brother Elias and Susanna and Peshnos[2] (5) and my brother[3] Jeremias and my brother Paul and my mother Thyrê[4] and Thyrê, the wife of Jeremias." What follows is

1 Recurs **532**. *Cf.* ? ⲡⲓⲕⲱⲥ Leyd. *Cat.* 1900, p. 7, ⲡⲓⲕⲟⲥ *Jême* no. 98, 54. But these, with ⲡⲉⲕⲱⲥ *RE.* v, pl. 21 may = ⲡⲉⲥⲱϣ (Πεκύσις). As abbreviation of ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲥ it is not found.

2 If not a name, *cf.* *Saqqara* 122 ⲡⲉϥϣⲛⲟⲥ (but *leg.* ? ϣⲛⲣⲉ).

3 Presumably the monkish title 'brother.'

4 Recurs Hall p. 95. *Cf.* ⲟⲩⲣⲉ, ⲟⲛⲣⲉ *Jême* no. 67, 85 &c.

not intelligible. Money is referred to (10); then "Be so kind[5], send Katitous[6]..." Coming south is probably not spoken of in 12, 13[7].

"Give it unto Elias; from Kôs."

5 Reading ⲧⲣ ⲡⲡⲁⲉ.
6 *Cf.* Κάδιτος BM. Gk. iv 1448, 20.
7 Since ⲁϩⲟⲗ (ⲉϩⲟⲗ) could not then be accounted for.

291. (Cairo 44674.188)—W. Court. Pottery.

"Before all things I greet thy brotherhood. Hereafter: I inform (thee) that, seeing[1] thou didst go south and leave me, (5) I left the matter regarding the ———[2]. Now send the answer by Andreas as to their price; for thou hast received their price. But if thou hast not been (10) able (to) sell them, send the answer [.....] send by [.....]

"[Give it] unto my beloved [brother.....]; from [...[3]"

1 'When, after' is often the meaning of ⲉⲡⲉⲓⲇⲏ (? ⲉⲡⲉⲓ ⲇⲉ) in such cases.
2 ⲉⲡⲓⲥⲧⲟⲗⲏ 'letters' seems improbable, where their price is in question.
3 The name begins with H; perhaps Helias.

292*. (Cairo 46304.115)—E. Buildings. Pottery.
From Enoch to Andreas[1].

The writer appears to ask that money (ⲣⲁⲙⲛⲧ), of which he is in need, may be sent him (5, 6); but later (8, 9) he apparently says that he has himself sent money and that he desires to meet recipient (ϣⲉⲓⲁⲥ̄ⲙⲕ[1]).

(10) "Give it unto my beloved brother, Andreas; from Enoch, his brother. Farewell in the Lord. (The) Holy Trinity."

1 These names together in **107**; *cf.* also *ST.* 101.
2 ϣⲉ for ⲥⲉ: *Jême* no. 73, 6, *ST.* 378, 2, Hall p. 98 (5875). Note ⲥⲙ- (Boh.) for normal ⲥⲡⲧ-.

293*. (MMA. 12.180.219)—W. Rubbish Heaps + Rooms 1, 3, 4. Pottery.

From a woman[1], daughter (or wife) of Ananias of Rôma[2], and of Sophia, to Kanah (?)[3], making a request (ⲁⲣⲓ ⲧⲙⲡⲧⲡⲁⲕ ⲡⲙⲁⲉⲓⲡⲟⲩⲧ *sic*)[4]. She speaks perhaps (3) of visiting the daughter of [.....] (ⲁⲓϩⲱⲡ ⲙⲁ ⲡⲧϣⲏⲣⲉ [)[5] and refers to the latter's doings, among them (5) the payment of a measure[6] of [.....] and five measures[7] of bronze money.

1 Proved by pronoun, ⲧⲉⲥⲙⲁⲁ (*sic*).
2 Assuming this a variant of the frequent place-name ⲣⲱⲙⲁⲩ, ⲣⲱⲙⲟⲟⲩ, ⲣⲙⲙⲁⲟⲩ; *v.* 95.
3 ⲕ]ⲁⲛⲁϩ. Or Kanah may be father of the recipient.
4 An unusual use of ⲙⲡⲧ-, preceding a double adjective.
5 Assuming ϩⲱⲕ for unintelligible ϩⲱⲡ.
6 ϣⲡⲗⲁⲕ (elsewhere -ⲗⲟⲕ) is presumably a liquid measure.
7 ⲗⲓⲥⲡⲁⲓ, a new variant of ⲗⲓⲕⲡⲟⲛ; *v. CO.* 48 n. and **313** n. In 6 perhaps ⲗⲏⲡⲧⲟⲥ = λεπτός 'small coin,' though the masc. form would be unexpected.

294. (MMA. 14.1.29)—Cell of "Priest Elias." *Cf.* **182.** Limestone.
From Enoch to his father and mother.

"Jesus Christ conquers[1] —— I, Enoch, do write unto my father and my mother, (saying,) Be so good as to [? pay] 20 *she*[2] (of money) unto Zebedeus (5) [.....] find it and I will settle (?) [.....] about them[3]. And if I do not (?) receive it [.....Do] not fail to (*lit.* continue without) bring[4] his corn..."

1 An unusual heading to a letter; *v.* **462**, *ST.* 267, 320. ⲓ̄ⲥ̄ ⲭ̄ⲥ̄ (or ⲡⲉⲭ̄ⲥ̄), with, or without ⲛⲓⲕⲁ (the latter alone, *BKU.* 296), is found on grave stelae, real or imitated (Hall pll. 6, 27, 98, Cairo 8719, *ÄZ.* '85, 98), on amulets (the Letter to Abgar, Hall pl. 35, Tur. 2), above prayers (Tur. 20 *vo.*, *Sphinx* x 142), or the titles of literary texts (Budge, *Apoc.* 59, 128, *Misc.* 300 *leg.* ⲛⲓⲕⲁ, 526).
2 *V.* **168** n.
3 Or 'on their behalf.'
4 More probable than an ellipse of the verb (*cf.* **532**).

295. (Cairo 44674.164)—Rooms 1 and 3. Pottery.

"See, for the Son of God's sake, send[1] the *solidus*."

1 The subjunctive either indicates an ellipse ('I pray thee that'), or gives the force of a verb to the interjection **ειϲ**. I have not noted a similar usage elsewhere.

296. (Cairo 44674.65)—Rooms 1 and 3. Pottery.
From ———[1] to Isaac.

"Before[2] (coming to) the matter of our humility, we greet thy revered father[ship] in [all] the fullness of (5) our soul. Be so kind and have us in remembrance [in] the raising of thy holy hands. Hereafter: be so kind, if the thing be easy to thee, if [thou] find a man about to go north unto the dwelling of Apa John of Pshouêb[3], do thou be (10) kind and send unto him (John) in thy name, that he may send in to Keft and seek a baker[4] well skilled to bake and skilful to make butter[5] and may send him south unto us (15) by the 2d day of ———[6], that he may bake us our bread and we give him his wage. Be so kind, neglect (20) not to send him.

"Give it unto the holy father, Apa Isaac; from this humblest one [. . .]"

1 Scarcely space in 26 for a name, which would be unlikely so placed. Perhaps a cross.

2 **ⲡⲱⲟⲣⲡ** (*sic*) surely for **ⲡⲱⲟⲣⲡ**, as in *CO.* 216, *ST.* 228, *BKU.* 112 &c. I have not found **ⲡ-** elsewhere.

3 *Cf.* **522**, where this John apparently recurs.

4 The quest of a baker is also the subject of Hall p. 64 (20076). *ST.* 349 announces the sending of one.

5 So spelt in these texts except Cairo 46304.79, **ϲⲏⲣⲉ**. But in *ST.* 282 it is used for kneading flour, **ⲛⲟⲉⲓⲧ**, while Achm. **ⲥⲉⲉⲣⲉ** (*TuU.* xliii, *Gespräche* 6) and Fay. **ⲥⲉⲓⲗ** (Mat. xiii 33) = *ζύμη*; so here perhaps 'leaven.' In Budge, *Misc.* 141 **ⲥⲁⲓⲣⲉ** should be 'milk.'

6 From the form of the word 'day' this should be a month name; for 'the 2d day' of *e.g.* a festival **ⲥⲟⲩ-** would not be used. The expression recurs Hall p. 69, 'the 4th day **ⲡⲛⲧⲉⲓⲁϩⲣⲉ** of this year of the 5th Indiction.' No doubt Hall is right in explaining it as 'the days that are added,' **ⲛⲉⲧⲉⲓ ϩⲣⲁⲓ**, *i.e.* the *ἐπαγόμεναι*. It may be noted that where the Greek word is found (Ryl. 131, 154, 352, *PSBA.* xxix 192) the texts are not from Thebes. The form **ⲁϩⲣⲏ** shows that the expression is an archaic one.

297. (Cairo 44674.167)—Original Monastery. Pottery.

"Be so good, if little Ezekiel come in to thee, admonish him well that he tell no man, save his (5) parents only; and they likewise, that they tell no man. And that he tell them to grind a *maje*[1] of corn and to pound[2] it to fine flour; and that he bring it in unto thee (10) and that thou bring it and set it by the door. For I am sick; for days I have not been able (15) to eat. Be so good, tell not the young brethren at all that I am sick and (so) disturb[3] their mind; for (otherwise) I shall at last[4] be grieved[5] with (20) thee, even unto death[6]. Neither tell any other man."

1 *V. CO.* 165 n., *WS.* p. 24 for this common grain measure.

2 **ⲥⲓⲙⲉ** is generally *ἀλεῖν*, while **ⲛⲟⲩⲧ** is *κόπτειν*.

3 Or 'distract.' For such a meaning of **ϫⲱⲗⲙ** *cf.* BM. 217 n.; for others *v. Theol. Texts*, p. 28 n. *Cf.* Budge *Mart.* 80, 81 **ⲛⲉⲓϫⲟⲗⲙⲉⲥ ⲙⲡⲛⲉⲓϩⲓⲥⲉ**.

4 Or 'this time, once for all.' So in Munier *Cat.* p. 33, *Pistis* 351, 390, Zoega 329 (=*τηνικαῦτα*). Not quite so, *ST.* 227; perhaps Hall p. 102 (*leg.* **ⲙⲡⲓⲥⲟⲛ ⲛⲛⲟⲩⲱⲧ**).

5 **ⲛⲉ** added to the future does not appear to modify the sense: *e.g.* Judg. xvi 11, Judith xii 12, Prov. xxiii 35 (var.), Eccli. xxxiv 24, 25, Apoc. iii 2, Rossi i iv 19*a*; Boh. Ez. xxxii 6.

6 *Cf. CO.* 381 (*leg.* **ϫⲁⲗⲏ**=χολή), a phrase similar to ours. In Lemm, *KKS.* p. 506, it merely intensifies: 'prayed vehemently'; also Ryl. 321, *Leont. Neap.* Gelzer 86, 22. All recall Mat. xxvi 38, Apoc. ii 10 &c.

298. (Cairo 46304.107)—E. Buildings. Pottery.

"I beg indulgence[1] (?) and forgiveness, for there is not (?) papyrus near me[2], for I am not in (?) my own (?) dwelling. I do much obeisance unto thy lordship, (5) in great longing[3]. See (here is) the *solidus*. We have

1 **Ⲥⲩⲛⲭⲱⲣⲏⲥⲓⲥ** (*CSCO.* 42. 28, 77, Budge *Apoc.* 67) better fills the space than *συγγνώμη* (BM. 1149, *RE.* 11).

2 The more obvious **ⲥⲡ ϫⲁⲣⲧⲏⲥ** (*v. CO.* 97 n.) would not account for **ϩⲛⲏ**, though that word, in such a phrase, seems strange.

3 I have not met with this phrase. *Cf.* **ⲉⲡⲓⲑⲩⲙⲉⲓ** in **106, 431**.

sent the corn, in so far as we were able. The Lord knoweth, I have done my utmost, according to my ability. Let not thy lordship find fault, as if I had been (10) neglectful [. . . . .] God knoweth, they paid[4] the *solidus* from[5] [. . . . .] they paid it moreover (*or* back) at the rate of 21 (carats) and a half. Send[6] the hire of the boat that, like the corn, is in excess[7]. (15) But I think that the corn was good, and we took it[8] at 21 (carats). They found the *solidus* to be lacking half a carat and they ——— in proportion[9]. Afterward they took (*or* brought) one camel('s load) (20) as freight out of the *solidus*. My heart is disturbed lest thy heart should be troubled. The Lord knoweth my heart's desire, for I did my utmost in all diligence ———[10] know. Read this other sherd[11].

4 Pronoun altered; 'they,' or 'I' can be read.

5 Taking ⲁⲛ for ⲁⲙⲡ, 'from the time when.'

6 An obscure sentence, as the right place for the insertion, 'like the corn,' is doubtful. Probably it is intended to follow ϣⲁⲣ, though it ought rather to stand after *μέν*.

7 Or merely 'is excessive'; *cf. RE.* 25 ⲧⲉϥⲙⲡⲧⲣⲏⲕⲉ ⲟ ⲛⲣⲟⲩⲟ.

8 Although 'corn,' in the preceding clause, is plural.

9 ϭⲱⲥ ⲉⲃⲟⲗ also in *CO.* 257, likewise relating to the value of money, but of doubtful meaning. 'Divide, separate' is the idea involved. In Zoega 561 = *CSCO.* 73, 146 it seems to vary with ⲡⲱⲥϭ. In both cases prob. transitive, though here no object is expressed. 'Ἀναλογία here as in BM. Gk. iv 1369. A rather different use in *Jême* nos. 68, 37 and 122, 66, *CO.* 306.

10 ⲕ might be the 2d sing. of a verb ('if thou wish,' or the like); for if we read ⲕⲁⲗⲏ (*ἐν πάσῃ καλῇ σπουδῇ*, *cf.* ⲥⲡ. ⲉⲧⲙⲁⲣⲟⲩⲥ Budge *Misc.* 322, 401), the word ⲥⲟⲟⲩⲙ, 'know,' or 'knowledge,' remains unaccounted for. One might take it to belong to the text continued on the other ostracon; *v.* next note.

11 Presumably indicates that a second ostracon accompanied this one.

299. (Cairo 46304.22)—Cell A. Pottery.

"Through the will, then, of God and your holy prayers, we found the deacon[1]. He greeteth you much (5) and beggeth (you) to pray for him and his children. I declare unto your fathership that the [? deacon] informed me of 2 ———[2] of corn. But what is yet better is this: (10) lo, (here are) ten *artabae* of corn, (got) through the camel herd, and eight measures as freight[3]. But as to how ye did write, saying, 'Perhaps ye will find a little money[4],' now indeed (15) none hath been revealed[5] unto us. But if God provide some yet[6], we will expend[7] it. For thou sayest, 'I wish to make the thing[8] whereof (20) we spake together the other day.' Farewell in the Lord."

1 *Cf.* **192**.

2 No recorded measure fits here. ⲥⲉϭⲏ in *ST.* 378, 3 (*sic leg.*) is for *ζεύγη*, which is not a measure of grain. In *BKU.* 309, which relates to corn, ⲡⲥⲓⲕ[might be a measure, though prob. not.

3 Perhaps the amount intended to refund the cost of transport by camel. In Hall p. 117 ϩⲙⲉ appears as a quantity; perhaps '15 (camel) loads.'

4 Or 'a little bronze,' for making the article referred to in 19.

5 Evidently a legal term; it recurs similarly **531**, *Jême* no. 44, 145, *ST.* 268, *CO.* 251.

6 'Yet' perhaps erroneous and to be omitted.

7 Διοικεῖν similarly: *Jême* no. 69, 50, no. 70, 29, *Leont.* Gelzer 16. In Tur. 7 its meaning is hardly clear; in *ST.* 362 it seems to be reflexive, 's'arranger.'

8 Any single piece of property (livestock, furniture, clothing) may be designated as *σκεύη* (plur., not *σκευή*); *v. e.g. CO.* 465, 472, BM. Gk. iv 1610. But with sing. article, as here, it is rare: *BKU.* 163, *ST.* 255. *Cf.* **399**.

300. (MMA. 14.1.166)—E. Buildings. Pottery.

From Thellô[1] to [. . . . .].

". . .] thy [father]ship (?) and I salute the prints of the feet of thy piety, my lord (5) father. I, this servant (and) widow[2], Thellô, (widow) of the deceased Peter, son of Plôs, in the congregation of Ptêne[3], do inform thy fathership—for thou it is God hath appointed[4], that thou shouldest enquire concerning the affairs of

1 The writer being a woman, her name is probably this (*cf. ST.* 378, *CO.* Ad. 38, **407**), not Hellô, as might appear from l. 6. Hellô is often miswritten for masc. Hello.

2 *Lit.* 'this widowed servant.'

3 This Congregation of the Dyke is named in *ST.* 175 and Mark, priest of ⲡⲧⲏⲡⲉ, *ib.* 157; also prob. in *CO.* 283, where the bishop (?) writes regarding a dearth of clergy at (?) ⲡⲧⲉⲡⲏ. الطينة is the name of several villages, *e.g.* Ibn Duḳmâḳ v 23, but none is recorded near Thebes. On ⲧⲏⲡⲉ = *χῶμα v.* Ryl. 158 n., also Dan. (Theod.) xii 2. This meaning is clear in Krall i 5, Budge *Apoc.* 87. On ⲥⲟⲟⲩϩⲥ *cf.* **568**. Usually this = the congregation, *συναγωγή*, *ἐκκλησία*, ⲑⲱⲟⲩⲧⲥ, in the abstract; more rarely the concrete area occupied: *ST.* 155, *CSCO.* 73, 158, BM. 342 ϥⲥ. The place of congregation, even the church of the monastery, is properly ⲡⲥⲱⲟⲩϩ. In the Pachomian Biography S. ⲥⲟⲟⲩϩⲥ generally = B. ⲙⲟⲛⲏ. In the Rule (Paris 129[12] ff. 5, 6) it is rendered by *monasterium* (Jerome nos. cxii, cxix). It elsewhere varies with *μοναστήριον*, or ϩⲉⲡⲉⲉⲧⲉ: Budge *Misc.* 150, *Miss.* iv 534; in *Mus. Guim.* xvii 331 it seems a subdivision of the latter.

4 *Lit.* 'given.'

the poor—for ere ever the Persians were come south[5], my deceased husband[6] (10) gave certain corn unto the priest of Apa Shenetôm[7] and Sakau, (son) of Joui[8], and they sowed it in the plain[9]. They have not paid me aught for it hitherto. And lo, I have made them many a visit, (saying,) 'Write me (a bill) for it, until the place be at peace and ye may pay me a little yearly.' They went (15) to law, one with another, and it was decided[10] that each one should write down his share. Lo, [. . ."

5 *Cf.* **433** and Part I. If the Persian conquest took 3 years to complete (Bar Hebraeus in Butler's *Arab Conq.* 89), this should refer to A.D. 621–2, or thereabouts.

6 *Cf. RE.* 22 ⲡⲙⲁⲕⲁⲣⲓⲟⲥ [ⲡⲉ]ⲛⲥⲟⲛ.

7 This martyr's church, or monastery in *CO.* 105. He was a native of Luxor and suffered there (*Synax.*, 20th Hator. *Cf.* G. Legrain, *Louqsor sans les Pharaons* 9 ff.). One might read 'Presbyterus, (son) of Apa Sh.,' did the latter occur as a composite name.

8 Prob. in **338** also. *Cf.* ⲡⲁⲟⲩⲓ.

9 The usual Theban form as here: Tor. 28, *RE.* 5, *Jême* no. 18, 29, or ⲕⲁⲓⲉ: *RE.* 69, Hall p. 76; also farther north *CSCO.* 73, 18, Zoega 464; but also ⲕⲟⲓⲉ BM. Gk. iv 1494 &c. (this too *Jême* no. 68, 49), or ⲕⲟⲓ in a Balaizah fragt. From *RE.* 5 ⲧⲕⲁⲉ ⲛⲕⲱⲥ and Balaizah ⲧⲕⲟⲓ ⲛⲧⲙⲟⲩⲙⲏⲣ (a village), also BM. *l.c.*, it would seem to be arable land held by the village; in *Jême l. c.* it is contrasted with ϯⲙⲉ, the village itself. In *CO.* 229 it is distinct from ϩⲟⲓ 'meadow,' in Zoega *l.c.* from ϭⲱⲙ 'vineyard'; in *CSCO l.c.* it varies with ⲥⲱⲩⲉ, which in the Bible is the constant equivalent of Boh. ⲕⲟⲓ.

10 *Cf.* **89**, **254**, *Jême* no. 50, 27, no. 105, 21.

301. (MMA. 14.1.55)—1st Tower, under floor. Pottery.

"Before (coming to) the affair of my humility, I do obeisance unto your holy fathership. Hereafter I inform you (5) that, lo, here have I sent you an *oipe* of corn, at the hand of Apa Jacob, and four *didiplae*[1] of wine. God knoweth, it (the wine) hath been valued at 40 *she*[2], but I (10) wished yet more to burden myself[3], that your heart might be satisfied. Be so good, if it be possible, and be at pains to[4] [come (?) . . . . .] and we meet [. . . . . (15)] instruct you as to[5] [. . ." In 17 Apa Joseph is named, possibly as recipient.

1 *Cf. CO.* Ad. 17 n.; also Hall p. 96 (21229, *sic leg.*). In *RE.* 33 *leg.* ⲱ[ⲟⲙⲧ]ⲉ [ⲛⲁ]ⲓⲁⲡⲗⲁ. *Cf.* a similar reduplication ⲁⲓⲁⲡⲗⲟⲓⲥ = διπλοῖς, Clar. Press 25 f. 1 (= Joh. xiii 4, for ἱμάτια), Paris 130[2] f. 9.

2 *V.* **168** n.

3 Βαρεῖν in *CO.* 370 n. Its use here seems to indicate a wish still further to gratify the recipient.

4 For σκυλμός thus *v.* **163**, **217**, **336**, *CO.* 196 (*sic leg.*), *Leyden* p. 486 (*do.*), Tur. 7.

5 A construction with ⲧⲥⲁϧⲉ ⲉⲓ[ⲁⲧ is impossible here.

302*. (MMA. 12.180.328)—Original Monastery. Papyrus. 9 × 11 cm. From "his brother" to Andreas.

"Seeing I wrote a potsherd unto thee (ⲡⲏⲕ) by the [hand of Sene]tôm, the man of Kalba (ⲡⲣⲱⲙⲕⲁⲗϧⲁ)[1], saying, 'Bring not corn [. . . . .] to me save 3 *artabae* of corn [. . . . .] and the things (ⲥⲕⲉⲧⲏ) that are in Senetôm's dwelling' (ⲉⲧⲡ̄ⲙⲁ ⲛ̄-); [be (then,) so] (5) brotherly (ⲧⲙⲛ]ⲧⲥⲟⲛ), if thou be an hundredfold diligent (ⲉⲕϣⲁⲣ̄ ϣⲏ ⲛ̄ⲥⲡⲟⲩⲇⲏ)[2], and (if) thou [. . . . .] *artabae* and bring them me. For, since I came (ϭⲛ̄ⲧⲁⲓ̈ⲉ[ⲓ][3] [. . . . .] they need [. . . . .]. If thou bring them not and thou [. . . . .] and thou enquire of (ϫⲛⲟⲩ) Senet[ôm . . . . .] (10) he hath brought it in [. . . . .] to load it upon (ⲧⲁⲗⲟⲥ ⲉ) the camel, while I [. . . . . thy] brotherliness bring my letter [. . . . . Apa] Isaac and Apa Elias[4], they [. . . . .] (*Verso*) Whether thou do something for us (ⲣ̄ ⲟⲩⲣⲱϩ̄ ⲛⲏⲛ) [. . . . .] or if again thou shouldest not do it (ⲉⲙⲡ̄ⲧⲉⲕⲉⲓⲣⲉ[5]) [. . . . . Farewell in] the Lord, my beloved brother. [

"Give it unto. . . . . Andr]eas; from his brother."

1 Recurs **308**, **522**, *Jême* no. 90, 47, ostr. *ed.* Engelbach, *Ann.* 1923, and *Cairo* 8051. The latter recorded its nome, but the name is lost. *Cf.* Abû Kalba, a local name at Al-Dabi'ah, S. of Luxor (*Reass. Land Tax*, 1905). ⲣⲱⲙ-, for ⲣⲙ-, is rare in Theban texts, though usual at Ashmunain.

2 Perhaps ϣⲏ = ϣⲉ. ϣⲉ 'blow, stroke' (ϣⲉⲛⲧⲁⲧⲥⲓ &c.) is Boh. only. But I suspect a locution parallel to ϣⲏ ⲛϫⲣⲓⲁ, **159**.

3 Assuming ϭⲛ- for ϫⲛ- = ϫⲓⲛ-. *Cf.* **216** n.

4 Doubtless the couple so often written to; *cf.* **110**. Perhaps they were to be given this letter.

5 For ⲙⲛ- thus *v. CO.* 360 n., *Jême* no. 76, 76, *ST.* 243 &c. Sethe's rendering of a similar phrase, *ÄZ.* lvii 138, scarcely fits our instances.

303. (Cairo 46304.99)—E. Buildings. Pottery. From Paul to Paul and Abraham.

"Paul (it is,) writeth and greeteth the pious brethren, Paul and Abraham. Seeing ye (5) said unto me. 'John desireth a *solidus* (worth) of corn'; now, lo, I have found a *solidus* (worth) of good corn. If he would

have it, give the *solidus* unto the man that (10) cometh unto you with this sherd, that I may send[1] the *solidus* (of corn) southward, at the value[2] of the others. If again John desire it not, enquire of some other; for there is need[3]. (15) Farewell in the Lord."

1 *Lit.* 'load'; *v.* 326, 337, *CO.* 160, 354, 360, Hall p. 52.
2 For ϣⲁⲣ here *v.* 298, 438, Hall *l.c.*, *CO.* 239 n. For the prep. ⲛ- (usually ⲡⲣⲟⲥ), *cf.* Ryl. 210.
3 *I.e.* I am in need (of the money).

304. (MMA. 14.1.167)—E. Buildings. Pottery. By scribe of 245. From Joseph to [. . . . .].

"Before [coming to] the affair, I greet thy brothership (5) and all those with thee, according to their names. See, these 4 sealed sacks[1] of corn have I sent (10) thee. Be so kind [. . . . .[2]] with thee. So God ordain[3], I am coming[4] north quickly. Enquire also for a good man, that shall deliver them, against I (15) come north. And further, say unto John of Shebbô[n][5], 'Take a sack and meet me[6].' Farewell in the Lord.

"Give it [unto my] beloved brother [. . . . .]; from Joseph [. . .]."

1 *Cf. CO.* 212 n. In the account *WS.* 189, θαλλ(ις) in the Greek part = ϭⲟⲟⲩⲛⲉ in the Coptic (*v.* Bell, *op. cit.* p. 20); in BM. 637 it is differentiated from 'large sacks,' ⲛⲁϭ ⲛϭⲁⲧⲛⲓ. *Cf.* also the large and small ⲑⲁⲗⲓⲥ in the inscription from D. el-Medinah, discussed in Part I (*LD.* vi 102, 21).
2 ['as to let it lie'], or something similar.
3 As in *CO.* 94, 122, 347. A like phrase in 457.
4 For ⲛⲁⲩ *v.* 245. An instance (if the print is accurate) in one of the frescoed texts in this tomb: *Miss.* i 45, l. 17.
5 The ω is scarcely doubtful. This would be the ϲϧⲱⲙ, in the 'mount' whereof dwelt Matthew 'the little' (so BM. Or. 6954, 53, while *Miss.* iv 712 calls him 'the poor'; elsewhere 'the potter' فاخورى, *Ain Shems* iii 97). The *Synax.*, on his day, 7th Kihak, shows this to be Asfûn (not Aswân, as in Wüstenfeld's shorter version 159). It is written prob. as here in *PSBA.* 1912, 174 (*cf. ib.* 297) and as ⲉⲥϧⲱⲙ in *Triadon* § 310, where it is assigned to the nome of Esne. The Patriarchal Hist., *PO.* v 80, in reference to Matthew, prints اسفنت where اسفون should be read; *cf.* the Hamburg MS. *ed.* Seybold, p. 147, 18.
6 Prob. ⲧⲉϩⲟⲓ ⲉ[ϩⲟⲩⲛ], as *CO.* 377, *Aegyptus* iii 278, vi. How far does this differ from ⲧ. ⲉϩⲣⲁⲓ, *CO.* Ad. 40?

305. (MMA. 12.180.112)—W. Rubbish Heaps. Pottery.

"Have remembrance of us in thy prayers. Lo, Constantine hath come, enquiring for the total[1] (5) of corn. Lo, 5 *artabae* of corn and 2 (? handfuls[2]) were waiting (?). I gave 4 handfuls, of 5 *maaje* (each). Lo, (here are) other 7 handfuls besides and a vessel (?)[3], making (together) (10) a total (?)[4]. Lo, other 3 handfuls besides and a vessel (?) stand (waiting) behind[5]. Farewell in the Lord."

1 *V.* 283 n.
2 A fem. word must be supplied to account for ⲥⲓⲧⲉ. Only in Ryl. 319 (and there doubtful) and perhaps in 319 is ϭⲓⲁ a corn measure; elsewhere (349, 534, *WS.* 101 ⲥⲓⲡⲡⲟⲛ, BM. 1066 ⲟⲩⲥⲟⲉⲓϣ ⲛϭⲓⲁ, Zoega 539, *ST.* 268, *Miss.* iv 723 κειρία) it measures textiles (*v.* 348 n.); in a pap. fragt. (C. Campbell) perhaps dates; in *WS.* 133 (*q.v.*) wine. Is it equivalent to παλαιστή, *e.g. BGU.* 837 (of reeds)? *Cf.* Ezek. xiii 19. It would seem here to contain 5 *maaje*, itself a grain measure.
3 Μασούριον, Du Cange, *lagenula* for mixing drugs. Dr A. Mingana compares Syr. *masura*, var. *masurin*, large dish for measuring corn (*Thesaur.* 2403).
4 One might read 'making one,' the -ⲛⲉ corresponding to -ⲛⲉ in the next phrase. Otherwise *cf.* ⲁⲛⲉ as 'whole, total' in a Cairo ostr. (47400) ⲧⲉⲓⲁⲛⲉ ⲛⲥⲙⲥⲓⲙ . . . ⲙⲡⲧⲉⲓϣⲟⲙⲧ ⲛⲏⲣⲡ. Different in *ST.* 418. *Cf.* also Tur. *Mater.* 15.
5 *Cf.* ⲛⲁϩⲉⲛⲁϩⲟⲩ in 348. I take the 2d ⲛⲉ to be an error.

306. (Cairo 44674.179)—Rooms 1 and 3. Pottery. By scribe of 145. From David to Isaac[1].

"Before (coming to) my humblest affair, I, David (the) priest it is writeth, greeting (5) his beloved father, Apa Isaac and all those with him, (thou) man that dost of a truth bear Christ. Be so good, send in and fetch the corn; (10) for I have heard that thou art come [again ?] north. Be so good, pray for me; verily I am grown old (?) in sin[2]. Farewell in the Lord. The Holy (15) Trinity."

1 145 by the same to the same, the present being the later letter; for here David is in priest's orders.
2 'I have sinned much' would seem more probable, but cannot be read here.

307. (Cairo 44674.79 + MMA. 14.1.62)—Original Monastery. Pottery.

Ll. 1, 2 greet "thy brothership [and] all those with thee." L. 3 makes a request to come[1] and intervene (*or* assist), regarding someone who had come to terms with[2] [. . .(5) and (?) had returned to him[3], after (?) paying him his corn [. . . L. 7 "If he yet have dealings with him [. . ." L. 9 "then let him return [. . ." L. 11 ["If he] wish for his 40 [. . . . .], according to the contract that he drew up [? with the]m; or again, if (he[4]) wish the *artaba*, [I] will give it him. If I lie, send (15) John[5]; he shall tell him the truth [. . . . .] between us and him [. . . . .There was] a judge in a city[6]; he [feared] not God, neither was ashamed before men. He (20) verily gave decision [. . . . .] Seeing thou didst say, 'Decide (?) [. . . . .], ere I meet Isaac, that I may (?) [. . . . .] it. Thou shalt not be ashamed [. . ."

1 For ⲡⲁⲣⲁⲥⲉ thus *cf. CO.* 61 n., 87, Ryl. 381, *Jême* no. 65, 65, no. 74, 19 &c. We might say 'call in passing.'

2 Referred to already in 4 as 'he.' If fully named in this line, a good deal of it must be missing. From ll. 17–20, 23 the person here referred to might seem to be a magistrate; ⲡⲱⲗⲕ in 4 might then be 'give a decision.'

3 *Cf.* Achm. ⲡⲁϫ-, always reflexive, which varies with ⲕⲧⲟ ⲉϧⲣⲏ 'return to.' It recurs as here **286**, *CO.* 381.

4 Probably something omitted in the copies here.

5 Or, if ⲡⲓⲱϩⲁⲛⲛⲏⲥ, 'to John.'

6 *Cf.* Lu. xviii 2 ff.

308. (MMA. 12.180.94)—Original Monastery. Pottery.
From Pesenthius to John[1].

"I, Pesente, do write (unto) John, (saying,) I went to Kalba[2] and enquired of Dioscorus[3]. I said, 'Thou it was didst[4] (5) take away the *solidus* (worth) of corn. Be so good and give it unto Pausa[5], that he may give it me (in the form) of corn.' For he said unto me that it is thou art selling[6] it. Farewell in the Lord.

"Give it unto John; (10) from Pesente."

1 Whether these are writer and recipient of *CO.* 331, *ST.* 289 cannot be decided.

2 *V.* **302**.

3 Prob. the 'Dioscorus at Kalba' of **522**.

4 *V.* **544** n.

5 *Cf.* Παυσᾶς BM. Gk. ii p. 91 (so Preisigke, *Namenb.*); but from the Fayyûm.

6 Or 'giving,' meaning 'it is thine to give.'

309. See *below*, after **534**.

310. (Cairo 44674.100)—Below 1st Boundary Wall Pavement. Pottery.

". . .I[1] do] obeisance unto the footstool of your feet. Lo, the corn hath been brought to Ermont and is being sold. (5) Be so kind and send out a man of thine in thy name, to speak with him[2]. For when I had given him the letter, he said, 'I will settle with (10) my father as to his corn[3] to (his) satisfaction[4].' Send thy man; he will surely[5] give it[6] unto him.

"(Unto) my lord father; from [. . ."

1 Or 'we.'

2 Who this is we cannot tell.

3 ⲡ. ⲉⲃⲟⲗ rare with double accusative: *Jême* no. 36, 25, *ST.* 234. (In *Miss.* viii 141, Giorgi *Frag.* 438, it is ⲡ. ⲉⲃⲟⲗ ⲛ- 'divert from.')

4 *Cf.* **96** n. and add *Leont. Neap.* Gelzer 54 l. 10, where μετὰ καλοῦ = μετὰ σώματος in 22.

5 Almost 'perhaps' in *Mus. Guim.* xvii 118, Guidi *Nota* i 57, Zoega 307 *inf.*, *RE.* 32, especially *ib.* 3 *vo.* ⲁⲣⲏϯ ⲡⲁⲛⲧⲱⲥ.

6 *Lit.* them.

311. (MMA. 14.1.494)—E. Buildings, Tomb 4. Papyrus. 8 × 17.5 cm.

To a superior, "my [holy] lord father. . ." The writer narrates how certain men (?) had come and had examined the [matter] "and had come forth and departed, saying, 'It is [not ?] in our power[1] [. . . . .] regarding paying corn[2], or fodder, or (wine-)bottles.' I find no means to [. . . . .] (5) old woman that thou knowest of[3] hath sent often unto me [. . . . .] she went and fetched Paul, son of (?) Pripose[4], and A[. . . . ." L. 7 refers to swearing[5] as to 12 (or 17) *solidi*.

1 *Cf.* ?*BKU.* 308 ⲧⲁϭ]ⲟⲙ ⲁⲛⲧⲉ ⲡⲏ.

2 Assuming a form like ⲧⲁⲓ ⲏⲕⲉ (Lag. *Aeg.* 243, Budge *Apoc.* 151).

3 This same phrase, *BKU.* 259 *vo.* Here therefore prob. not a name; *cf.* **300**.

4 *Cf.* Πραιπόσιτος as a name, Strzygowski, *Kopt. Kunst*, no. 7202, *P. Monac.* no. 6 &c., Hall p. 123 (14071).

5 Prob. ⲱⲣⲕ, as in *CO.* 116 with ⲉⲧⲡⲏ, which elsewhere implies 'in respect of': *RE.* 11, *ST.* 214, *Jême* no. 106, 174.

312. (MMA. 12.180.201)—1st Tower, Room A. Pottery.
From [. . . . .] to Psan.

"[. . . .] thou give him the pots for the water-machines[1]. But do thou as (did) Job[2]. If (5) thou hast sought the other 15 pots[3] for me, in place of the jars, and thou find occasion, thou mayest send them unto me. I salute thy holy (10) fathership before all things. Farewell.

"Give it [unto Apa] Psan; from. . . . ."

1 ⲟⲣⲥⲟⲛ no doubt for ⲟⲣⲅⲁⲛⲟⲛ; *cf.* Bell's note, BM. Gk. v, p. 205; also Budge *Apoc.* 97, 99 ⲟⲣⲅⲁⲛⲟⲛ ⲙⲙⲟⲟⲩ, BM. 305 ⲕⲟⲩⲫⲟⲛ = ⲟⲣⲅⲁⲛⲟⲛ = Budge *Misc.* 387 ⲗⲁⲕⲱⲛ. In the list Hall p. 129 it appears among other vessels. In *RE.* 46 ⲟⲣⲕⲟⲛ holds lentils, or cheese, in a Balaizah fragt. olives; in BM. Gk. iv 1631, c. 5 it holds salt fish. Elsewhere it is a mill, or wine-press; Ryl. 149, BM. Gk. iv p. 227 n., or an instrument, tool; *CSCO.* 42, 208, Ryl. 94. *Cf.* for these meanings *WS.* 196 n. Not to be confused with ⲱⲣⲕⲁⲛⲱⲛ used as a vegetable name, *CO.* 210 n.

2 Presumably 'have patience.'

3 ⲙⲟⲩⲙⲟⲩ fem. as here in *WS.* 135.

313. (Cairo 46304.105)—E. Buildings. Pottery.

"Seeing that I said I had sent thee the corn as the completion[1], [for?][2] I sought to obtain it on loan, so that I might return it to its place; I have not found (5) good (corn) that might please thee. Lo, (here are) the 6 *likna*[3] of money, I have sent them in full. I did not wish to delay, as it is a commemorative offering. Be so good and examine them and ———[4] them well, lest the *liknon* take (10) them not[5] and thou think that I have not sent them[6]."

1 *I.e.* as completing the amount due.

2 If a verbal prefix instead, the sense would not be affected.

3 *V.* **293**. To the instances in *CO.* 48 n. add *PSBA.* xxix 318 (2) ⲥⲁⲙⲉ ⲛ̀ⲗⲓⲕⲛⲉ, Leipzig ostr. 515 ⲥⲟⲟⲩ ⲛ̀ⲗ. Krall suggested (*WZKM.* 1902, 268) *lignum* and ⲙⲉ merely its translation ('wood'). But their occurrence side by side (*CO.* 174, 186, Ad. 30) makes this improbable. The quantities of ⲗ. are small (only twice, BM. 1211, Hall p. 104, exceeding 9) compared with those of ⲙⲉ; it was presumably a higher measure. That it is less than a *solidus* is clear from *CO.* 48. Its use here l. 9 recalls that in Zoega 436, where it is apparently a gauge, or scale for weighing (*cf.* the passage preceding Zoega's, in Amél., *Oeuv. de Schen.* i 255). Λίκνον still seems its best explanation.

4 Whether this is the verb of **260** is uncertain. More prob. it is that in *ST.* 282, relating to flour. This might be the simple form of ⲙⲟⲗⲙⲗ 'sift.'

5 Can a double negative be thus expressed? *μήποτε* would be more usual.

6 Perhaps 'in full' should be understood.

314. (MMA. 12.180.144)—Below 1st Boundary Wall Pavement, SW. of 1st Tower. Pottery.

"(I write) that[1] thou mayest know that, when thou hadst sent in the corn, whilst we went down[2] and brought it up[3], I went to divide it. They said, (5) 'We will leave them until the rest[4] be brought.' When we had left it until today, they went to cleanse[5] it. I said, '[I?] will not [. . . . .] them [. . .'"

1 For this elliptic construction *v.* Ryl. 322, BM. 1156, *CO.* 178, 7, BM. Gk. iv 1638; and use of *ἵνα*, *e.g. Leont.* Gelzer 77, 3. The full phrase in **513**.

2 Or 'up.'

3 Or 'down.'

4 Assuming ⲕⲏⲧⲉ plur. of ⲕⲉ. *Cf.* Achm. ⲕⲉⲕⲉⲟⲧⲉ and ⲕⲉⲧ in Sa'. Deut. xxviii 14 &c.

5 *Lit.* 'wash.' *Cf.* ? *καθαρός*, used of corn in so many contracts.

315. (Cairo 44674.140)—Original Monastery. Pottery.
From Peter to John.

"Give it unto my holy lord father, that truly beareth Christ, Apa John; from Peter, this humblest one.

"Be so kind, send me a brother in the morning, that I may give him the *artaba* of corn, ere the water ———[1]. And pray for me in charity. Farewell in the Lord."

1 'Catch, retain,' or 'be caught, retained' is the sole meaning. Perhaps refers to the irrigation water on the fields. (*Cf.* *κατακρατεῖν* in P. Oxy. 1854.) An equally obscure instance, **238**.

315A*. (MMA. 12.180.329)—Original Monastery. Papyrus. 15 × 9 cm.
From David[1] to [. . . . .].

The writer calls himself recipient's servant. He perhaps recalls (4) advice given by the latter, to 'be reconciled with her this once more (ⲭⲉϩⲱⲧⲛ̄ ⲉⲣⲟⲥ ⲙ̄ⲡⲉⲕⲉⲥⲟⲛ).' L. 7 refers to corn to be provided (ⲉⲕⲱⲁⲛⲥⲛ̄

1 The hand has a strong resemblance to that of David, writer of many Dêr el-Bahri ostraca (*v. CO.* p. xv).

ⲟⲩⲙⲁⲁⲥ[ⲉ), by whom is not clear. 10 relates again to the woman (? the writer's wife); 11 "and those that fornicate with her" (ⲙ̅ⲡⲡⲉⲧⲟ ⲛ̅ⲡⲟⲉⲓⲕ ⲛ̅ⲙ̅ⲙ[ⲁⲥ).

316. (Cairo 46304.44)—Cell A. Pottery.
From Isaac to Elias[1].

"Isaac, this humblest one, writeth unto his brother Elias, (saying,) Be so good and give the money (5) unto our brother Paul. If thou give it him not, be so kind and bring me in corn to that amount, that I may (10) give it unto John."

1 If these are the joint recipients of so many letters (*v.* 110), one must suppose the present text written at a time when they did not live together.

317. (Cairo 44674.89)—W. Rubbish Heaps. Pottery. Palimpsest.
From Isaac to Panachôre[1].

"Be so good, give the two (?) *artabae* of corn to John, for (?) Apa Joseph did send to me, (saying)..... them to me.

"Give it unto Panachôre; from Isaac, this humblest one."

1 *Cf.* 170 and *CO.* 336 n. The name is mostly Theban; not in Ryl. 224, and in BM. Gk. iv. In *Sphinx* viii 52 it is Theban, since the writer is from Pεμα[υ] (*v.* 95).

318*. (Cairo 44674.182)—W. Rubbish Heaps. Pottery.
From [.....] to Isaac and [? Elias[1]].

"...my] holy [fathers], the anchorites, Apa Isaac and Apa [Elias], and their pious children, according to their names. I greet (5) [you] much, all together. In the Lord [hail]. [Be] so good and send (?) (ⲛ̅ⲧⲉⲧⲛ̅ⲥⲟⲟⲩ[*leg.* ⲛⲧⲉⲧⲛⲧⲛⲟⲟⲩ[2]) [.....]jias[3] unto me, and I will [.....] to you forthwith (ϩ̅ⲛⲟⲩⲥⲉ[ⲡⲏ) [.....] ye (10) [.....] corn to me [..... Continue not] without [sending it, for there is] need (?)..."

1 *V.* 110.
2 Unlikely indeed, but ⲥⲟⲟⲩⲏ seems unmanageable.
3 ? Ananias. Or we might read Elias here and Ananias in 3; *cf.* 118, 356. Or the author of a book is named (*e.g.* Jeremias, as in *CO.* 251), of which the writer asks the loan, which will be quickly returned.

319*. (MMA. 14.1.108)—Cell A. Pottery.
From [.....] to Stephen (?)[1].

"First [we] do obeisance unto thy in all ways (5 ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲡⲓⲙ) revered [fath]ership, thou man that bearest the virtues[2]. Be [so kind] and seek us a handle (?) of a dibble[3] (ⲟⲩⲥⲥⲓⲁ ⲛ[ⲱⲙ]ⲟⲩⲉⲓ ⲛ̅ⲁⲛ), [that] we may sow this little field (ⲛ]ⲧ̅ⲡⲁⲱ ⲡⲓⲕⲟⲩⲓ ⲛ̅ⲉⲓ̅ⲱ̅ⲣ̅ⲉ). (10) For the matter [.....] Farewell, [.....] beloved father[4], [.....] Stephen [..."

1 The terms of address recall those used of Epiphanius. Possibly]ϥⲁⲛⲟⲥ (*sic*) should be]ϥⲁⲛⲓⲟⲥ.
2 *Cf.* 164 n., though in no other case is the formula identical with ours, which points perhaps to ἀρετηφόρος.
3 ⲱⲙⲟⲧ(ⲓ) thus, Deut. xxiii 13. But 'handle' for ⲥⲓⲁ lacks evidence, unless it be in *CO.* 466.
4 May be vocative, or in the address.

320. (Cairo 44674.139)—W. Court. Pottery.
From Philotheus[1] to Psan.

"I do obeisance and I salute the sweetness of your revered piety. Be so good and send me (5) five small nails[2] ———[3]; for I am about to put in order (*or* make) the ———. Farewell in the Lord.

"Apa Psan; (from) Phil(otheus), this humblest one."

1 In *Jême* no. 119, 36 ϥⲓⲗ seems to = ϥⲓⲗⲱⲑⲓⲥ in no. 6, 35. *Cf.* also ϥⲓⲗⲟ̅ *BKU.* 33. Philip is a rare name here.
2 *Cf.* 321. In *ST.* 226 'large nails,' for a water-wheel are mentioned.
3 Obviously a Greek word, in 5 used adjectively (as in English 'door-nail'), in 6 as a noun.

321*. (MMA. 12.180.99)—W. Rubbish Heaps. Pottery.

The recipient is greeted in respectful phrases (1–3) and is asked to send 'the small nails[1]' which the writer needs.

1 *Cf.* **320**, the phraseology of which this text strikingly resembles (*προσκυνεῖν, ἀσπάζειν*, 'revered' recur).

322. (MMA. 12.180.146)—Original Monastery. Pottery. By scribe of **245**.
From Joseph to ———.

"See (here is) the little corn; I have given (paid) it from my share. He said, (5) 'It concerneth me not[1].' If he hath not been paid, give him money (and) I will repay you."

1 Presumably = *οὐκ ἔχω πρᾶγμα*. To the examples given by Sophocles add *ROC.* 1913, 141, *PG.* 65, 248 A; in Coptic, *PSBA.* xxxii 198 *inf.* The above translation suits all these. *Cf. CO.* 44 n.; also a discarded fragt. (Cairo 46304, 111), ⲙⲁⲡⲧⲏⲕ ϩⲱⲱ̀.

323. (MMA. 12.180.111)—Original Monastery, Room 5. Pottery.

"[See, here is] Zacharias, this man of the nome of Keft, I have sent him unto your fathership. Give him an *oipe* of *orax*[1], from the *orax* that (lieth) (5) on the ground, and write them[2] (as a debt) against thyself[3]. Farewell."

1 *Cf. CO.* 220 n. (and there read 83 for 85). In *ST.* 437 ⲟⲣⲓⲍ. In *Tor.* 34, Hall p. 131 it occurs among other sorts of grain and fodder. The word has been found only in Theban texts.

2 A common pronom. form of ⲥϩⲁⲓ in *Jême, e.g.* no. 23, 29, no. 66, 80, no. 78, 27.

3 ⲥϩⲁⲓ ⲉⲧⲡ- is very rare: *CO.* 43, *Mus. Guim.* xvii 302 = 259.

324. (MMA. 14.1.189)—E. Buildings. Pottery.

"I besought[1] him and he wrote for me unto (the) Persian that is in Nê[2], that he should suffer me to go south, that I might fetch the ——— measure[3] (5) of corn. If God and thy prayers shall prosper (?) [my way[4]. . ."

1 Above l. 1 is the margin; the text therefore continues that on another ostracon.

2 *V.* **151** n. The following verbal pronoun shows that 'Persian' must be singular. Presumably the reference is to the chief official installed by the Persians at Thebes.

3 *Cf.* **227**, **418**, *BKU.* 73.

4 Assuming a phrase such as in Gen. xxiv 42, Jos. i 8 &c. It recurs in **462** and MMA. 12.180.181 (discarded).

325. (Cairo 46304.86)—Cell C. Pottery.
From Paul to Ananias.

"I, Paul, do write unto the pious brother Ananias, (saying,) See (here are) two *maaje* of corn that I have sent (5) thee. Send the man seven loaves."

326. (Cairo 44674.12)—Below 1st Boundary Wall Pavement. Pottery.

". . .] See, this boy have I sent out, that thou mayest give us the measure of the beam, and we cut it[1]. As for the sycamore wood[2], I have already bought (5) it; and (I beg) that thou wouldest send in thy man, that he may see them[3], whether they be good, we will deliver them and fulfil your command. And (I beg) that thou wouldest be so kind (10) and send me the half *solidus*; for there is great need (thereof). These whilst I write, I salute your holy (15) hands and I beg that ye would have us in remembrance in the raising up of your hands."

1 The fem. object recalls ⲧⲥⲟⲓ (*sic*, which perhaps read here) *ST.* 324. But in both cases 'beam' seems the likely meaning.

2 The gender of ⲱϣⲉ may be influenced either by ⲛⲟⲩϩⲉ, or possibly by implied ⲛⲟⲑⲉ; *cf.* Tur. *Mater.* no. 9. Sycamore wood thus in Chassinat, *Pap. Médic.* p. 204.

3 Presumably there were several pieces of wood bought.

327. (MMA. 14.1.484)—1st Tower, under floor. Papyrus[1]. 7.5 × 17 cm. From Elisaius to ———[2].

"We have received the letters of your pious fatherhood and rejoiced greatly in that we learned thence of your welfare. Now regarding the *solidus*-worth of sesame—[for] I know [that thou art a] righteous man[3]—ye did fore[tell it ere] it befell. Surely, when ye say [. . . . .] ye entrust me with the *solidus*. Indeed no thanks are (due) to me[4] for fulfilling your commands in all things. Believe me, they say that it hath attained (?)[5] to 14, or 15 (*carats*) at Keft, beyond (?) other places[6]. But there is (10) half a *solidus* hidden (here) with me[7], or 9; if ye desire it, send and fetch it quickly, ere it go down again[8], and perhaps we may have (*lit.* find) the whole *solidus*; the half at any rate is lying (here)[9]. (13) I greet thy fatherhood before all things; but more especially my dear and holy lord father, (*Verso*) Apa Marcus, the priest, and the headstrong traitor[10], (17) Psan, that did persuade thee and thou didst write this other(?)[11] letter unto us. Farewell in the Lord. Elisaius, this humblest one."

1 Found rolled and twisted up, inside a lump of clay.

2 Very likely to Epiphanius; *cf.* **198**, where the priest Mark is greeted, and **165**, where Psan and Mark occur. Ll. 4, 5 might refer to E.'s prophetic gifts.

3 This must refer to recipient; the filling proposed for the gap is not inadequate and is all but inevitable.

4 *Cf.* **457**; also ϩⲙⲟⲧ in Lu. xvii 9, Amél. *Oeuv. de Schen.* i 119, *Miss.* viii 223.

5 Or 'is worth.'

6 Reading ϩⲓϫⲁⲓ, though it is not easy to justify this meaning.

7 Reading ⲕⲏⲡ for ϭⲉⲡ. In an apparently similar phrase, Budge *Apoc.* 120, ⲕⲱ is prob., not ⲕⲱⲡ. One would hence assume that 9 (*carats*) were near half a *solidus*; but what relation has this to the '14 or 15' above?

8 ⲉⲓ ⲉⲡⲉⲓⲧⲏ thus *TuU.*, NF. ix (1), 5; *cf. Jême* no. 108, 10. I have not found ⲡⲕⲉⲧ thus adverbially; but perhaps *cf.* ⲡϭⲉ ⲟⲩⲕ ⲉⲧⲓ.

9 'Is at thy disposal.' ⲟⲩⲏϩ is often 'lying on deposit,' but here there seems no question of a pledge. ⲟⲩⲏϩ 'left over, still there,' **471**, *ÄZ.* '92, 42.

10 Using the words of Sa'. 2 Tim. iii 4, though with what intention it is hard to see. Perhaps ⲁⲥⲱⲟⲩ 'simple-minded,' rather than 'headstrong' here, as in *Miss.* iv 568 = *Mus. Guim.* xvii 298.

11 *Cf.* prob. Ryl. 340, ⲧⲁϯ ⲕⲏ ⲡⲟⲩⲉⲓ (n. 5, should be altered accordingly).

328. (MMA. 12.180.75)—2d Tower. Limestone. Probably by scribe of **84** &c. (Plate XI.) From ——— to Pe[. . . .].

"I do obeisance and I salute thy pious and alway revered fathership. (5) I beg thy fathership that thou wouldest do me the kindness (to send) a small quantity[1] of herbs[2]. Indeed I (10) long for them, for I am sick. For I know (15) thy kindness attaineth every one, me more especially. Pray for us.

"My beloved, holy father Pe[. . . .; from this] humblest one."

1 ⲕⲟⲩⲓ ϣⲏⲙ thus in Ryl. 71 ϥⲁ, *RE.* 33 ⲕⲟ]ⲩⲓ ϣⲏⲙ ⲧⲁⲣⲓϫⲉ. For ⲣ ⲡⲛⲁ thus *v.* **377** n.

2 *V. CO.* 210 n. and P. Cairo iii p. 40 n., BM. Gk. v p. 97 n. In *ST.* 255 ⲗⲁⲯⲁⲛⲉ is contained in διπλαῖ, which usually hold wine, rarely other liquids; in **351** in a πίθος. To the note *CO., l.c.* add that *Miss.* iv 522 = *Mus. Guim.* xvii 58 differentiates it from ⲟⲩⲟⲟⲧⲉ 'herbs, greens'; and that Paris 44, 83 = *ib.* 43, 59*b* equates it with οριβελλα, ἀπόκυ(ω)νον.

329. (Cairo 46304.55)—Cell A. Pottery.

The name Mena in l. 1 may be that of the writer, inserted there for lack of space below. After respectfully saluting recipient ("thy brotherhood that truly beareth Christ"), the writer asks (6) his prayers for himself and [his household[1]], that God would have pity on them; "for a (9) great sickness hath long been upon us." The writer perhaps begs[2] he may be worthy again to see recipient. L. 11 "Hereafter: if thou[3], Epiphanius, hast need of the sesame, as thou didst tell me, send me out the money, by (15) the man that is working at the linen for thee; for [. . . . .]. Farewell."

1 Or his 'children.'

2 Proposed reading probably incorrect.

3 There was, then, more than one recipient, Epiphanius among them; *cf.* **356**, **400**, *CO.* 249, *ST.* 320, 364, where similar particular messages are sent.

330. (Cairo 44674.149)—Original Monastery. Limestone. Probably by scribe of 84 &c. From Mark to Pesenthius (?).

"I greet and I do obeisance unto thy fathership. Be so good and add this kindness (5) unto the others and send me a few herbs[1]; for some brethren of the monastery of Abraham[2] (10) have visited me[3], Abraham bringing [. . . . .] of them[4].

"Give it unto Apa Pe[sent]e; from Mark, this humblest one. Pray for me until I meet[5] thee."

1 *Cf.* 328.

2 Presumably that visited by bishop Pesenthius (Budge, *Apoc.* 79, 81, *CO.* p. xv) and probably to be identified with the monastery at Dêr el-Bahri, whence so many ostraca written to (and by) bishop Abraham have come.

3 *Cf.* the next no. for a text of similar purport.

4 One would take ⲛ in 12 for genitive, not verb: 'Abraham, son of (*or* dwelling at) Laky[. .], being among them.' But no such name is known, so that ⲗⲁⲕⲧⲛⲧ (as in *ST.* 120) = ⲗⲁⲕⲛⲧ 'pot, cauldron,' is probable.

5 Or 'that I may meet.'

331*. (MMA. 12.180.117)—Below W. Court. Pottery.

". . .] holy [and] alway [revered father, ...add] to thy troubles (ⲟⲩⲉⲣ] ⲣⲉ ⲁⲣⲟⲕ)[1] [. . . . .] father, thy kindness (5) attaineth unto (ⲧⲁⲣⲱ) all men. Do me the kindness once again (ⲙⲡⲉⲕⲟⲩⲥⲟⲛ) and give me a little herbs (ⲗⲁⲯⲯⲁⲛⲉ). (10) For some men are come unto the monastery (ⲙⲟⲛ ⲧⲁⲣⲉⲛⲣⲱⲙⲉ ⲉⲓ ⲁⲛⲧⲟⲛⲟⲥ)[2]."

1 As in *CO.* 401, *ST.* 271.

2 *Cf.* 330, where visitors are adduced as excuse for the request.

332. (MMA. 14.1.31)—Cell of "Priest Elias." Limestone. From Kamê[1] to Aaron.

"I beg thee observe that[2], when thou goest to bring the sesame, thou examine it well, whether it be ———[3], or whether it can stand[4], (5) for the sake of God and of the monastery. Another man[5] hath said unto me, 'I will (give) it thee[6] of good (? quality).' Farewell in the Lord.

"Give it unto my brother Aaron; from Kamê, this humblest one."

1 Is this the southern form of ϫⲁⲙⲉ, the obscure name of the well-known Nitrian saint (*PO.* xiv, fasc. 2)? It occurs often, *e.g. CO.* Ad. 40.

2 An attempt to render ⲧⲁⲙⲟ, followed by a conditional clause. *Cf.* 188 n., though I have not noted ⲧ. with II pres. cond. elsewhere.

3 A noun being required, one cannot read ⲃⲁⲣ = ⲟⲩⲁⲣ(ϩ), as in *ST.* 381, 8. Is it worth recalling that clover is in Egypt named *bar-sim*?

4 *I.e.*? 'last, remain good,' or 'wait.' But a different verb, *e.g.* ϣⲁϩⲓ, 'be parched,' might be read.

5 *V.* Corrigenda. After ⲧⲟⲡⲟⲥ must have been a verbal prefix, prob. ⲁ-.

6 For this ellipse *v.* 532.

333. (MMA. 12.180.143)—W. Court. Pottery. From Gennadius[1] to Peter.

"I, Gennadius, do write and greet Peter, (saying,) Be pleased to enquire for these eggs for me, for (5) there is need of them. Lo, the money have I sent with the servant[2] and I will (?) send and summon thee[3] at this Feast.

"Give it unto Peter; from Gennadius."

1 The hand is not unlike that of Gennadius, writer of *RE.* 24, though divergent vocalization and spelling (ⲧⲡⲟ-ⲟⲩ *sic* and ⲧⲛⲁⲩ) would be against identification.

2 *Cf.* ⲥⲁⲧⲁⲛ 165, *Jême* no. 81, 36, ⲛⲁⲧⲟⲛ *ST.* 178, 193.

3 So in *CO.* Ad. 19. Perhaps literally, 'I will send and call thee forth,' 'call for thee.'

334. (Cairo 46304.61)—Cell A. Pottery. From Dorotheus to Basil.

"Before (coming to) the affair, I greet [thy] revered grandeur[1]. Be so good, send me the answer. Be so good, go unto the man's dwelling (5) and tell him concerning the reeds[2] (?) and do thou take them and send them up (*or* down[3]).

"Give it unto the brother Basil; from Dorotheus, this humblest one. ———[4]"

1 *Cf.* 186.

2 May be the dialectal form of ⲕⲁⲙ, but no instance is extant.

3 ⲧⲁⲗⲟ ⲛⲥⲟⲧⲟ ⲉⲣⲟⲁⲓ ⲛⲁⲓ in MMA. 14.1.116 (discarded).

4 The line (followed by a blank) ends with 'The word,' perhaps the beginning of another text.

335. (MMA. 12.180.65)—W. Court. Limestone.
From Paham to David[1].

"Be so good and take a little butter[2] [and] bring it in unto us forthwith[3]. Delay not, for there is need. "Give it unto David; from Paham, this humblest one."

1 *CO.* Ad. 56 is from Paham to David, while *ib.* 154 is from David to Paham; but these are amongst the commonest of names.

2 *V.* 296 n. 3 *V.* 243.

336. (MMA. 14.1.91)—Cell A. Pottery. By scribe of 120[1]. (Plate XIII.)
From Koletjew[2] to Epiphanius.

"Seeing thou didst come yesterday (?) and saidest, 'I will not depart ere thou hast received the wine'; see, here now is the wine[3]; I have received it (5) from Sarapion's son. He hath not ——— save (?) one. Lo, the *solidus* (worth) of wine I collected, (but) I have not found a man unto whom to sell it[4] hitherto. If I sell it, I will bring up the *solidus*. (10) Be so good and do thou for God's sake[5] be diligent to go[6] with Constantine to the dwelling of Apa David and ask him concerning his property; for he and his children have been robbed[7] and he knoweth (15) it not. For they have carried off his cloak and his orphan children. Now if thou be at home, for God's sake continue not without going with him[8] and enquiring well of him, that I may give thee thanks. If thou hast ground[9] (corn), send (20) unto me and I will fetch his (grind-)stone and come up.

"Give it unto my beloved son Epiphanius; from Koletjew, his mother. I, Apa John[10], do greet thy fathership. Be so good, pray for me. Send me a (25) 'seal'[11] for my children."

1 The hand is prob. that of Louvre Pap. R. 49 (to Pesenthius), the scribe of which is also John.

2 A difficult name to explain. Assuming -ⲉⲩ=ϩⲏⲩ (this scribe confounds ⲉ and ⲏ elsewhere) and ⲕⲟⲗⲉⲧⲁ construct for ⲕⲟⲗⲱⲥⲉ (fem. in *ST.* 420; *Jême* no. 3, 63), one might suppose either a mere variant of that name, or a parallel to the feminines ⲕⲧⲣⲁϩⲏⲩ (*Mitth. Rain.* v 120), ⲁⲛⲁⲥⲧⲁϩⲏⲩ (*ib.*), ⲁⲙⲁϩⲏⲩ (*Ann. du Serv.* viii 85), ⲧⲉⲣϩⲏⲩ Hall p. 115, ⲧⲁⲡϩⲏⲩ *Rec. Champollion* 541, ⲧⲉϩⲏⲩ in a Balaizah fragt. If the reading were reliable, one might compare Κουλωτεει fem., *BGU.* 673. The other letter to E. from his mother (485) does not name her, nor do those addressed to her (259, 374 B, 397, Hall p. 106).

3 Wine plural as here: 96, 259, 531, *CO.* 167, 452 &c.

4 Or more literally 'to sell it (for me').

5 For this phrase *cf.* 217, 407.

6 For σκυλμός thus *v. CO.* 196, Tur. 7, 163, 217; though, in the light of 152, it might mean 'go the distance.'

7 Ⲥⲩⲗⲉⲩⲉⲓⲛ is rare, but συλᾶν familiar: *e.g. CSCO.* 73, 25, Budge *Mart.* 111, *Misc.* 164, BM. 257, *Miss.* iv 826, *CO.* Ad. 46; prob. also Budge *Apoc.* 118. It is confused with σύρειν (written ⲥⲩⲗⲁ) in BM. 298, Budge *Mart.* 84.

8 *I.e.* Constantine. The next 'him' may be David.

9 'Art grinding' (ⲉⲕⲛⲟⲩⲧ) would seem more suitable.

10 Presumably the scribe, as in 120 &c.

11 For ϥⲣⲁⲩⲓⲥ *cf.* ϥⲣⲁⲩⲓⲍⲉ (*bis*) Budge *Misc.* 199. Perhaps σφραγίς may here be an amulet, as figuratively in *Leyden* 454. The act of signing (with the cross), as in Budge *Apoc.* 112, would hardly be begged for by letter. Or perhaps eucharistic bread (BM. 153 γ), sent as a blessing (*cf.* ⲥⲙⲟⲩ), is intended. In *ROC.* '07, 176 σφραγίς seems to be a sum of money in a *sealed* jar.

337. (MMA. 12.180.68)—W. Rubbish Heaps. Limestone. By scribe of 402, Hall, pl. 52 (31469) and MMA. 12.180.153 (discarded[1]).
From Petronius to Paham.

"First I salute your godly, revered [fathership] and all your children[2]. I beg, then[3], your (5) fathership, beyond all the other [pains] you have been at with us, that you would also do us the kindness and would send the little oil (10) northward to us, and the little flax; that we may give you thanks. Your fathership knoweth indeed that the Feast draweth nigh to us and need hath arisen (15) of the little oil. Which when writing[4] I salute your fathership, until God make us worthy to do so face to face.

"The pious father, Apa (20) Paham; (from) Petronius, your servant."

1 This letter is not from, but to Petronius (ⲧⲁⲁⲥ ⲙⲡⲁⲙ. ⲛⲥⲟⲛ ⲡ. ϩⲓⲧⲛⲍⲁⲭⲁⲣⲓⲁⲥ).

2 Spiritual children, disciples, or inmates of his monastery.

3 This seemingly superfluous οὖν in *ST.* 364, *CO.* 93 (*sic*), 152, 178, 335; also 122, Ad. 47; sometimes written ⲟⲛ: 327. 12, *CO.* 83, 186, *ST.* 214; rarely ⲟⲩⲛ for ⲟⲛ *ST.* 217. It seems even less needed in l. 13.

4 This formula, 131, 9.

338. (Cairo 44674.20)—Original Monastery. Pottery.
From Joui[1] to Peter.

L. 2 The writer greets [. . . . .[2]] and all his household. Recipient is requested (4), if he find means, to send to his man, who is to wait and ———[3]. He is to send the boat[4] (7), so that [. . . . .] may be delivered[5] to him (recipient) again. L. 8 "If thou knowest that[6] thou wilt not be able to deliver it, send unto me; for this wine is not ours[7] which I brought to the ———[8] and deposited for myself[9]." On *Verso* is a further request as to wine[10] and perhaps its valuation[11]. L. 18 "Farewell in the Lord."

"Give it unto Peter; from J[o]ui."

1 *V.* 300. Presumably a variant of ⲡⲁϫⲟⲩⲓ. *Cf.* ⲡⲁϫⲟⲩⲓ *BKU.* 92 (but this may = ⲁⲡⲁ ϫⲟⲩⲓ) and perhaps ⲡⲁⲓ-ϫⲟⲩⲓ *RE.* 15, there written also ϫⲟⲩⲓ (*sic leg.* ⲡⲉϫⲉ ϫⲟⲩⲓ). These might then be forms of ϫⲓϫⲱⲓ Σισόης, whereof a variant is ϯⲧⲟⲩⲉ (*Theol. Texts* 141) = Τιθοής (*Vita Pach.* § 53); *v. PG.* 65, 427, n. 11, which proves their identity.

2 Not the recipient, since 3d sing. is used.

3 ⲛϥⲡⲟⲗⲕϥ seems the most likely emendation. *Cf.* ⲧⲕⲡⲟ(ⲗ)ⲕϥ, Hall p. 127 *inf.*

4 Assuming this to = Boh. ϩⲉⲗⲙⲉϩⲓ *σκάφη*. Occurs as ϩⲁⲗⲙⲏϩⲉ *Saqqara* 369, ⲁⲗⲙⲏϩⲉ *ST.* 255.

5 ⲧⲗⲟ thus in *CO.* 244, ⲧⲏⲗⲟ in *ST.* 86. Our scribe also writes ⲥⲉⲗⲱ-.

6 It is remarkable that *CO.* 244, besides showing ⲧⲗⲟ (ⲧⲗⲟϥ ⲉϩⲟⲩⲛ, in 14 as well as 6), uses a peculiar ⲥⲉ- for ϫⲉ-; this too is apparently used here and in 15. *Cf.* ⲯⲉ- for ϫⲉ-, *ST.* 378, 2 (also 181, 8) and *CO.* 381, 8. (M. Munier tells me that the scripts of this and *CO.* 244 are totally different.)

7 This enclitic -ⲧⲉ may be an error, or it may be compared with its occurrence in *Jême* no. 4, 40, no. 47, 34 &c. (*cf.* the variant, *ib.* no. 74, 63), BM. p. 232*b* (ⲡⲉⲛⲧⲁϥⲥⲙⲓⲙⲉ &c.), Zoega no. ccxvii ⲟⲩⲡⲉⲧⲯⲟⲩⲉⲓⲧ ⲛⲁϥⲧⲉ; also *CO.* 434 and 229, 11 (though this might be Achm. ⲣⲛⲥⲧⲉ = ⲣⲁⲥⲧⲉ). Instances, perhaps comparable, in Fay. are BM. 614, Crum *Copt. MSS.* xxxvi.

8 This noun as ⲛⲟⲉⲓ in 531, contrasted with 'house.' Unintelligible so far.

9 Reading ⲉⲣⲱⲓ.

10 In 15 and 16 perhaps the ellipse of the verb (*v.* 532), reading ⲙⲡ(ⲧ)ⲕ ⲛⲁⲓ and ⲕ ⲛⲁⲡ.

11 Note that this is also referred to in *CO.* 244.

339*. (MMA. 12.180.46)—W. Court. Pottery.
From Joseph to [. . . . .].

L. 3 ". . .God knoweth that"; 4 "and thou too knowest that"; 5 "thou art (?) troubled for me[1] (]ⲕϩⲓⲥⲉ ⲛⲧⲟⲟⲧ), for I know"; 6 "See here (is) the *solidus* (worth) of w[ine"; 7 "If thou wouldst (have) it, send"; 8 "send to me and I will give[2] the *solidus*"; 9 "send and thou deliver (ⲧⲁⲗⲟ) the wine and take away the (*plur.*)"; 10 "cloak (ⲥⲟⲩⲛⲁⲩⲉ[3]). Thou knowest that I love th[ee"; 11 "thy heart be troubled for me. Farewell in the Lord."

". . . . .from] Joseph, this humblest one. The Lord shall bless. . ."

1 ⲛⲧⲙ thus can but mean 'through, on account of.' ⲙⲉⲕϩⲓⲥⲉ, assuming a preceding verb, is the less probable. *Cf.* 11 ⲡⲉ]ⲕϩⲏⲧ ϩⲓⲥⲉ ⲛⲧⲟⲟⲧ.

2 ⲛⲧⲁⲧⲟⲩϯ ⲡϩⲟⲗⲟⲕⲟⲧⲥⲉ, where ⲧⲟⲩ seems superfluous.

3 *καννάκης. V.* Ryl. 245, 246; Th. Reil, *Beiträge* 132 a furred cloak; J. Maspero, P. Cairo iii 35 n. 'sorte d'étoffe.'

340. (Cairo 46304.51, 52)—Cell A. Pottery. 2 fragments.
From Epiphanius to Philip.

"Before (coming to) the affair, I greet thy revered lordship. Hereafter: I beg (5) thy lordship that thou wouldest do me the kindness in the matter of[1] the vessel[2] of wine that is on [3. . . . .], which thou didst take away and thou didst bring the sieve[4] [in exchange for?] it. And it was said (?)[5] [. . . . . .] I swear. . (?). . (11) for I need it.

"[Give it] unto my beloved lord, [Apa] Philip; from Epiphanius, this humblest one."

1 As in *CO.* Ad. 38, *ST.* 284.

2 Reading ϩⲁⲧⲥ = ϩⲟⲧⲥ. *V.* 84[A] n. ⲫⲓⲧⲥ, confirming its gender, supports our reading here.

3 Perhaps 'on the place of. . .,' or 'in the dwelling of. . .'

4 *V. CO.* 459 n. (Stern, *l.c.*, emending Kircher's Arabic, shows the right meaning), also 546 and *Jême* no. 70, 40.

5 Or 'they sent. . .'

341. (MMA. 14.1.42)—Lower E. Buildings. Pottery.
From Moses to Moses.

"Before (coming to) [the affair,] I greet [thy] revered father[ship. . . . .[1]] the sherd in to me [. . . . .] (5) regarding the she-camel[2]. He said, ['. . . . .] found her meanwhile[3], eating fodder [. . . . .[4]]. If thou find

1 Prob. a name (*cf.* 5 ⲡⲉϫⲉϥ) and verb.

2 Just this form serves as plur. in Hall p. 102.

3 Or 'at any rate, however,' as often, *e.g.* BM. 351, Budge *Mart.* 197, *Misc.* 392.

4 Perhaps 'Now, so.'

a camel coming south, let him come unto me, that I may send thee the wood. (10) And as to the matter of the letter, lo, I gave the copy unto Apa Ananias. Lo, he is steadfast that he will receive it (the letter)[5]. Pray (15) for me in thy holy prayers, that God give me means to please Him. Farewell.

"Give it unto Apa Moses; from his son Moses."

5 'It' fem., therefore = ⲉⲡⲓⲥⲧⲟⲗⲏ. Perhaps 'he persists that he shall (ought to) receive it,' ⲉⲣⲟϥ being reflexive. Παραμένειν not elsewhere in Coptic.

342. (MMA. 12.180.89)—Below W. Court. Pottery. From Pelôsme[1] to Epiphanius.

"I received the letter of your alway revered, fatherly sanctity. Lo, the man (5) hath given me delay until the coming Little Fast[2]; (saying) that he is coming in. If he come, (or) if he come not, by Sabbath (10) or Sunday, and if I shall have sold my camel, I will pay unto thy (15) fathership [. . . . . .] Farewell in the Lord.

"Give it unto my God-serving lord father, Apa (20) Epiphanius of P. . . .[3]; from Pelôsme, his unprofitable servant[4]."

1 Recurs *ST.* 150.

2 *V.* 226.

3 This would be important if his father's name, or (more likely) his residence. If the former, one might read ⲡⲥⲁ-ⲧⲟϥ, though such a form as nominative is not found in Coptic.

4 Ἀχρεῖος in Mat. xxv 30. *Cf.* 128.

343. (MMA. 12.180.56)—W. Court. Pottery. This and 344 were parts of the same pot[1], the left side of the latter fitting exactly to the right of this; but the lines of writing do not correspond. The scribe is the same. The pot was presumably broken before being used for these two letters.

Ll. 1, 2 Relate to someone expected who had not yet come. L. 3 "The overseer[2] hath written [concerning ?] the camels and I have let them go." In 5 perhaps the name Plou[3]. L. 6 ". . . his[4] daughter came unto me with a letter, while Stephen. . ."

1 *Cf.* 374.

2 Τοποτοιός, no doubt intended, is in *PG.* 88, 704 (*v.* Sophocles) the overseer of a monastic penitentiary.

3 Occurs in *CO.* Ad. 17. Or, among several alternatives, ⲡⲗⲟⲩⲥ (*cf.* ⲡⲗⲱⲥ 84 &c.) might be read. What follows is difficult to account for. 344 shows clearly that this scribe is a careless writer.

4 The words preceding these are perhaps incompletely written; *cf.* 344.

344. (MMA. 12.180.204)—W. Rubbish Heaps. Pottery. Part of the same pot as 343 and written by the same scribe.

". . .] that he contended at law with (. . .)[1], concerning those chattels. And God (5) knoweth, I saw him, dying of[2] hunger, with his wife. And God knoweth, he swore that he had (passed) five (10) days in hunger, and (?) I brought him the *oipe* of corn forthwith[3]. But thou knowest the right better than any man."

1 This scribe tends to leave words incompleted (*v.* 9, 12, 13 and perhaps 343, 5). It is not possible to say which pronom. suffix should be added to ⲡⲉ-.

2 *Lit.* 'dead.'

3 Prob. read ϩⲣⲡⲉϥ(ⲡⲟϥ), not ⲉⲡ-.

345. (Cairo 44674.45)—Original Monastery. Pottery.

. . .] "I have not attained to come (?) [. . . . .] hitherto. But I have [. . . . .] of the camel, ere the man (5) had departed thereon. And I sent the other fragments[1], that they might go north to thee. And he brought (?) eight [. . . . .], the first time. See, the other [corn[2]] have I sent in the sacks [. . . . .]. (10) Be so kind and do thou give. . ."

1 ⲗⲡϫⲉ seldom thus absolutely: perhaps *BKU.* 309. Being in sing., while followed by a plur. verb, its translation is difficult. Whether the word is Egyptian (Spiegelberg, *Handwb.* 52), or Greek (λείψανον) is doubtful. Can it be the word λιψ in BM. Gk. v 1696?

2 Reading ⲡⲕⲉⲥⲟⲩⲟ.

346. (MMA. 14.1.143)—Cell B. Limestone[1].

"I have received the letter of thy brothership[2] and have taken knowledge thereof[3] and those things which [. . . . .] received. Please therefore, so soon as thou shalt receive this letter, send me thy messenger[4] (5) with the camels. [I will ?] send [. . . . .] two[5] [. . . .] Farewell."

1 This scribe's peculiar form of the letter ϯ (like π with a tall perpendicular through it) is found again in **201**, which is otherwise without apparent relation to the present text.

2 Probably an epithet ('dear,' 'revered') ended l. 1.

3 As in **151**, *CO.* 136, *RE.* 5 &c.

4 Σύμαχος, though commonly used farther north, is hitherto unknown in Theban texts (except *ST.* 176, *vo.* 14). On its meanings *v.* BM. Gk. iv, p. 163 n. (Bell); also Ryl. 258 n. Other Coptic instances: Murray *Osireion*, pl. xxxvii (wine jar), *WS.* 128. In *CSCO.* 43 (*Ac. Mart.*), 146 ⲥⲓⲙⲁⲭⲟⲥ is the name.

5 ϩⲁⲓⲟ, if to be read, shows a pressing request. *V.* **167**.

347. (MMA. 14.1.522)—E. Rubbish Heaps (E. Edge of Tomb). Papyrus. 2 × 10.

Relates to cattle[1], which had been driven away (?), the writer knows not [? by whom]. L. 3 might better be read]ⲙⲏⲧ ⲉⲛϩⲏⲧ, "coming north," and perhaps shows a rare word[2].

1 This form of plural in *CO.* 259, *ST.* 260. In *CO.* 263, a writing exercise, ⲧⲏⲛⲉⲩ seems to have been regarded as incorrect, ⲧⲏⲛⲟⲟⲧⲉ being written twice below it, in another hand. Not without interest for the local idiom.

2 ϩⲱⲡⲍ; *v.* BM. 595 (Fayyûmic). Or ? for ϩⲱⲡ ⲉⲍⲱⲡ. *Cf. Jême* no. 80, 48 (= the usual ϩⲱⲡ ⲉ-).

348. (Cairo 44674.83)—Rubbish Heap SE. of 2d Tower. Pottery. By scribe of **1**. (Plate XI.)

"Before (coming to) the affair of my humility, I greet thy brothership much. My heart was at rest when I had found (news of) (5) thy welfare and (that of) thy household through our brother Apollo[1]. Now regarding the bandages[2] that I have sent unto thy brothership, I sent unto thee twice by Apollo, (10) eight pair at one time, ten at an(other) time. Afterward I sent thee other ten besides, by our brother Constantine. And thou didst write unto me, 'There are other[3] seven pair of what (remaineth) (15) behind[4],' (the which) thou didst write by Apollo, at the time that he came in, last year. Thereafter I said unto my brother Apollo, (saying) that (he should) say unto thee, 'Be so kind and take thou six pair and sell them for thyself.' (20) And see, I beg thee that thou wouldest take them. And I believe that God will give thee thy wage for all that thou shalt do for me. See, other fifteen pair (25) have I sent thee by Constantine. Be so kind and write me thy welfare and that they (*sc.* the things sent) have reached thee. But be so kind and take from them two pair besides[5] (30) and sell them for thyself, on account of thy pains that thou art at with me. And I have said not in my heart, 'I am paying thee the wage,' rather I believe (35) what is written, 'God shall give thee the fulness of thy wage,' even as saith the holy Apostle[6]."

1 Prob. the Apollo occurring in **477** and ?**544**, both by this scribe; perhaps also he of *BKU.* 305, which may be in the same hand (easy to confound with *CO.* 'Hand A').

2 For κειρία (κηρία) Coptic variants are ⲕⲉⲣⲉⲁ (**354** &c.), ⲕⲁⲓⲣⲉⲁ (**351**), ⲕⲧⲣⲉⲁ (*CO.* 241), ⲕⲉⲣⲏ (here and prob. *BKU.* 265), ⳟⲉⲣⲏ (**532**). In Joh. xi 44 it = Boh. ⲥⲉϧⲉⲛ, that wherewith a corpse is bound about (Zoega 128), while ⲥⲉϧⲉⲛ in the *Scala* = حواشي (Kir. 390) 'ribbons,' or لفائف 'bandages' (*ib.*). Note also the translation خيوط 'cords,' in *Synax.* Forget i 322, for ⲕ. in *Miss.* iv 723. In one *Scala* (Paris 54, f. 125) the special meaning has been lost: ⲕⲉⲣⲉⲁ is merely ثياب. Suidas explains ⲕ. as a sort of girdle of σχοινία, like the straps with which beds were tied; Moschopoulos (cited by Alford, *Gk. Test., ad loc.*) as like φασκία, children's swaddling bands (the word whereby in fact ⲕ. is rendered in Peshitto). With the former of these *cf.* Prov. vii 16, where the reference to Egyptian rugs in the same verse is remarkable. Indeed such forms as ⲕⲉⲣⲏ, ⳟⲉⲣⲏ might suggest that the word is of Egyptian origin. Medical bandages of some sort are intended in the case cited by Moulton-Milligan, *s.v.* and also prob. in *BKU. loc. cit.*, where a ⳟⲓⲍ of ⲕ. is asked for on behalf of a sick girl. To the references in *CO.* 68 n. add Budge *Misc.* 486, where a hermit bishop at Philae employs himself in making ⲕⲧⲣⲓⲁ and twisting ropes (as in Rossi, *Nuo. Cod.* 90, *Mus. Guim.* xvii 50 &c.). The frequent mention of ϩϧⲟⲥ and ⲕ. together (esp. BM. 168 = *CSCO.* 73, 61) prob. shows that the former is ('grave)-clothes, shroud,' the latter the tapes, or ribbons bound around the outside of these. In 7 of our 10 instances κειρίαι are referred to in 'pairs,' a circumstance illustrated perhaps by the condition of the bodies exhumed at this site and described in Part I. An early instance of ⲕ. is given me by Bell: a papyrus of BC. 256–5 shows κιρίας in an enumeration of weaver's products (*P. Soc. Ital.* iv 341).

3 'Other' added afterwards. Note spelling ⲥⲟⲉⲓϩ here, but ⲥⲟⲉⲓⳡ in 24.

4 As in **305**.

5 'Besides' added afterwards.

6 2 Joh. 8 seems the nearest biblical reference.

349. (MMA. 12.180.171)—Original Monastery. Pottery. By scribe of **1**.

Ll. 5, 7 show this to be a letter; otherwise it might have been placed, like **309**, beside **532**. Contents and script suggest a connexion with **500**, though the two pieces cannot apparently be joined.

"...] *tremis* [.....] Pameus[1], that there are[2] now other 11 pair[3]. Thou hast not taken (5) any of them hitherto. Howbeit, see, thou hast brought 18 *she*[4] in respect of the smith[5]; I have received them[6]. Remit her 200 *kôr*[7]. She gave[8] one *kôr* (?) of them unto (10) Pameus.—These 3 pair besides of [...(*Verso*) ...]Pjameus. Other 3 pair (15) besides I have received at the dwelling of Arabênthe's son[9]. Another 'hand[10]' have I received in respect of Ôphiros[11], (son) of Tkoui[12]."

1 Recurs *ST.* 295. *Cf.* ⲙⲉⲧⲥ *Jême* no. 67, 136 (and perhaps BM. Gk. iv, 1419, 96); so here ? Apa Meus.

2 *Cf.* the form ⲟⲩⲁⲛ- in **348**, 14, rather than fut. ⲟⲩⲁ-, as in *ST.* 270.

3 This and ⲥⲓⲍ in 17 show that some article of clothing is in question.

4 *V.* **168** n.

5 Taking ⲙⲁ ⲛ- as a preposition (**189**, *CO.* 174, 196, *ST.* 195, 287, *BKU.* 264 &c.).

6 A mere guess, assuming ⲁⲩⲉⲓ ⲉⲧⲟⲟⲩ, as in tax-receipts, to be intended (*cf.* the elision of verbs in **532**).

7 Reading ⲟⲩⲱⲣ for ⲟⲩⲱⲣϩ, as in *ST.* 199, 378, with the meaning as in **277**, **286**, **534**, *CO.* Ad. 67. ⲛⲁⲥ, if 'to her,' must refer to a woman mentioned in the lost part of the text. For ⲕⲱⲣ *v.* **535**.

8 ⲁϩϯ was first read, but no sense could be made of it, a relative (*v.* **544**) being here out of the question. ⲁⲥϯ is not impossible.

9 Ἀραβιντᾶ is a name in P. Jand. 65.

10 *V.* **305** for this measure.

11 *Cf.* ? Ὠφέλιος, BM. 1075, though this seems unlikely to be the same.

12 This name is found in P. Cairo ii 67141.

350. (MMA. 12.180.55)—Room 3 + W. Court. Pottery. Presumably by scribe of **116**, perhaps by him of **355**.

From Euprepius to John and Enoch[1].

"Euprepius, this humblest one (it is) that writeth and greeteth his beloved (ones), brother[2] John and brother Enoch. And I greet our brethren[3] that are with you. (5) Be so good, see (here are) these brethren, I have sent them unto your benevolence, Aquila and Petronius. Give them our linen (?)[4]: mine bind up by themselves; mine again with [.....[5]] bind up by themselves and do ye [.....] them[6], of what sort they are. (10) Farewell in [the Lord.] Pray for me."

1 *V.* **116**, for writer and recipients.

2 *Lit.* 'my brother.' It may be noted that this designation (*v.* H. Thompson in Petrie's *Memphis I*, 21 and *WS* p. 11) is used in **116**, **355**, **444**, all prob. by this Euprepius.

3 *Cf.* **355**.

4 That the literary word ⲉⲓⲁⲁⲧ is in documents often ⲉⲓⲱ (*cf.* ⲙⲱ, ⲡⲱ, ⲥⲛⲱ in these texts) seems clear from **353** and Cairo ostr. 47401, where the writer asks for ⲕⲁⲓ ⲉⲡⲉⲓⲱ ⲕⲁⲓ ⲡⲗⲟⲩⲙⲁⲛⲉ (*cf.* ⲡⲗⲱⲙⲁⲧⲓⲟⲛ *Miss.* iv 724, *CO.* Ad. 36 n., Bell in BM. Gk. iv, p. 294); further *ST.* 209, where 'flax' is also named. In other cases we might connect this rather with ⲡⲁⲉⲓⲱ 'peg,' written ⲉⲓⲱ *Triad.* 528, Paris 44, 113 = 43, 112 (*i.e.* Is. xxxiii 20). Thus in **360** and in the present text 'peg' seems as suitable as 'linen.' The confusion thus suggested is increased by the occurrence of the forms ⲡⲉⲓⲁⲁⲧ (Deut. xxii 11 Budge), ⲡⲓⲁⲁⲧ (Zoega 581, referring to Lev. xiii 48, and **351**, 18), which again perhaps account for the doubled ⲁ in the present text, **289**, **353**, *Aegyptus* iii 282, xi. The meaning of ⲉⲓⲁⲁⲧ is fixed by Greek and Arabic equivalents, the latter in one case (Paris 55 f. 1) being 'spun flax' كتان المغزول, contrasted with ⲥⲉⲡⲡⲉ *στύππιον* (*cf.* P. Oxy. 1288 *σίππιον ἀνηστόν*). On the equation ⲉⲓⲁⲁⲧ = ϩⲏⲟⲥ *v.* Ryl. 244 n.

5 Perhaps a name.

6 Perhaps ⲧⲥⲁ[ϩⲟⲓ ⲉⲣⲱ]ⲟⲩ 'inform me regarding them.'

351. (MMA. 14.1.157)—E. Buildings. Pottery. By scribe of **119** &c.

From Frange[1] to Enoch.

"Before (coming to) my humblest affair, I write and greet my dear brother Enoch. See, this covering[2] for laying (5) upon the mouth of the jar of herbs have I sent thee by brother Daniel. Be so brotherly and be so good and send me some linen by (10) brother Daniel. For I have some bandages mounted upon the loom and have not found linen, wherewith to finish them[3]. (So) now I pray thee to send me one (lot) (15), cleansed[4],

1 *V.* **119** for this name.

2 Recurs in a list *BP.* 908: ϣⲙⲟⲩⲛ ⲙⲙⲏⲣ ⲛⲛⲟⲩϩ ϯⲉ ⲛϩⲟⲉⲓⲧⲉ ⲙⲡⲧⲉ ⲡⲃⲓⲣⲉ ⲟⲩⲡⲁⲣϩⲥ; also ? in BM. 707. Prob. for ⲡⲁⲣϣⲥ, *i.e.* ⲡⲟⲣϣⲥ (Budge *Mart.* 181, 182).

3 ⲉⲓⲡⲉ ⲉϩⲟⲗ has a similar meaning in **164**, **261**, **353**, **537**, *ST.* 109, BM. 1128, and perhaps Ryl. 226.

4 Qualit. of ⲉⲓⲱ, occurs Zoega cclxxxiii, p. ⲟⲉ.

that I may finish them. If thou do (so) on my account[5], I will complete[6] the garments (?)[7] and will bring it[8] north and pay thee for[9] the linen.

"Give it unto my pious (20) brother Enoch; from Frange. Pray for me."

5 'If thou set it down to my charge.' *ST.* 310, 9 is the nearest parallel I can find.

6 *Cf.* **287** n.

7 ⲗⲁⲁϯ (ⲛⲉ- practically certain) is difficult here. Is it simply 'these things' (*e.g. Mitth. Rain.* v 45)? Or the word meaning sometimes a material for clothing &c. (**545**, **546**, *Jême* no. 66, 41, BM. 699), sometimes the garment itself (BM. 706 ⲗ. ⲛⲥⲁϫⲁ, with which *cf. RE.* 28 ϣⲧⲏⲡ ⲛⲥⲁϫⲟ. *BP.* 4977 ⲗ. ⲛϫⲉⲕⲉ, *cf.* **545** ϩⲟⲓⲧⲉ ⲛϫⲏⲕⲉ)? The contrast of ⲗⲱⲧⲓⲍ ⲡⲗ. with ⲗⲱⲧⲓⲍ ⲡⲁⲡⲁⲥⲕⲏ (*Jême, l. c.*) might suggest 'coverlet of no value,' were it not that Shenoute, inveighing against the growth of luxury among monks (Paris 131[6] f. 37*b*, *cf.* Ryl. 246 n.), says that they have forsaken the mats (ⲡⲣⲏϣ) of rough twigs (ϭⲗⲱ) and garments of palm fibre, preferring cloaks (ϭⲟⲩⲛⲁϭⲥ *καυνάκης*) of ⲗⲁⲁϯ and coverlets (ⲗⲱⲧⲓⲍ) and mats like cushions (ϫⲗⲙⲉ, *v.* Chassinat, *Pap. Méd.* p. 125). A third meaning seems not impossible; in a few instances ⲗ. appears to demand a sense in some way legal, or fiscal, but hard to define (*ST.* 178, 199 as corrected, *Tor.* 1, in each case a noun with def. art., as in the present text). Such a sense might be here supported by ⲧⲥⲁⲛⲟ, if this verb were taken as in **255**, *CO.* Ad. 54. Whether such a word will bear comparison with dem. *lwḫ*, *αἰτία*, 'responsibility,' or the like (Sethe, *Dem. Urk.* p. 171 and refs.), I cannot venture to decide.

8 This sing. can but refer to ⲉⲓⲁⲁϯ, throughout a singular; ⲡⲉⲗⲁⲁϯ therefore should indicate the *κειρίαι*.

9 As in **94**, *CO.* 296.

352*. (MMA. 12.180.169)—1st Tower, Room B. Pottery.
From Mariam to Moses.

"...] Ananias' son [.....the great] Pascha[1] [.....] to me hitherto [.....] (5) If thou send him (*or* it) not (ⲉⲕⲧ̄ⲙ̄ⲛⲟⲟⲩϥ) [.....by] the man that shall [bring this sherd] to thee, I will take (ϣⲁⲓⲃⲓ) the two camels and will come and will load (thereon) the loom (ⲡⲧⲁⲧⲁⲗ̣[ⲟ] ⲡⲡⲁϯ[2]) and thou shalt pay the freight (ⲧϩⲉⲙⲏ).

(10) "Give it unto Moses; from Mariam[3]."

1 The ⲙ- before ⲡⲁⲥϫⲁ requires a preceding epithet. *Cf.* **245** n.

2 *V. CO.* Ad. 46 n. The instance in Rossi i v 42 may well have the same meaning, since Epimachus, the subject of the story, was by trade a weaver (Forget, *Synax.* ii 119).

3 *V.* **248** n.

353. (MMA. 14.1.158)—E. Buildings. Pottery. Palimpsest.

"When I[1] came away from thee and had said, 'Two *solidi*,' I did (5) not deceive thee. Lo, the 150 bundles[2] of flax have I finished[3]; if thou wouldest have (10) them delivered, send to me and I will deliver them. If again thou wouldest that I leave them here, (15) send me the costs. Lo, I have bleached[4] the linen[5]. If thou wouldest that I send (20) them unto thee, send to me. I have paid 11½ *carats* for straw."

1 *Lit.* 'According as I.' So in **439**, *CO.* 128, *ST.* 255, 308.

2 Or reading ϣⲛⲧ ⲧⲁⲓⲟϥ=250. If ⲙⲏⲣ is really fem. here, *cf.* ⲙⲏⲣⲉ in *CO.* 180.

3 *Cf.* **351**.

4 Which form this represents, *λευκαίνειν*, or *λευκοῦν*, it is difficult to say.

5 *V.* **352** for other instances of this word with initial ⲡ.

354. (Cairo 46304.87)—Cell C. Pottery. Palimpsest.
From [.....[1]] to Ananias.

"First I do obeisance and salute the perfume of thy holy, truly pious fathership. Hereafter: I inform thy fathership (5) that need hath arisen of a *tremis* (worth) of linen garments[2]. Please to send[3] me it speedily. But send 5 pair; I will take the other [.....][4] pair of bandages also. Farewell in the Lord.

"Give it unto my lord father Ananias."

1 Presumably writer of **279**, *q.v.*

2 ϩⲃⲟⲥ preceded by a sum of money, **357**, **361**, **369**, Hall p. 118, *ST.* 292, also addressed to an Ananias. In *CO.* Ad. 30 the price of 12 pair of ϩⲃⲟⲥ is a *tremis*.

3 In **279**, 5 also this is incorrectly written, though otherwise than here.

4 One would expect a numeral; but fem. ϯ- shows this would not concord with ⲥⲟⲉⲓϣ. Perhaps ϯⲕⲉⲡⲁϣⲉ ⲡⲣⲟ-ⲗⲟⲕ/ (*cf.* **279**).

355*. (MMA. 14.1.190)—E. Buildings. Pottery. Perhaps by scribe of **350**.

Greetings to recipient (ⲙ̄ⲡ̄ⲧ]ⲙⲁϊⲛⲟⲩⲧⲉ ⲉⲧⲟⲩⲁⲁϩ̄) and all "our brethren[1]," dwelling with him and a request (5) (ⲣ ⲧ]ⲙ̄ⲡ̄ⲧⲥ[ⲟⲛ]) for remembrance in his prayers, "that God would give me means to do His will." He puts his trust in the recipient (ⲛ̄ⲧ[ⲁⲓⲕ]ⲁ ⲫⲧⲏⲓ ⲉⲧⲉⲕⲙ̄ⲡ̄ⲧⲥⲟⲛ). "Brother Joseph[2]" is referred to (8) and the purchase of good linen (]ⲱⲟⲛ ⲛ̄ⲉⲓⲁⲁⲩ ⲉⲛⲁⲟⲩⲟⲩ), which shall be (?) sent north (ⲉⲛϩⲛⲧ) to recipient [. . .

On *Verso*, traces of another (?) text, in the same hand.

1 *Cf.* the same locution in **350**.

2 A 'brother Joseph' occurs in **444**, which connects him perhaps with the scribe Euprepius; *v.* **116** &c.

356. (MMA. 12.180.176)—W. Rubbish Heaps + mortar of dividing wall between Rooms 3 and 4. Pottery. By scribe of **357**.

From Besamon to Isaac and Ananias[1].

"Give it unto my dear fathers, revered in the Lord, Apa Isaac and Apa Ananias; from Besamon, this sinner.

"Be so kind and do ye (5) pray for me, that I may gather in this small produce of husbandry[2], and may come and meet with you; for I ———[3] you greatly. Be so kind, thou, Apa Isaac[4], and send me 3 pair of linen (clothes[5]) [. . . . .] 3 bundles[6] [of . . ."

On the left of ll. 2, 3 " I greet all my brethren[7]."

1 For these recipients *v.* **118**. Besamon also wrote **357**. Elsewhere at Thebes: Strzygowski *Kopt. Kunst*, no. 7203.

2 For ⲉⲡⲟⲩⲁⲉ *v.* **85** n.; for ⲁⲓⲯⲉ **345**. That the latter often has merely a modest, depreciatory sense (*cf.* ? that of ⲁⲁⲁⲩ) seems not unlikely.

3 'Long for, be impelled toward,' or some such meaning, seems required. The word is very rare; *v. CO.* Ad. 67. Perhaps reflexively in Budge *Mart.* 181 *inf.*

4 *V.* **329** n.

5 For ⲥⲟⲉⲓⲱ ⲛϩⲏⲟⲟⲥ *v.* **522**, *ST.* 252, *CO.* 241, 403, Ad. 30. For an occasional (prob. frequent) meaning of ϩⲏⲟⲟⲥ *CSCO.* 42, 71 is significant. Among clothes there named are ϩⲏⲟⲥ ⲛⲕⲱⲱⲥ 'grave clothes.'

6 Or 'girdles.' The form is rare: *CO.* 97.

7 Not a *postscript*, as the space for it was framed off before ll. 1–4 were written. Intended probably for insertion after the initial greetings.

357*. (Cairo 46304.75)—Cell B. Pottery. By scribe of **356**.

From Besamon[1] to Enoch.

"Give it unto my beloved brother Enoch; from Besamon.

"I greet thee in all the fullness (5) of my soul. Be so good and pray for me. The brotherliness (that I desire) is this (ⲧⲙ̄ⲛ̄ⲥⲟⲛⲧⲉ ⲧⲁⲓ̈): that thou wouldest send me a half-*solidus* (worth) of linen clothes (ϩⲏⲟⲟⲥ) and a pair (10) of bandages (ⲟⲩⲥⲟⲉⲓ[ⲱ] ⲛ̄ⲧⲉⲣⲉⲁ), of those of [. . . . .] brought in Paône." In 13–15 perhaps an undertaking on oath ("by) God Almighty," not to let [the agreed date] pass without repayment (ⲙⲁϊⲕⲱ [. . . . .] ⲉⲟⲩⲉⲓⲛⲉ ⲙ̄[ⲡⲁ. . . . .] ⲡⲛⲕ ⲙ̄ⲙⲟ[ⲟⲩ).

1 *Cf.* last number.

358. (Cairo 44674.36)—Original Monastery. Pottery.

" . . .], then, let thy holy fathership write south regarding some mats[1], lest (5) the planks[2] be spoiled by reason of the clay that is to be laid upon the wall (?)[3] and of the rainwater; for that it is light[4] ———

1 'Big mats,' *ST.* 91, contrasted with ⲧⲁⲙ *ib.* 235. Used for sleeping on (Zoega 344, Budge *Mart.* 181), for covering a sleeper (*Theol. Texts* 157), or as a garment (BM. p. 96*b*) and was a common product of monkish labour (*CSCO.* 73, 50, *Theol. Texts* 147).

2 What this word, of varied meaning, here indicates is uncertain. 'Fragment, piece' seems less likely than 'plank,' though that may need ⲛⲱⲉ added. In Deut. xxv 9 it seems to mean 'strap,' or 'lace' of the shoe.

3 'Wall' with ω is however improbable, though this scribe writes ⲧⲁⲕⲱ.

4 Impersonally, 'it is easy,' should require ⲥⲙⲟⲧⲛ. If we read ⲉⲧⲙⲟⲧⲛ, this might refer to the beams.

hither[5]. (10) And if thou say, 'Seek for Macarius of ———[6]'; if he shall give them, do not wait[7] without . . .[."

5 ⲙⲁⲣⲁ is obscure. Perhaps ⲁⲡⲉⲙⲁ 'hither,' though this conflicts with the writer's usual vocalization.

6 Perhaps a place-name. The text is throughout obscure.

7 Reading (or assuming) ⲙⲡⲣ-, though ⲁϣⲉ for ⲁⲣⲉ 'wait' is hardly possible.

359. (Cairo 44674.75)—Original Monastery. Pottery.

Recipient is addressed as "adorned with [all] virtues" and "confessor[1]." L. 6 "Meanwhile we greet [thee] and I beg that [thou] wouldest pray for me, in kindness, and those of [my] house; for the children[2] are sick. (10) The chief matter is: Do not fail to send[3] me the linen clothes; for there is need (thereof). Farewell."

1 Occurs once again in Theban texts of this period: 'Moses the bishop and confessor and ascete' (? the successor of Pesenthius at Coptos), *ST.* 405. The title may be due to persecution under the Persians, or perhaps to that of Justinian. A victim of the notorious patriarch Cyrus is called 'confessor' in the Life of Isaac (*PO.* xi 315); so too earlier monophysite heroes, *e.g. PO.* i 463, *ib.* viii 96, 102, *Miss.* iv 222, Lemm *Iberica* 5. This use of ἀρετή may point to Epiphanius; *cf.* **130**. For κοσμεῖν *cf.* Budge *Apoc.* 96.

2 This plur. is sometimes reduced to ⲗⲁⲧⲉ: *ST.* 359, *BKU.* 266, Hall p. 27; or to ⲗⲁⲁⲧ, *ST.* 376.

3 This remarkable (? mistaken) use of neg. perf. perhaps in an ostr. *Ann.* xxii 270, ⲙⲡⲓⲉⲓ ⲉⲃⲟⲗ ⲉⲣⲟⲕ 'I will not sue thee'; also ? in **512**, *CO.* 381, 8. *V.* Stern § 394.

360. (MMA. 12.180.87)—Below 1st Boundary Wall Pavement. Pottery. From Moses to Cyriacus.

"Be so good and hinder not the holy Apa Epiphanius, the anchorite, from cutting a little ——— of linen[1], for his needs; for he is our father[2].

"Give it unto brother[3] Cyriacus; from Moses, by God's will[4] the overseer[5]."

1 *Lit.* 'wood of linen,' *i.e.* ? flax stalks (as fuel, Blümner, *Techn.* 1875, i 181), unless it be 'a few *she* (*cf.* **529**) of linen.' A ref. to cotton is less likely (*op. cit.* 187 n.). For ⲉⲓⲱ *v.* **353**. *Cf.* **363**, where Epiphanius asks for linen, and *Ann.* xxi 74, where he gives instructions about flax.

2 Probably expresses general veneration (as in *Jême* no. 65, 90, 95), not the acknowledgment of any precise monastic position. *Cf. ST.* 300 'thou art the father of us all,' addressed to a venerated person, or *RE.* xiv 28 'Forgive me that I plague you, but ye are our fathers.' Such terms as 'father of this mount, this τόπος' (*v.* Ryl. p. 240, adding Giorgi, *Panesniv* 26, *Miss.* viii 262) are not comparable; they refer to the martyr-patron of the place.

3 ⲡⲥⲟⲛ would be equivalent to ⲡⲁⲥⲟⲛ.

4 *Cf.* this in *Jême* no. 65, 98, somewhat differently in no. 38, 74; in Greek, BM. Gk. v 1753, 1756.

5 Whether διοικητής is here the civil magistrate, occasionally with authority over a monastery, or an entirely monastic officer (*cf.* Steinwenter in Wessely xix 35 ff., *WS.* 375 n.), may be questioned. His intervention here has hardly an official air. In *RE.* 8 (*v.* **150** n.) the διοικητής has carried out a bishop's demands respecting the expulsion of the steward of an εὐκτήριον, accused of theft (l. 14 *leg.* ⲡⲗⲏⲥ-[ⲧⲏⲥ).

361. (MMA. 12.180.145)—W. Rubbish Heaps. Pottery.

Ll. 1–5 apparently an account. "Tġale, (daughter) of Lebane[1], a *solidus* (worth) of linen clothes forthwith. Some more forthwith, in exchange for corn (to be delivered ?) by[2] Paône. (Others ?) again[3], through the κύριος John."

Ll. 6–12 a letter. "Say unto Elias, 'Send the linen clothes in to me today, for we need them[4].' Farewell in the Lord."

1 With the 1st name *cf.* ⲧⲕⲁⲗⲏ **533**, *ST.* 152; the 2d appears unknown, unless = Libanus.

2 ϣⲁ as in **296**, *ST.* 230, *CO.* 29, 304, 327, *RE.* 28.

3 The sentence is perhaps incomplete.

4 *Lit.* 'It is our need'—an unfamiliar construction.

362*. (MMA. 14.1.179)—E. Buildings. Pottery.

Beyond a request to bring the flax (ⲡⲧⲉⲧⲛⲛ̄ ⲡⲙⲁⲣⲉ) and to be excused for something omitted (ⲕⲱ ⲛⲁⲓ ⲉⲃⲟⲗ ϫⲉⲛⲧⲁ[), or left undone (8), nothing can be made of this text. Twice ⲥⲓⲙⲉ is used as in **173**:]ⲥⲛⲧ̄ⲥ ⲁⲓⲫⲓⲧⲟⲩ,]ⲥⲛⲧ̄ⲥ ⲁⲓⲏ . . .

363. (MMA. 14.1.106)—Cell A. Pottery.
From Epiphanius[1] to Jacob.

["This humblest] Epiphanius writeth, greeting [his beloved,] good brother. Be so kind [and pray] for me in charity, in thy holy prayers. Be so kind and send the linen[2], [(5) for] there is need.

"Give it (unto) my beloved [brother,] Jacob; (from) Epiphanius. [Farewell in the] Lord, my beloved [brother."]

1 *Cf.* the note on Epiphanius, **259**. 2 *Cf.* **350**.

364. (MMA. 14.1.135)—Cell B. Pottery.

"Other 6 'stones'[1] of *jak* will make other 5 [*she*? of mo]ney, which thou didst send me (5) at the beginning[2], ..." Beyond ⲁⲣⲭⲏ incomprehensible. ϩⲁ perhaps for ϩⲟ, ϩⲱ, a measure of grain, fodder &c.[3] Linen garments in 6 are perhaps the substance measured. L. 7 "the money thou didst send by brother Ananias."

1 These words recur *ST.* 445, *CO.* Ad. 53, Hall p. 60 (ϫⲟⲕ). From the first of these and the present text it would seem that 'stone' is here a measure. To the instances of ϫⲁⲕ given in *CO.* 348 add Prov. xxiii 7 Achm., where it = *θρίξ*, and Paris 131[1], 59, where it is said that God accepted from the Israelites ϩⲉⲛⲕⲉϫⲁⲕ ⲛϯⲁⲁⲙⲛⲉ ⲉⲡⲧⲁⲙⲓⲟ ⲛⲧⲁⲉⲣⲓⲥ ⲛⲯⲁⲁⲣ (*v.* Ex. xxvi 7). The meaning therefore is 'hair' and it may be suggested that *σάκκος*, woven goatshair, is but a derivate of the same root. *Cf.* further *ST.* 294 coverlet of ϫⲁⲕ, *ib.* 298 bag of ϫⲁⲕ, **438** and Hall p. 72 ϫⲁⲕ named with ⲑⲁⲗⲓⲥ (*v. WS.* p. 21 n.). The identity of the word in *ST.* 129 may be doubted.

2 Ἀρχή not thus elsewhere in these texts. The beginning of the Indiction can scarcely be meant.

3 Written ϩⲁ, *CO.* 497, *ST.* 201; in Hall p. 87 *inf.* perhaps with ⲡⲉ-, as here. *Cf. CO.* 309 n. But the use of this measure for hair, or textiles seems improbable.

365. (Cairo 44674.185)—W. Rubbish Heaps. Pottery.
From Thomas to Stephen.

"Give it unto my father, Apa Stephen; from Thomas.

"Lo, Andreas have I sent in to thee. Give [? him] the pillow[1]. But[2] of whatever feathers[3] thou hast need for (?) it [[4].....] that thou needest [it ?], send (?) [..."

1 ⲯⲁⲧ presumably for ⲯⲟⲧ, *CO.* Ad. 56.

2 ⲡⲗⲏⲛ thus followed by ϫⲉ in the fragmentary *BKU.* 34.

3 If ⲯⲁⲧ is 'pillow,' this may be appropriate. In 'pillow of wool,' *ST.* 117, or 'of leather,' *ib.* 118, the covering, not the filling, is intended. ⲙⲛϩⲉ for ⲙⲁϩⲉ 'flax' is not found, nor would this writer's idiom suggest it.

4 Perhaps here [ⲉⲡϫⲱ]ⲕ, or some such phrase, 'for (its) completion.'

366. (MMA. 14.1.176)—E. Buildings. Pottery. Possibly by scribe of **396**. (Plate XI.)

"If it[1] be put upon the fuller's[2] loom, it will be spoiled. Cast not away thy money. Pay no heed unto (the) fuller. Farewell. Pray for us. Go."

The phraseology and script recall **396**.

1 Refers either to an article sent with this ostracon, or to something dealt with on a foregoing one.

2 This word (elsewhere translating *γναφεύς*) in Hall pp. 32 (clothes sent to him) and 80 *inf.* (admonition to him to treat gently the liturgical *mappae* and merely to cleanse and boil them). The last of these is an ostracon remarkably resembling the present, both in script and phraseology.

367. (MMA. 12.180.199)—W. Court + Rooms 1, 3, 4. Pottery. By scribe of **107**.
From Victor[1] to John.

"This humblest Victor writeth (unto) John, (saying,) Be so good, lo, the brethren have produced (?) the linen clothes[2]. Send (5) and take them, if so be they have not sold them[3]. We greet you all, my brethren. Farewell in the Lord."

1 The writer of **107** and MMA. 12.180.121 (discarded). In the latter he uses the form ⲉⲧⲁⲁⲉϯ for ⲉⲧⲧⲁⲉⲓⲛϯ.

2 In *ST.* 252 this word is ϩⲟⲃⲟⲟⲥ.

3 For this use of ⲙⲡ- *v.* **279**, **302**, *CO.* 360.

368. (MMA. 12.180.110)—Rubbish SE. of 2d Tower. Pottery.

"I, this humblest one, do write unto my holy fathers. Be so good and do thou search (5) the place and find some thongs[1] and send them and send a ———[2] for bags[3] also. Farewell in the Lord."

1 Shoe-laces perhaps (Mk. i 7 &c.; also Budge *Apoc.* 22, BM. 1103, *Jême* no. 37, 66). In *CSCO.* 73, 165 ⲙⲟⲩⲥ is named, together with threads and pins (or pegs), as needed by craftsmen. In *RE.* xiv 28 ⲙⲟⲩⲥ (not ⲉⲓⲟⲩⲥ as printed) is the thong for closing a book, in Budge *op. cit.* 80 for fastening a door.

2 Recurs only *CO.* 466, ϩⲁⲁ ⲛⲱ[ϵ], corresponding in the duplicate at University College, London, to ⲁⲁ. Perhaps = *ST.* 297 ⲟ(ⲩ)ⲱⲁⲁ ⲡⲛⲁⲣⲥⲉⲡⲓⲕⲱⲛ (? a vessel, which scarcely suits here). ⲱⲁⲁ obscurely in *BKU.* 137.

3 In *WS.* 146 ⲃⲁⲗⲟⲧ and ⲥⲟⲟⲕ show that 2 sorts of bag are distinguished. In Heb. xi 37 it translates *μηλωτή*. *Cf.* Paris 129[13] f. 37 ⲱⲧⲛⲡ ⲛⲱⲁⲁⲣ ⲛⲃⲁⲗⲟⲧ = *PG.* 26, 972 *μηλωτή*; also a Balaizah fragt. ⲟⲩⲃ. ⲛⲁⲓⲁⲕⲟ/, showing its use as a garment. One suspects the Greek and Coptic to be the same word.

369*. (MMA. 14.1.175)—E. Buildings. Pottery.
From Sabinus to Paham.

S. is son (*or* husband) of Eudoxia; Paham is from Nê[1] (ⲡⲣⲙ̄ⲙ̄ⲛ[ⲏ]). The latter is asked to [send ?] a *tremis*(worth) of linen clothes (ϩⲃⲟ[ⲟⲥ]).

1 *V.* 151 n. No other place-name seems to fit here. ⲣⲙⲛ- is unusual: **522** (with which *cf. Jême* no. 86, 50 ⲣⲙⲁⲡⲏ), *CO.* 168, *ST.* 54, 435 (note that these two and **519** omit ⲡ-). *Cf.* also **466**.

370. (MMA. 12.180.140)—W. Rubbish Heaps. Pottery.

"Be so good, go unto the dwelling of Apa Stephen and fetch[1] my shoe; (5) for I forgot it yesterday."

1 An unambiguous instance of this meaning of ϥⲓ.

371. (MMA. 14.1.66)—E. Buildings. Pottery. Written with red paint, in an unusually rough hand.

"Tell thy father to take this shoe and put it in order[1] (5) for Apa Victor; or (another) one[2] at any rate."

1 *Cf.* **287** n.

2 'Or provide him with another shoe.' One expects ⲕⲟⲩⲟⲩⲁ, assuming the phrase to be understood as suggested.

372*. (Cairo 44674.154)—Original Monastery. Pottery.

"Tell (ϫⲟⲟϥ) Isaac to send me 4 (pieces ?) of linen (ϥ̄ⲧⲁⲟⲩ ⲛ̄ⲉⲓⲁⲁⲩ[1]) tomorrow (ⲛ̄ⲣⲉⲥⲧ[ϵ[2]]) . . ."

1 ⲉⲓⲁⲁⲩ thus preceded by a numeral—doubtless an elliptical construction—in **373**, **530**, *Aegyptus* iii 282. *Cf.* the indef. art. in **351** 9, 12.

2 *Cf.* **338** n. 7.

373. (MMA. 12.180.174)—W. Rubbish Heaps. Pottery. By scribe of **245**. (Plate XII.)
From Joseph[1] to ———(*plural*).

"This sinner beyond all the world it is writeth unto his beloved lords and (5) pious, (saying,) Be so kind and pray for me, that the Lord stablish me; for I am a friendless man, but for God[2]; I have none other (10) except your charity. (Pray) that God would do a kindness unto me, [for] I am in great need. I desire indeed to labour a little, that the Lord may look upon my labour and may (15) do a kindness unto me. For He giveth[3] unto each according to his labour that he doeth. Be so good, forgive me that I have been a little disobedient. Be not (20) wroth with me[4]. (2½ *lines intentionally erased.*) Pray for my disobedience. God knoweth all things; (He knoweth) that I desire to obey (and) I desire to (25) labour a little. Be so good and

1 The script makes this writer's identity certain, although he is not named.

2 For ϫⲓⲛ . . . ⲉϧⲟⲗ *cf.* **192** and add *Jême* no. 67, 49, no. 104, 27 (there and *Can. Athan.* no. 61 it is temporal: 'henceforth').

3 ⲱⲁⲣⲉϥ-, *cf.* Achm. ϧⲁⲣⲉϥ-. The words recall 1 Cor. iii 8, Apoc. xxii 12, or the like.

4 *Cf.* **179** and for the form here *CO.* 176. In Cairo 46304.132 (discarded) ⲡⲧⲉ(ⲡ)ⲡⲟⲗⲕ ⲙⲡⲛ(ⲉⲛ)ⲉⲣⲛⲩ ⲙⲡⲧⲣ [ϫⲟ]ⲗⲗⲏ ⲙⲡⲛⲉⲣⲛⲩ. A good instance, Budge *Apoc.* 146.

pray for me. Send me 2 asses, (30) that I may get fodder[5] with them. Here is the book. I have ———[6]. What is our bond? It is stretched[7] continually [. . . . .]. If mine shall stretch, it (35) will be undone. I have filled your head with words. Forgive me, for I am a babbler[8] and I have sinned against God (40) and against you[9]. Forget me not and do ye ———[10], if my remembrance enter your heart, that ye will entreat the Lord for me.

"Give it unto the pious ones; from this humblest one."

5 A strange spelling, if ϩρε be meant. *Cf. ST.* 421 ϩρτει. For ⲁⲓ ϩρε *cf. CO.* 222.

6 A verb, presumably relating to the book. Ll. 30, 31, if not the foregoing, are written upon an erasure and the sense of the next 4 is quite doubtful. One might read (assuming first 3 letters in 32 to have been erased) ⲁⲉⲓⲭⲟⲟⲩ ⲧⲉⲧⲛ-ⲙⲣⲣⲉ 'I have sent your thong (*or* girdle'), instead of taking ⲟⲩ interrogatively and ⲙⲣⲣⲉ metaphorically (the bond of friendship, or the like; *cf.* ⲧⲙⲣⲣⲉ ⲛⲧⲣⲟⲓⲛⲱⲛⲓⲁ BM. 356). This might indeed be supported by assuming ⲧⲱⲓ to be 'my (thong').

7 ⲭⲱⲗⲇ occasionally means 'sew, join together,' Amélineau, *Schen.* ii 47 (=Gen. iii 7). These sentences are beyond my comprehension.

8 *Cf.* 258.

9 Reminiscent of Lu. xv 18.

10 ⲙⲉⲣ presumably 'bind'; but ⲥⲟⲛ is unintelligible (*cf.* ? ⲥⲟⲛ a 'turn' of prayer, as often in Shenoute).

374. (MMA. 14.1.97)—Cell A. Pottery. By scribe of 259, 408. Two letters are here upon parts of the same pot, broken before written on[1]. The 2 edges, on right of A and left of B, fit perfectly together. Both letters were probably written at the same time.

A. From Epiphanius to Patermouthius[2].

"First I greet my beloved brother, Patermouthius. Be so kind; [according as] I sent unto [thee] (5) regarding my book, in the morning, (saying,) 'Be so kind and agree with[3] my mother, that she may write it'[4]; take thine and bring it away in thy hand and [bring it] (10) up to me. Remain not without coming[5], for there is need. Farewell in the Lord.

"Give it unto Patermouthius; from Epiphanius, this humblest one."

B. The writer (again Epiphanius) perhaps complains that so far (ϣⲁϯⲛ]ⲟⲩ ?) he has had no reply to his messages. He makes a request regarding sending him[6] his book (21, 22) and wishes to meet (?) recipient (a woman)[7]. L. 24 "If thou wilt be so kind, send (25) thy sister's son, that he may bring [. . . .[8]] to the scribe Komes, that he may write it [. . . . . and] give it to Peĝôsh, who shall bring it [in ?], and thou mayest come up [and I] meet thee [. . . . .]. For I have passed 3 years (30) living at thy cost[9] [. . . . .] meet thee, thou dost not [. . . . . .[10]] sickness shall (?) [. . . . . Farewell] in the Lord."

1 *Cf.* 343 and 344.

2 Hall p. 102 is from E. to Patermoute, *ib.* p. 106 *inf.* is from E. to his mother, with a message to P., while BP. 4935 is from E. to his mother, brethren and (?) P. Neither is in the hand of our text.

3 *Lit.* 'consort with.' *Cf. CO.* 140 n.; also *Miss.* viii 37, bishops that 'agree with' Nestorius.

4 'Write' here and below must point to a deed, account, or other document to be filled in, or subscribed to. ⲭⲱⲱⲙⲉ can be simply 'papyrus.'

5 Apparently ⲉⲓ 'coming' was substituted for ϣⲏ 'going,' for which *v.* 245 n.

6 This assumes ⲛⲁ[ⲓ in 22, instead of ⲛ̄ⲁ[, as printed.

7 Doubtless the writer's mother (*v.* preceding letter). ⲁϥⲁⲁϥ should be an imperative, referring to the book; scarcely a form of ⲁϥ- 'bring.' As to this book, *cf.* ? 397, 19.

8 Perhaps 'thine,' or 'his'; probably not 'mine.'

9 ⲱⲛϩ ⲉ- thus: Mat. iv 4, *Miss.* iv 729, 826, Budge *Mart.* 30 &c.

10]ⲱⲛⲉ may be ϣ]ⲱⲛⲉ, or ⲛⲉ the dat. fem. Perhaps this is one of the frequently made complaints of neglect during sickness.

375. (MMA. 12.180.229)—W. Rubbish Heaps + Original Monastery. Pottery. Probably by scribe of 140, perhaps of 262.

From Mena to Isaac and Elias[1].

Ll. 1–3 conclude the initial greetings[2]. L. 3 "I heard [that . . . . .] sent and have brought [(5) my] father Illarion[3] unto you. Be so good, if that be so, send it unto my humility, that I may read it on [the

1 *V.* 110.

2 For ⲥϯⲛⲟⲩϥⲉ 'perfume' (probably preceded by a relative, *e.g.* ⲉⲧⲟ ⲛ-, though I have not found this phrase), *v.* 247, *ST.* 192, *BKU.* 310.

3 Probably Jerome's Life of Hilarion, whereof a Coptic version exists (*ed.* Rossi i iv; *cf. PL.* 73). 'My father' (hardly space for 'Our') similarly of the prophet Jeremiah, *v.* 247 n., adding 376, 377, 378, *CSCO.* 42, 197 and *cf.* the use in BM. 971, in reference to biblical characters.

vig]il[4] (10) of the 1st day [. . . . .]. But I am a g[ossip[5]], seeking to [. . . . .] I do not according to [your] commandment. Farewell (15) in the Lord, [my] fathers. Be so good, pray for my sins.

"Give it unto the pious Apa Isaac and Elias[6]; from Mena, this sinner."

4 Reading ⲛ[ⲧⲟⲩⲱⲙ ⲛⲣⲟ]. *Cf.* **389**. *ST.* 317 asks the loan of a volume of Shenoute's ἐξηγήσεις, wherewith to pass a night's vigil. 'The 1st day' thus, without month's name: **399**, *ST.* 109, *CO.* 221. Perhaps the 1st of a festival, as in the last of these.

5 Assuming φλύαρος, as in **140**, 30. These expressions support the suggestion that that and the present text are by one writer.

6 The omission of ⲁⲡⲁ doubtless an oversight.

376. (MMA. 14.1.155)—E. Buildings. Pottery. By scribe of **119** &c. From Frange to Enoch[1].

"I, Frange, (it is) write, greeting his beloved lord brother, the good and pious, Apa Enoch. I beg (5) thy lord brothership that thou wouldest do the great kindness and wouldest write a line[2] for me unto my father Jacob[3], (asking) that he would give us my father Jeremias[4], that we may read it quickly and send it (back) to thee. Farewell in the Lord, my beloved brother. Pray for me."

1 *V.* **351**, by the same to the same, though there E. is not addressed in such respectful terms; also prob. *ST.* 320.

2 *V.* **172** and *CO.* Ad. 1 n.

3 *Cf.* the Jacob in **260**, **434** and ? in *Jême* no. 65, 90.

4 For 'my father' thus *v.* **375**.

377. (Cairo 44674.122)—W. Rubbish Heaps. Pottery.

"Be so kind, my[1] father Apa Peter the priest said unto me, that (I should) say to you regarding my father Esaias[2], (5) Send it me and I will send[3] it to him (*sc.* Peter). And also a little bread, be so kind[4] (and give) us. Farewell in the Lord.

"(Unto) my lords fathers; from their (10) servant."

1 Note the introductory ϫⲉ-, as in **379**, *CO.* 133, *ST.* 197, 332 (?). Sometimes, as in **168**, 17, it may be translated 'for'; *cf.* **192**, 4.

2 The book of the prophet, or of the ascetic writer (*v.* **557**); scarcely refers to a person of this name, which is rare in these texts.

3 Subjunct. as fut., *v.* **288**.

4 For ⲣ ⲛⲛⲁ thus *v.* **328**, *RE.* xiv p. 30 (79), *CO.* 240.

378. (Cairo 44674.59)—W. Rubbish Heaps. Pottery.

". . .] Jeremiah [. . . . .] Do the great kindness and do ye bring my father Daniel[1] (5) and the Little Prophets; for we have not been suffered to read Apa Zacharias and Malachias. And moreover if we read[2] the Blessing (10) therein[3] at even, ye are bound[4] to come unto the church at even. Pray for me. Farewell."

1 *V.* **375** n. For 'Apa,' used of the other prophets, *v.* **379**, *RE.* xiv p. 30 (79), where it is applied to the greater prophets, showing that no difference from 'father' is intended.

2 Assuming the reading ⲉⲡϣⲁⲛ-, though ⲉⲧϣⲁⲛ- is not less possible.

3 ⲱϣ ϩⲓ- 'read in' a book: *Miss.* iv 585, *Mus. Guim.* xxv 425, *AZ.* lii 124, *ST.* 317. ⲥⲙⲟⲩ 'blessing,' which has so many uses, seems here to designate the office itself; perhaps the Mass, since ⲥⲙⲟⲩ sometimes = προσφορά: *Mus. Guim. l.c.* 253 (= *Hist. Laus.* Butler 56), Hyvernat *Actes* 117, *CSCO.* 43, 168, De Vis *Hom.* 83. Its other meanings: the blessing given by the priest at the close of the office, the prayer recited before certain (?) lessons, Ryl. 423, f. 100*a*, seem unsuitable here. *BKU.* 313 is instructive: 'Lo, Phoebammon came and said to me, 'I said as to the Blessing, I will read it.' He said, 'Thou shalt not read it, but I will perform the feast (*i.e.* the Mass) without Gospel'.'

4 *Cf.* **204** n.

379. (Cairo 44674.187)—Original Monastery. Pottery. By scribe of **282** &c.

"Be so kind[1], lo, Matthew is with me concerning the money for the offering[2]. Send him an answer, (5) for he saith, 'I wish to buy a little oil[3].' Be so kind, send the book (of) Apa Jeremias[4]. Farewell. Christ[5]."

1 *V.* **377** for the introductory ϫⲉ-.

2 Προσφορά, pious gift during life, or Mass for, or alms on behalf of dead. *V.* **254**, **313**, **434**, **545**, *ST.* 56.

3 Perhaps for the sanctuary lamps; *cf. Jême* no. 80, 42, no. 81, 23.

4 Doubtless the prophet; *v.* **378**.

5 *V.* **282**.

380. (MMA. 14.1.165)—E. Buildings. Pottery. By scribe of **208**[1] &c.
From Pesenthius to Peter.

"Be so good and go unto the dwelling of Athanasius, the son of Sabinus, the craftsman[2], (5) and get good goat skins, either 3 or 4, or whatsoever thou shalt find of good (ones); and do thou bring them me, that I may choose one therefrom for this book[3]. (10) But hasten and bring them. And if Athanasius desire to bring them, and he come, [let him] bring them. If thou find not (skins) with him[4], [. . . . .] another craftsman and bring [them.]

"Give it unto Peter; from Pesynthius, this humblest one."

1 And probably of **198**, **308** and MMA. 12.180.300 (discarded, written by 'this humblest [Pese]nthius').

2 ⲣⲉⲕⲣ ⲉⲓⲟⲛⲉ applies to any handicraft and often translates τεχνίτης.

3 **126**, also from a Pesenthius, may refer to the same matter, presumably a book to be bound.

4 ϭⲓⲙⲉ ⲛⲥⲁ- thus: *CO.* 221, Exod. xxi 17; also *Papyrus-codex* 26, *Can. Athan.* 42. The sense is usually hostile, accusing of stolen articles received.

381. (MMA. 14.1.28)—Cell of "Priest Elias." Limestone.

"Before everything we greet thy pious, revered fathership. See, I have sent thee the book. (5) Do thou ———[1] the prayers[2] and send it me, that I may adorn it[3] for thee. See, I am adorning The Apostle[4] for thee. Be so kind, if so be thou have vinegar, send me a little, that I may [. . ."

1 Or 'If thou wilt. . . ., I will,' with subjunct. = fut. ϫⲱⲣ thus in *CO.* 29, 31 (variant ϫⲓ, with which *cf. RE.* xiv 28 ϫⲱⲙⲉ . . . ⲉⲣⲉⲡⲁϣⲏⲣⲉ ⲡⲁϫⲓ ⲫⲓⲱϥ), parallel with ἀποστηθίζειν, 'get by heart.'

2 Presumably therefore a liturgical book.

3 *Cf. ST.* 281, where the writer had been commissioned to adorn (κοσμεῖν) the 'Martyrdom of Apa Victor'; also Budge *Mart.* 187, where the adorning (κοσμεῖν) with jewels of the 'Golden Gospel' is described. Monks are admonished not to spend time on the decoration of the books they copy: Zoega 571. (This text is by Esaias of Scete; *v. PG.* 40, 1109C. = Greek text, *ed.* Jerusalem p. 9, μὴ καλλωπίσῃς τὴν κόσμησιν αὐτοῦ.)

4 A copy of the Pauline Epistles. *Cf.* **554**.

382. (MMA. 14.1.85)—Cell A. Pottery. Probably by scribe of **111**.
From Pesenthius to Epiphanius[1].

"Before everything I greet thy brothership much. Be not disappointed[2] regarding the book, that it is belated; I will (5) send it thee without delay. If God give means[3], I am coming south about the beginning of[4] the Fast[5] and will (10) bring it. Farewell. Be so good and greet all the brethren in my name.

"Epiph(anius); (from) Pesynt(e)."

1 *V.* also **111**, **133**, **198**, **208**, **417**, all by Pesenthius to Epiphanius. None of them uses such terms of equality as here; the nearest, **133**.

2 Ὀλιγωρεῖν perhaps thus in Ryl. 293. *Cf.* also P. Cairo 67322. The word may recur in **267**.

3 As it stands, the meaning would be 'give the road.' But ϫⲓⲙ = ϫⲉ would give the common phrase as in **105**, 13, **304**; *cf.* **236**, Budge *Apoc.* 79, *Jême* no. 67, 79, *CO.* 140, 178. ⲧⲉ- however looks as if ϫⲓⲙ were intentional.

4 ⲙⲟⲩⲧⲉ = μέρος in Mat. ii 22, xv 21; otherwise apparently not known. The meaning suggested seems indeed unlikely; but possibly here an expression of time, not place.

5 *Cf.* BM. 1128, 'Come to me ere I begin the Fast.' *V.* for this Fast *CO.* 15 n., *ST.* 314, Ryl. 340 n.

383. (Cairo 44674.63)—Rooms 1 and 3. Pottery. By scribe of **245** &c.
From Joseph to Enoch[1].

"Before (coming to) my affair, I greet thy brothership with all my heart. Be (5) so good and send unto Apa Têrenos[2], that he give me the book and I study it[3]. Write unto him. Farewell in (10) the Lord.

"Give it unto Apa Enoch, the anchorite; from Joseph, this humblest one."

1 In **124** and **185** Joseph addresses Enoch and others.

2 Perhaps Τύρανος, or 'Apa Patêrenos.' *Cf.* ? *CO.* 145 D. Preisigke, *Namenb.* 287 has Πατέρνος.

3 *Cf.* **392**, *CO.* 249.

384. (Cairo 44674.145)—W. Rubbish Heaps + Original Monastery. Pottery.

"We testify unto thee that our heart is sad on thy account, because that we have heard thou hast renounced God's work[1]. (5) But take courage and endure[2], lest thou die[3]. For see, the men are sick[4], and we fear lest thou (?) ——[5] the book and thou —— it again [. . .]. I gave myself[6] the book [. . . . .] (10) me to them[7] [. . .

1 A similarly expressed reproach, *Theol. Texts* 154.

2 *Cf.* a phrase in **498**.

3 For **ⲙⲡ-** thus *v.* **279, 302**. It seems to recur in the next line.

4 *Cf.* **246**, *ST.* 332 for this phrase.

5 Perhaps the elliptic construction implying the verb 'give, sell' (*v.* **532**). This would involve the reading **ⲙⲡⲧⲉⲡ-**, rather than **ⲙⲡⲧⲉⲕ-**.

6 Perhaps **ⲁ]ⲉ** 'saying, I gave &c.'

7 Since this plural is inexplicable, one might read **ⲣⲟⲟⲩ[ⲱ**, though the obscurity of the phrase is hardly reduced thereby.

385. (Cairo 44674.104)—W. Court. Pottery. From Isidore to Isaac and Elias[1].

"Isidorus, this humble one, writeth, greeting his revered fathers, Apa Isaac and Apa Elias. Be so kind, if ye have (5) good papyri[2], as ye told us, send us them with the man that shall bring you this sherd. But if there be 2 or 3 good rolls[3], send them [. . . . . (10) . . .] that I may write your [. . ."

1 *V.* **110** n.

2 Doubtless blank papyri. **ⲛ** before **ϫⲁⲣⲧⲏⲥ** is perhaps incorrect.

3 **Σκυτάλη**; *cf.* **391**. Unintelligible in Hall p. 87. Its use here is doubtless that of **στυτάλη** (*sic* ?), *PO.* viii 176, 30, 'a roll of papyrus.' In the *Scala* (Kircher 137) it is found among the appurtenances of a water-wheel (*sâkia*), as 'tooth,' *i.e.* 'cog' (?).

386. (Cairo 46304.36)—Cell A. Pottery. From Tatre and Katharôn[1] to Moses.

"I, Tatre and Katharôn it is, do write unto Moses, the humblest[2] and pious. I greet thee as a brother[3]. (5) I beg thee to write a portion upon the canon[4] and send it us. I, Tatre, write with mine (own) hand. Be [so kind] and pray for me; I [am a] (10) sinner."

1 Two women; the first probably = **ⲧϩⲁⲧⲣⲉ, ⲑⲁⲧⲣⲉ**, *Jême* no. 67, 86.

2 An unlikely epithet for an addressee, but the gender forbids its being applied to the writers. Women seem apt to misuse such epithets, *e.g. Rec. Champollion* 495, 5, where the writer addresses her correspondent in a phrase properly applicable to one dead.

3 Or 'I too greet thee'; perhaps the more likely reading, as the words were inserted later.

4 The sense depends upon the meaning of **κανών**. In conjunction with **μέρος** it might relate to taxation (for **κανών** thus *v.* BM. Gk. iv, p. 104 n., BM. 1050); but this is not probable in the present context. The 'canon,' or ration of food, due to a cleric (*v. CO.* 105 n., 366, 485) is not more likely. There remain the various liturgical meanings (**κ.**=psalmody *PG.* 87, 3005, 3017 &c.; hence funeral service *ib.* 2869, 3037; **κ.** of prayers *CSCO.* 73, 129, 143; *cf.* also BM. 93, 1249). But the preposition **ϩⲓ-** may be, as often, for **ϩⲓⲡ-** *ex, de*, and **μέρος** may be a passage of scripture, as BM. 200 end (*cf. RE.* xiv, 28).

387. (MMA. 14.1.2)—Tombs 65, 66. Pottery. (Plate XIII.) From Abraham to [. . . . .].

["Give it unto. . . . . ;] from Abraham[1]. Please then to send me the decision as to the book, what (5) book thou wouldest that I should write thereon[2]. Whether thou come, or whether thou send unto me; at any rate neglect not the matter, for for this I wait[3]. Farewell in (10) the Lord."

1 The missing words formed the address, which in *CO.* 122, Ad. 47 is thus immediately followed by **ⲟⲩⲱϣ ⲟⲩⲛ** (though without **ⲁⲉ-**).

2 Assuming the first 'book' to be a clean, unused papyrus (roll, or sheet), the second the text to be written thereon. This will account for prep. **ⲉ-**, usual in such cases: Joh. xx 30, Deut. x 2, Munier *Cat.* p. 40 &c.

3 For **κατέχειν** *v.* **280**. A good instance of 'be delayed,' Rossi i III 61.

388*. (Cairo 44674.24)—W. Rubbish Heaps. Pottery.

From the brethren to Tmanna (?]. ⲙⲁⲛⲛⲁ) and [. . . . .[1]].

Though calling themselves "these humblest and worthless[2] ones," the writers refer to what they had "ordered"[3] (ⲛⲁ]ⲧⲁ ⲑⲉ ⲉⲡⲧⲁⲣϩⲱⲛ[) regarding a book[4], which recipient is to send quickly, as it is needed. The opening formula (ϩⲁⲑⲏ ⲙⲉⲛ...ⲁⲛⲟⲛ...) is rare; *e.g. CO.* 386.

1 For Tmanna *v. Jême* no. 27, 5, BM. p. 275; also 99. What follows might be a genitive (father's name); for 2d sing., not plur., of verbs is used and recipient is called ⲧⲉⲡⲙⲉⲣⲓⲧ ⲛ[.

2 ⲁⲧ[ϣⲁⲧ]. *Cf.* 128, 342.

3 This verb similarly, despite highly respectful preliminaries, in 431. 'Order' is perhaps too emphatic in such cases.

4 The word following 'book' (]ⲡⲁⲱⲙⲉ ⲥⲧⲡⲕ[) is presumably a Greek imperative, as the next words are ⲥⲡ]ⲟⲩⲁⲁϩⲉ ⲛⲧⲉⲁⲓ[.

389. (Cairo 44674.28)—Rooms 1, 3, 4. Pottery.

Addressing an anchorite, "that beareth Christ," as "your brothership," the writer asks that "the (*or* my) book that I did send you [. . . . .] may be sent me, (5) that I may read it on the vigil[1] of the holy Apa Phoebammon[2] [. . . . .], it or another. . ."

1 *Lit.* 'the night.' Prob. ⲛ[ⲣⲟⲉⲓⲥ]; *cf.* 375. 'The eve' alone (as *CSCO.* 42, 107 ⲧⲉⲧϣⲏ ⲛⲧⲡⲁⲣⲑⲉⲛⲟⲥ, on 21st Tûbah) would not suffice for the lacuna.

2 Which date is involved cannot certainly be said; his martyrdom is on Tûbah 27 and on Baûnah 1, according to the *Synax.* The latter date is that of the Sa'. Calendar, BM. 146.

390. (MMA. 14.1.195)—E. Buildings. Limestone. Probably by scribe of MMA. 12.180.205 (discarded) and Hall pl. 100 (27427).

"Be so good and read this large sherd[1] to Moses thrice. Pray for me."

1 Presumably the present ostracon accompanied another.

391*. (MMA. 12.180.319)—Original Monastery. Papyrus. 6 × 4.5 cm.

A letter, as appears from the words]ⲉⲧⲟⲟⲧ ⲉⲧⲣ[in l. 1 and]ⲡⲉⲓⲱ[ⲧ on *verso*. It is concerned with books (ⲡⲕ]ⲁⲧⲁ ⲩⲱϩⲁⲡ[ⲡⲏⲥ) and with writing materials (ⲥϫⲓ]ⲗⲁⲣⲏ ⲛϫⲁⲣ[ⲧⲏⲥ and ⲧⲉⲥϫⲓⲗⲁⲣ[ⲏ). This, then, is σκυτάλη (*v.* 385), not σχεδάριον (*v.* 263).

392. (Cairo 44674.158)—Original Monastery. Pottery.

From Abraham to ———.

"I, Abraham. Be so kind, see (here is) this book. Be so kind, examine[1] it for me and do ye put clay[2] upon it ———[3] will be able to put (?) it."

1 'Peruse, study,' as in 383, seems less likely here.

2 What is meant I know not; whether ⲟⲙⲉ has some special meaning, related perhaps to bookbinding. The sheets of disused papyrus which often form the bindings are sometimes backed by layers of clay mixed with chopped reeds (*e.g.* fragments brought from Egypt by Dr Rendel Harris, 1921). 'Clay' is thus referred to in the obscure *BP.* 4956, ϫⲟⲟⲧ ⲡϫⲱⲙⲉ ⲙⲡ[...] ⲛⲁⲡ ⲛⲧⲡⲃⲱⲕ ⲉⲣ[ⲟⲟ]ⲧ ⲉⲡⲟⲙⲉ... ⲙⲡⲣⲁⲙⲉⲗⲉⲓ ⲉⲣⲟⲡ ϫⲉⲁⲡⲙⲟⲟⲧ [ⲱ]ϫⲡ. For 'book' one may read 'papyrus.'

3 ⲛ- gives to ⲁⲣⲏⲧ the look of a plural. ⲁⲣⲏⲧ in BM. 643 (Fay.), Ryl. 388 is obscure; at any rate unsuitable here. Again if ⲛⲁⲣⲏⲧ=ⲁⲣⲏⲧ (*cf.* ⲛⲧⲁⲣ, ⲛⲁⲉ in old texts), the subject of the verb is lacking. It cannot be plur. of ⲁⲣⲁ (*v.* 189); nor could ⲁⲣⲏⲃ 'pledge' be accommodated in this phrase, though ⲟⲧⲱϩ might suggest it.

393. (Cairo 46304.130)—E. Buildings. Pottery.

"First I greet thy brothership much. Be so good, send [us ? the bo]ok (5) of the λογισμοί[1], that we may read it in. . .[2]"[

1 This book is named in *CO.* 252, where I misinterpreted the passage. It reads: ['I beg] that thou wouldest send the book of the λογισ[μοί also] by Apa Psates, that I may read it. . . . . I said to [. . . . .] that he should take The Paradise from Apa John and bring it me. If there be not [means] to send them both, be so kind, send Apa Evagrius.' Hence it is clear that the work here named is one by Evagrius Ponticus, which we may identify with the Περὶ τῶν ὀκτὼ λογισμῶν (Zöckler, *Evagrius Pont.* 23). On E.'s works in Coptic *v. Papyruscodex* p. 95 n. and add ⲡⲉⲥⲧⲓϫⲉⲣⲟⲛ, named among books in *RE.* 22 *rev.* and *RE.* xiv p. 30 and perhaps representing the Στιχηρά ascribed to him (*cf.* Gressmann, *TuU.* 39). The expanded notice of E.'s writings in the Coptic *Hist. Laus.* (*ed.* Amélineau 114, *cf.* Butler i 144) does not of course name either of these books.

2 Perhaps 'read it quickly'; *cf.* 376.

394. (Cairo 46304.57)—Cell A. Pottery.
From [. . . . .] to Epiphanius.

Relates to certain books, already, or about to be sent and hitherto not seen by "eye of man" except [. . . . .[1]]. In 1 possibly a ring, or key, is mentioned.

1 Possibly a name. If so, not ⲡⲱⲁ, which, common further north (*WS.* 119, 153, *Ann.* xv 136, Krall *passim*), is not found at Thebes.

395. (MMA. 14.1.118)—Cell A. Pottery.

"Hasten[1] in unto my father[2] Phoebammon and fetch me (5) the (Gospel) according to John quickly. Delay not."

1 ⲡⲱⲧ rarely used at Thebes, except in the ⲉⲓⲥ ⲡⲗⲟⲩⲥ formula: *ST.* 432 &c.

2 For ⲁⲧ *v. CO.* 145 A, 463 (where it is wrongly explained), *ST.* 55, 362.

396. (MMA. 14.1.156)—E. Buildings, under floor. Pottery. Probably by scribe of **366**.

"Bring the book. [*Erasure.*] Go, pray for us[1] during[2] these two more weeks."

1 The same phrase in **366**. For the next *cf.* **498**.

2 *Cf.* πρός in **399**, MMA. 14.1.171 (discarded) ⲡⲣⲟⲥ ⲥⲛⲁⲩ ⲛⲥⲁⲃⲃⲁ[ⲧⲟⲛ; also **151**, *ST.* 246 'for (during) the present.' *Cf.* the use of ⲱⲁ, **221**, 2.

397. (Cairo 46304.41)—Cell A. Pottery.
From Epiphanius to his mother[1].

" . . .] (3) mother [, regarding the] key of Apa Symeon, that is fitted (?)[2] to his (5) door, that thou shouldest give it unto the master[3] Abraham—the steward of (the church of) Apa John[4]—that he may make one for me in its likeness in all things. See (?), I have sent thee 9 *she*[5] of money; keep them by thee and do thou enquire of him (and) (10) let him declare to thee its price and do thou tell me. Unto [whatsoever[6]] it doth amount I will send it (*lit.* them) thee and thou shalt pay it him. [Only[7]] let him make it good, [a copy of the key] of Apa Symeon that is fitted (?) to his door [. . .] ———[8].

(15) "Give it unto my mother; from Epiphanius."

Verso. " . . .] regarding the answer as to the [. . . . .[9]], (20) even as I said, that thou shouldest send me the answer."

1 *V.* 336.

2 The accepted meaning of ⲱⲟⲟϭⲉ, 'smitten, wounded' (= *τραυματίζειν, πλήσσειν, βλάπτειν*) seems impossible. That suggested (more exactly perhaps 'forged, wrought' to fit) rests (1) upon *BKU.* 299: 'I have sent thee 2 locks. . ., that thou mayest put keys (ϩⲟⲩⲣ) to them. . . And see, I have sent thee the door itself, that thou mayest forge them (ⲱⲁⲕⲟⲩ) well and [. . .], that no key may open it save its own alone'; (2) upon *Reg. Pachom.* § cvii (Paris 129[12], f. 5, *v.* Lefort in *Muséon* xxxiv 61), 'none shall sleep ϩⲛⲣⲓ ⲉⲥⲱⲟⲟϭⲉ = *clausâ sellâ*, *ib.* ⲙⲁ ⲉⲫⲱ. = *quod claudi possit*, (though § cv, ⲟⲩⲥⲟⲛ ⲉⲫⲱⲟⲟϭⲉϥ = *laesus fuerit*, shows that this rare meaning was not always recognized). With this *cf.* Leyden p. 377, where the monastic library is in ⲧⲣⲓ ⲉⲧⲥⲱⲟⲟϭⲉ (the word has been emended). In *CO.* 459 nothing forbids our giving the proposed meaning to ϩⲟⲩⲣ ⲉⲧⲱⲟⲟϭⲉ. *ST.* 322 seems to show a similar phrase, but the reading is unclear. So is ⲱⲟⲟϭ, *CO.* 473. In Ryl. 280 a μοχλός with its ϩⲟⲩⲣ may be noted. One of Prof. G. Jéquier's ostraca mentions ⲡϩ. ⲛⲧⲕⲏⲡⲉ. On Coptic keys, some of wrought, some of cast metal, *v.* ch. iii of Part I.

3 *V.* Ryl. 176 n.

4 This designation of Abraham was added later. ⲉ at end of 5 may have been a verbal prefix, overlooked and replaced by ⲛϥ- in 6. A church, or τόπος of St John (or of its abbot so named) is often mentioned, as **84**, *CO.* 310, *RE.* 8 (in the last, its steward), *ST.* 139, Hall p. 7 (at Esne).

5 *V.* **168** n.

6 But had not money payment already been sent?

7 Perhaps ⲛⲁⲛⲧⲱⲥ 'in any case,' or ⲙⲟⲛⲟⲛ, or some such word.

8 For ? πλάσσειν, though that can hardly be applicable to metals. The letters preceding it might indeed be [ⲛⲁ]ⲧ, 'not moulded'; but I do not see the bearing of this upon what precedes.

9 'Book,' ϫⲱⲱⲙⲉ, ϫⲱⲙⲉ, suggests itself; *cf.* E.'s correspondence with his mother about one in **374**.

398. (Cairo 46304.110)—E. Buildings. Pottery.

"Before my humblest affair, I greet much your pious brothership (?)[1], in the fulness of my soul. Hereafter: I inform you that, seeing ye did say (5) unto me, Send unto Jacob about the matter of the great man's ropes,

1 As here written, ϵ- before ⲧⲱⲛⲧ is inexplicable. If ⲥⲟⲛⲉ be read, the recipient is a woman. This might be supported by ⲙ[in 10, which precludes ⲉⲓⲱⲧ, or ⲥⲟⲛ, though ⲙⲁⲁⲧ would then have to be in the plural. 'Sister' and 'mother' for the same person not unparalleled; *cf.* 'father' and 'brother.' Similar phrases: *CO.* 384, *ST.* 201, 309.

I found him to have [. . . . .]. He said, 'It is five coils[2]. The priest Peter hath taken the two and they have brought[3] the other [three. . . . .] to you in[4] [. . . . . (10) . . . . . my] beloved ["

2 For ⲙⲉⲣ (ⲙⲏⲣ) *v. CO.* 114 n., 324 n., *ST.* 323. In Cairo 44674.102 (discarded) and *ST.* 142 the noun ⲙⲟⲧⲣ seems equivalent to this.

3 Hardly ⲥⲟⲧ- for ⲥⲉ-, as *CO.* 467, Tur. 7, BM. 1107, 1158 &c. More prob. for ⲛⲥⲟⲧ-=ⲛⲥⲉ-, as *Jême* no. 47, 68 &c.

4 ⲧⲱⲱⲛ verb, or noun. Either 'this end, destiny for you,' or 'ordain for you, in this world' (*αἰών*).

399. (MMA. 14.1.185)—E. Buildings. Limestone.
From Abraham[1] to Ezekiel.

"First [I] greet thy brothership. Be so good, as regards brother John and [do thou] (5) suffer him[2] and leave the vessel[3] in the place where it is, for these ten days, until the first (of the month ?), and I will send (?) and (10) despatch it; for we have not leisure now[4]. Farewell.

"Give it unto the priest Ezekiel; from Abraham, this humblest one."

1 Doubtless the bishop, prominent in the Dêr el-Bahri ostraca. *V.* 268. He signs thus (with *ἐλάχιστος*) in *BKU.* 318, Hall pl. 13 *infra*, *CO.* 59, 60, 61. His name as here, without ϩ, in *CO.* 65, 70. The script is almost certainly that of *CO.* Ad. 8 (pl. 2).

2 Dative after *ἀνέχεσθαι* is rare, but is confirmed by *Jême* no. 67, 93, Hall p. 103, Budge *Mart.* 27, 163.

3 *V.* Corrigenda. The photograph seems to allow ⲡ-. For *σκεύη* as sing. *v.* 299 n.

4 As in *CO.* 331.

400*. (Cairo 46304.48)—Cell A. Pottery. By scribe of **3**.
From Moses to ——— and Isaac.

["Give it unto my[1]] father; from Moses, his son. Be so good (5) and give 300 bricks (ϣⲙⲧϣⲉ ⲛ̄ⲧⲱⲱϩⲉ) unto Samuel in the place below (ⲡⲙⲁ ⲉⲧⲙ̄ⲡⲉⲧⲛ̄); give him (them) not in the upper (place) (ⲛ̄ⲛ̄ⲣϯ ⲛⲁϥ ⲛ̄ⲧⲡⲉ). Howbeit[2] give him the 300 bricks. He said, 'The [. . . . .] is[3] [. . . . . .] (10) give it. Farewell in the Lord. And do thou, Isaac[4], give him the *tremis* and let him exchange it (ⲛ̄ϥϣϧⲧϥ)[5] for us. But if he exchange it not (?), lo, he did promise (ϯ ⲗⲟⲩⲥⲉ) me saying, 'I will pay thee whatsoever thou (15) shalt incur on my behalf (ϣⲁϊⲙⲟⲩϩ̀ⲛ̄ ⲛ̄ⲡⲉⲧⲕⲛⲁⲧⲟϩⲟϥ *sic* ⲉⲣⲟⲓ).' (*Verso*) . . .

1 Or ['My beloved'], or ['My lord'].

2 Seems equivalent to ⲁⲗⲗⲁ ⲡⲁⲛⲧⲱⲥ in *CO.* 203, 243, 341.

3 Or 'will.'

4 *Cf.* 329 n. Yet here all is in 2d singular.

5 ϣⲓϧⲉ not found elsewhere in this sense. *Cf.* ⲁⲗⲉϩⲉ (*ἀλλάσσειν*) in *CO.* Ad. 58=Hall p. 107.

401. (MMA. 12.180.102)—Original Monastery. Pottery. By scribe of **282** &c.
From Isaac and Elias to Jacob[1].

"Be so kind[2]. We write and greet the pious father, Apa Jacob. Be so very good, we (5) entreat thy brothership, if the bag (?)[3] be with thee, give it unto our brother Chôlo[4], that he give it unto Abraham the sailor and that he take it northward.

"Give it unto Apa Jacob; from the humblest brethren, Isaac and Elias."

1 *Cf.* 110 for the authors, to whom a Jacob, their 'son,' writes in *PSBA.* xxix 318 (2).

2 I cannot find this abrupt initial phrase elsewhere. Perhaps an ellipse (. . . ϣⲗⲏⲗ ⲉϫⲱⲓ). Or *cf.* the introductory 'An it please you.'

3 In *CO.* 366 ϣⲁⲧⲓⲗⲁ is a vessel, or basket for bread; in *CO.* 214 (*leg.* ϫⲁⲧⲓⲗⲁ) it is an alternative to a ⲥⲁⲕⲓⲁ; in *ST.* 118 an inventory of chattels includes a ϣⲁⲧⲓⲗⲁ of palm fibre and one of thong, or cord.

4 *I.e.* Hello. For this form *v. CO.* 274. *Cf. ib.* 186 ϫⲟⲩⲗⲱ; also ϩⲟⲩⲗⲟ, *Jême* no. 62, 11, fem. ϯϩⲟⲩⲗⲟⲩ *ST.* 378.

402*. (Cairo 44674.141)—W. Rubbish Heaps + Below 1st Boundary Wall Pavement. Pottery. By scribe of **337** &c.

"Before everything I do obeisance unto your in all ways (5) revered piety. See, these 2 large jars (ⲕⲟⲩ[ϕ]ⲱⲡ ⲛⲟⲩ)[1], in return for (?) these vessels (ϩⲁⲛⲉⲓⲥⲕⲏⲩⲉ), have I sent thee by this man. [Be so kind] (10) and do thou . . .[2]."

1 Κοῦφον is rare in Theban texts: *ST.* 117. In a discarded piece by this writer (*v.* 337) the sending by a camel-herd is announced of 24 . . .]ⲡ ⲱ̄, which might perhaps be ⲕⲟⲩϕⲱ]ⲡ ⲱ, 'large jars,' as here.

2 The last word seems to be ⲥⲕⲉⲡⲁ[ϫⲉ, but were the reading assured, the meaning 'cover' (?) would be hard to substantiate. Perhaps 'protect.' ⲥⲕⲉⲡⲁϫⲉ might be possible. It occurs in *BP.* 1057.

403. (MMA. 12.180.235)—Below 1st Boundary Wall Pavement. Pottery.
From ——— and John to ———.

"We, these humblest ones, do write unto our lord father, that the son of Paul's sister is come south. He said (5) unto me, 'Anoup hath sent me (saying, Give ?[1]) me the ———[2].' I have not (given) it to him in full[3]. If thou wouldest that I, John[4], should bring it (10) tomorrow, send to me. Farewell in the Lord."

1 Assuming ellipse of the verb, here and in the next line; *v.* 532.

2 If not a Greek word, *cf.* ? ϭⲁⲗⲉⲥ BM. Gk. iv p. 517, apparently part of a machine (for ⲙⲁⲭⲁⲛⲉ *cf.* Ryl. 243, where no doubt = *μηχανή*, spelt thus Deut. xxiv 6 Boh.). ⲑⲁⲗⲓⲥ cannot be read.

3 Reading ⲉⲡⲭⲱⲕ, as in *ST.* 194; *cf. Jême* no. 8, 6.

4 John is presumably one of the (plural) authors of the letter.

404. (Cairo 46304.133)—E. Buildings. Pottery.
From Shenoute[1] to Psan.

"...] Know[2], in short, that if thou make opposition, I will mulct thee of 300 jars, and these thou shalt (?) give[3] and shalt [.....] hast given them. However [.....(5).....] thou (?) shalt be able to do ill [.....] God [... (*Verso*)...I] write, testifying unto thee and exhorting[4] (10).

"Give it unto our father, Apa Psan, the anchorite; from Shenoute."

1 The tone of l. 1 makes it probable that this is the *lashane* of 163, 216.

2 *Cf.* this ethic dat. in *RE.* 3 ⲉⲓⲙⲉ ⲡⲏⲧⲡ ⲉⲣⲟⲧⲱⲣⲁ; also Budge *Misc.* 316, Rossi i 1 38 &c. *Cf.* ⲡⲁⲕ in 480.

3 Tense of course uncertain; possibly again conditional: 'if thou give them.'

4 In 214, *CO.* Ad. 51, *διαμαρτύρεσθαι* recurs; also Zoega 283 ('insist'). Here the phrase seems borrowed from the Greek of Ac. ii 40, for in the Coptic (and 1 Pet. v 12) these words are translated.

405*. (MMA. 12.180.47)—Room 3 + Original Monastery. Pottery.

"Before (coming to) our humblest affair, [we] greet and we embrace thy good (5) brothership. Hereafter: we inform [.....] concerning the sacks (ⲛ̄ⲑⲁⲗⲓⲥ). I have arranged (ⲁⲓⲥⲙⲡ[) [.....] half a *solidus* [.....] I gave two ..."

406. (MMA. 14.1.146)—Cell C. Pottery.
From [.....] to Cyriacus.

"...], this humblest one, writeth unto the pious brother Cyri(a)cus. Be so good and be troubled[1] [(5) to come] unto my humility and I will give thee orders[2] for some things[3] appertaining to thy craft, and thou shalt make them for us for the bakery."

1 *Cf.* 234.

2 Ἐπιτάσσειν (if that be the verb intended) is found just as here, with *κατά*, in Budge *Misc.* 385, where Boh. (Budge *St Mich.* 40) has simply 'do with it.'

3 The form *σκεῦος* is rare, *σκεύη* as a sing. less so; *v.* 299. We see by 548 that it can be used quite generally, like *σκεύη*; but here clay ovens, or other baking vessels, seem probable. Occasionally *σκεῦος* is plur.: 548, *Jême* no. 67, 98, *CSCO.* 73, 72 (with which *cf. Jême* no. 106, 142).

407. (MMA. 14.1.160)—E. Buildings. Pottery.
From Isaac to Thellô[1].

"This humblest Isaac writeth greeting Thellô, (wife) of my brother[2] Isaac. Be so good and do thou it for God's sake[3] and do ye God's justice with the brethren[4], (5) regarding the chattels that are with you."

1 *Cf. CO.* Ad. 38, where Thellô 'and Isaac her husband' are addressed.

2 Not the monastic title here; yet two brothers, both named Isaac, seem unlikely.

3 *Cf.* 217.

4 *ST.* 98, 'we will observe the right with thee,' explains the use of ⲙⲡ- here. For 'God's justice' *v. CO.* 62, Ad. 25, Ad. 60.

408. (MMA. 14.1.100)—Cell A. Pottery. By scribe of **259**.

From Epiphanius to Andrew.

"This humblest Epiphanius writeth unto his beloved brother Andreas. Be so good and bring the ass and come up and bring the things unto the man; (5) for there is need. . ." The rest of the long text is illegible.

409*. (MMA. 12.180.333)—Original Monastery. Papyrus. 4.8 × 6.5 cm. Fibers ↓→. The hand is an almost literary uncial.

From [. . . . .] to Jeremias.

An application[1] by recipient to the *lashane* is referred to (]ακc̄ммε м̄пλа[ϣапε) and the restitution (?) of his goods (]пекскеτε пак). L. 3 is obscure; 5 mentions a sack of loaves (ϑалıс п̄как[ε)[2].

1 *Cf.* ммε thus in Ac. xxiv 1, Zoega 308, Ryl. 273 &c.

2 On как̄е *v.* **177**, *CO.* 345 n. It is found elsewhere measured in a *θαλίς*.

410. (MMA. 14.1.548)—E. Rubbish Heaps. Papyrus. 5 × 6 cm. By scribe of **468** II and *RE.* 20. On the *recto* was **626** *e* (Greek).

From [Lucianus[1]] to [. . . . .].

"I have received the letters [of thy fatherly ?] holiness [. . . . . thou didst] bid, saying[2],. . ."

1 This may (if scribe and author were one) be assumed, since *RE.* 20 is from Lucianus to Pesenthius. *Cf.* **136**, **468**.

2 The only verb which suggests itself is по[ϫε, or по[ϫ- ε̄вол, 'cast forth.'

411*. (Cairo 44674.27)—W. Rubbish Heaps. Pottery.

"I do obeisance unto the footprints of your angel (пıкϩпос п̄поτерητε м̄пет̄паγγелос)[1], which removeth us [from] all evil (ετсоϱε м̄моп ε[ε̄вол м̄пеϑ]оот пıм)[2]. . ."

1 *V.* **113** n.

2 Similar phrases, Job i 8, ii 3, *Theol. Texts* 11. But сооϱε ε[τε̄ 'reprove' might be more appropriate.

411A*. (MMA. 12.180.286)—W. Rubbish Heaps. Papyrus. 4 × 12.7 cm. Fibers ↓→. (Plate IV.)

"(1). . . our belove]d[1] son, holy and reve[red, (2) . . . . .] of the scriptures (]ε̄ п̄пεγраф̄н); our son indeed (*μέν*) [(3). . . . . in the] body (сω]мᾶ), but (*δέ*) our brother in the Lord[2]. . .

"Give it unto the holy and the (ппετογααϩ̄ ατω пм[3]). . ."

1 Impossible to say how much is missing at beginning of each line on *recto*: at ends they are complete. The inevitable length of lacuna in l. 2 shows that something more than ϱмпсω] must be lost from l. 3.

2 Letters upon papyrus and in such a fine hand as this may be generally expected to address Epiphanius. The terms employed here by the writer (or writers, since 1st plur. is used) should indicate the recipient's parents. Note that]ма would not in Coptic be ппετма, almost invariably abbreviated to п̄пᾶ; further, 'son in the flesh,' not 'in the body,' is the phrase to be expected. To assume a negative: 'not our son,' though space allows it, is not helpful; neither is *σχῆμα*, instead of *σῶμα*, seeing that *μέν* and *δέ* imply a contrast. 'Brother in the Lord' however may imply spiritual equality. *Cf.* **87**.

3 моπαχос perhaps (used of Epiphanius in **415**); маıпоγτε less likely here.

412*. (Cairo 44674.66)—W. Rubbish Heaps. Pottery.

From "the humblest" Frange (ϥранτε), writer of **119** &c[1]. Nothing legible beyond the name is noteworthy.

1 To the note there add: Hall pl. 100 (27427), script being identical with *Ann., l.c.*

413*. (MMA. 14.1.7)—Tombs 65, 66. Pottery.

From ——— to the camelherds and others.

"Give it unto the camelherds[1] of Jême and the strangers (п̄ϣммо)[2], (saying,) See, ye are bound to (*or* for) this (тетпмнр ппеϻ)[3] . . ." The text is left unfinished, the rest of the surface being blank.

1 мᾶ for мап-. Guilds of camelherds existed; *v.* Th. Reil, *Beiträge* 185, 187.

2 Either the *φυγάδες* from other nomes, often the subject of official correspondence: *cf.* BM. Gk. iv 1565 and p. xl (Bell), Ryl. 277, or ϣммо may refer to extraneous camels and their herds; *cf.* **487**.

3 *Cf.* **204** n.; also **378**. This peremptory language and the unceremonious address may indicate that the writer is a magistrate. The clumsy script and incomplete text give the impression of an unfinished copy, or draft.

414*. (MMA. 14.1.184)—E. Buildings. Pottery.

The names Daniel and Ouano[fre] occur (the latter as scribe, or witness) and the place ⲡⲁⲗⲗⲁⲥ (Ballâs[1]).

1 This recurs in *ST.* 154 (named beside Temraut), 156, Hall p. 109 (beside Remmoou, *sic leg.*), *RE.* 1 and 15 (letters appealing to the authority of bishop Pesenthius). The 2 last point to Ballâs, opposite Keft, though the others might suggest a locality further south, perhaps Ballâs just N. of Esne, in the *Description*, Atlas, pl. 4.

415. (MMA. 12.180. 289)—Original Monastery. Papyrus. 3.5 × 12.5 cm. By scribe of **200.**

From Anastasius to Epiphanius, "the monk[1]."

["I] owe it[2] to write[3], doing obeisance [. . . . .thy] holy fatherhood and [. . . . .] worship thy feet. . ."

1 **200** is likewise from Anastasius to Epiphanius, who is perhaps thus styled in **411** A.

2 Probably initial ☩, not chrysmon; *cf.* **200**.

3 The 2 dots, characteristic of many Ashmunain scribes (Ryl. 153 &c.), are hardly certain here, but occur in *BKU.* 119. In **200** they are not found.

416*. (MMA. 12.180.281)—Original Monastery, Modern Dumps. Papyrus, 2 (out of many) fragts. A 6 × 19 cm. Fibers ↓→. By scribe of **133** &c.

From [John[1]] to [. . . . .].

A. "Before everything I do obeisance and I salute your fatherly saintliness (ϩⲁⲧⲓⲱⲥⲧⲡⲏ ⲡⲉⲓⲱⲧ), beloved and spiritual (ⲡⲛⲏⲕⲟⲥ), in the fulness of my soul and my spirit[2]. All your children that are with my humility (ⲙ̅ⲡ̅ⲧⲉⲗⲁϫ[ⲓⲥⲧⲟⲥ)[3] do [. . . . . .] (4) together and the spirit of God that dwelleth [in you (ⲉⲧⲟⲩ[ⲏϩ)[4]. . .

B. ". . .] he guide (ⲣ ϩⲙⲙⲉ) us aright [. . . . .(7) according to] the measure of our[5] poverty, that our Lord may. . .[

"Give it unto the holy father, beloved and [. . ."

1 This may be assumed from **133**, **184**, **253**, all in this hand. The recipient may well be Epiphanius, to whom John elsewhere writes.

2 So in *CO.* 399 and *BP.* 1018; elsewhere the last 3 words are not found.

3 *I.e.* the other monks of his monastery, or clergy of his church. Following verb? 'have in remembrance.'

4 As in *RE.* 3.

5 Or 'their.' For the phrase *cf.* **477**, Hall p. 93, *ST.* 194.

417. (Cairo 46304.14)—Room 11. Pottery.

From Pesenthius to Epiphanius and Psan[1].

". . .] southward. I have not found means to send them.

"Give it unto Apa Epiphanius and Apa Psan; from Pesynthius."

1 **123**, **482** are also addressed to them. In **106**, **144** Epiphanius is addressed and greetings are sent to Psan.

418. (Cairo 46304.9)—1st Tower, under floor. Pottery.

From [. . . . .] and (?) Cyriacus[1] to Epiphanius.

After excuses, or explanations and greetings, a measure of ———[2] is referred to (4).

1 The verbs in 2, 3 are however in singular. Perhaps ϩⲓⲧⲡ is merely repeated by error in 7.

2 For ⲱⲱϥⲧ *v.* **227**. For the next word *cf.* ? ⲕⲁⲣ (or ⲕⲁⲣⲁϥ) in that text.

419. (Cairo 46304.81)—Cell B. Pottery.

From Cyriacus to his "pious father [. . . . .[1]"], to whose bidding he refers[2].

1 Perhaps bishop Pesenthius, to whom a Cyriacus writes in **430** &c., calling himself his servant, as prob. here, ⲡⲉϥ[ϩⲙⲫⲁⲗ].

2 A preferable reading is ⲡⲉⲓ(=ⲡⲉ)ⲧⲉⲕⲕⲉⲗ[ⲉⲧⲉ ⲙⲙⲟϥ.

420. (Cairo 44674.61)—Original Monastery. Pottery.

From "this humblest Epiphanius of the mount of Jême[1]," to [. . .]ous[2]. ⲡⲉⲕⲥⲟⲓ "thy back," together with the mention of (a ?) soldier, preceded by the tense ϣⲁⲓ- "I will," perhaps indicates a threat of corporal punishment.

1 Epiphanius thus styles himself in **108** and is so called in **87** and **111**.

2 Probably ⲥⲟⲩⲣⲟⲩⲥ, or ⲡⲟⲩⲥ, both common at Thebes, though not in our texts.

421*. (Cairo 44674.41)—Original Monastery. Pottery.

From Komes, "this humblest one," to his lords, Apa E[noch] and Apa John[1].

1 *Cf.* **116** for these two.

422*. (MMA. 12.180.221)—W. Rubbish Heaps + W. Court. Pottery. 15 lines, of which only the last 5 are legible.

"Give it unto (the) holy father, Apa John, the pious anchorite[1]; from Presbyterus, thy servant."

1 In **185** John and Enoch are addressed as anchorites.

423. (Cairo 46304.10)—1st Tower, under floor. Pottery.

Addressed to ["our] lord father [. . . . .] Epiphanius, [. . . . .], the anchorite."

424. (Cairo 46304.66)—Cell A. Pottery.

". . .] Epiphanius [. . . . .] my beloved (plur.) [. . . . .] and Matth[aius ?]." Epiphanius is probably the writer; the words preserved would fit one or other of the formulae used by him, as in **259**, **408**, *CO.* 379, Hall p. 102.

425*. (MMA. 14.1.61)—Room 11. Pottery.

A small fragment, only of interest for the words]ⲟⲓⲟⲥ ⲡⲉⲛ̣··/, probably naming Pesenthius[1], bishop. The next (and last) line possibly ends with ⲡⲉⲓⲉ]ⲗⲁϫ/, which would show that Pesenthius was the recipient.

1 ⲡⲁⲧⲉⲣⲙⲟⲩ]ⲟⲓⲟⲥ might indeed be read. A bishop of this name was venerated in Thebes: *Jême* no. 21, 37; but he presumably lived at an earlier period.

426*. (MMA. 14.1.191)—E. Buildings. Pottery.

From [. . . . .[1]] to "my [holy] lord fa[ther, Apa Pisra]el, the bishop[2]."

1 The writer's name was in lines lost after 4.

2 *Cf.* **150**.

427. (MMA. 12.180.299)—Original Monastery. Papyrus. 2.5 × 12 cm.

The address of a letter: ["Give it unto. . . . . Epipha]nius, the anchorite[1]; from Eupraxius, this humblest one."

1 ⲣ is written through ω, giving almost the appearance of a ⲫ. Similarly Hall pl. 40 (20373) and on a discarded fragt.

428. (MMA. 12.180.308)—W. Rubbish Heaps. Papyrus. 1.5 × 2 cm.

On *recto* traces of an earlier Greek text, showing the word *συγχώρησις* (?).

Only the address of the Coptic text is preserved. The recipient is presumably Epiphanius, addressed as *ὁσιώτατος*[1] and "truly bearing Christ." The writer is "his servant."

1 *V.* Ryl. 289 n. It is not elsewhere an epithet of Epiphanius.

429. (MMA. 12.180.314)—Rubbish Hole. Papyrus, 5 small fragments.

Fragments of addresses, from the *versos* of 5 papyri, two of which, A, B certainly, the rest probably, show the name Epiphanius as that of the recipient. In D he has the title *ἀββᾶ*, given him likewise in **144**, **162**; in E that of *ἁγιώτατος*.

430*. (MMA. 14.1.547)—E. Rubbish Heaps. Papyrus. 5 × 11.5. Fibers ⇀.

The address of a letter: ". . . my lor]d Pesynthius (]ic ⲡⲉϭⲛⲑⲟⲓⲟⲥ), the bishop; from Cyriacus[1], thy humblest servant."

1 From the same to the same is **494**, also *RE.* 2 and 32. *Cf.* **419**.

431. (MMA. 14.1.531)—W. of 1st Tower. Papyrus. 8.5 × 18 cm. Perhaps by scribe of **268**.

From Victor to Psan.

"Before all things I do obeisance to and salute the dust of the feet of thy holy fatherhood, until the good God make me worthy to behold thy angel face to face[1], which I do at all times long to behold. Seeing thou didst leave us (?)[2] with the boy[3], I ———[4] the matter that I bade thee (5) concerning the men, saying, 'Speak with them as to the answer.' Be so good, (if) thou hast spoken with them, send me the answer, if it be possible. And if thou wish it, send my man[5] and do thou tell him the answer by word of mouth[6]. Write to me; for I rely upon God[7], I rely upon the great man[8] and (upon) thy holy fatherhood. This humblest George[9] doth obeisance unto thy fatherhood. The Holy Trinity.

"My holy lord father, Apa Psan[10], the anchorite, from Apa Victor, your humblest son."

1 Usually ⲕⲁⲧⲁ ⲡⲣⲟⲥⲱⲡⲟⲛ.

2 The reading (2d sing. twice) is correct. Prob. for ϩⲓⲧⲟⲟⲧⲛ. *Cf. BKU.* 151 ⲁⲕⲙⲟⲟⲩϣⲉ ⲉϩⲟⲗ ϩⲓⲧⲟⲟⲧ-, *CO.* 181 (read ⲙⲁϩⲉ), *ST.* 231, 308, 371; oftener ϩⲱⲕ ϩⲓⲧⲟⲟⲧ- *Jême* no. 67, 24, *CO.* 324, Ad. 44; or ⲉⲓ ⲉϩⲟⲗ ϩⲓⲧⲟⲟⲧ- *CO.* 51, 221, Ryl. 386. In *Jême* no. 74, 19 ⲡⲁⲣⲁⲧⲉ ϩⲓⲧⲟⲟⲧ-. ⲡⲣⲟⲥ in this formula, for the usual ⲕⲁⲧⲁ, appears to be unique. *Cf.* its use in **156**, **482**. The preposition is replaced sometimes by ⲉⲡⲉⲓⲧⲁⲏ (**291**, *CO.* Ad. 58), even by ⲡⲧⲉⲣⲉ- (*ib.* 324, Ad. 60), without appreciable change of sense.

3 *Cf. Tor.* 34, *ST.* 285. Its plur., **359**, *ST.* 359, 376, Hall p. 27, *BKU.* 266. But ⲧⲉⲗⲉⲗⲟⲩϣⲏⲙ seems to be a fem. name in *ST.* 140, perhaps also in **452**.

4 I assume a word omitted after ϯ (*e.g.* ϩⲧⲏⲓ): 'I gave thought to.' But the pres. ⲉⲓ- (a subordinate clause) is also a difficulty.

5 One expects 'I will send,' or 'that I should send.' Here too perhaps an omission; the scribe is careless (*v.* 3).

6 *Lit.* 'by thy mouth,' as Hall p. 97 (21225). *Cf. BKU.* 263.

7 *Cf.* BM. 1144 ⲉⲓⲑⲁⲣⲉ ⲡⲡⲛⲟⲩⲧⲉ ⲉⲓⲑ. ⲡⲡⲉⲕⲟⲩϫⲁⲓ, likewise in a farewell formula. *Cf.* also *CO.* 356, Hall p. 51, P. Oxy. 1872.

8 If the recipient, Psan, is the disciple of Epiphanius, this may indicate the latter.

9 Perhaps the scribe.

10 ⲁⲡⲁ lacks its final letter and ☧ its left branch, because the ribbon had been already tied here round the folded papyrus, before this address was written.

432. (MMA. 12.180.321)—Original Monastery, Modern Dumps. Papyrus, 4 fragts.; largest 10 × 4 cm.

From [. . . . .] to Epiphanius.

"I have received [the letters of] your Godloving[1], holy fathership and a great joy hath befallen [us, for that we have been] worthy to receive of [[2]. . . . . when] we learnt of your welfare, which for us (? me) is [precious[3] . . .]. According as thou hast (3) bidden [. . . . .] cut down the thorn tree[4] for (?) the *τόπος* [. . .'' (4) " . . .] I give thanks [to God that . . . . . suffer ?] them to come [(5) . . . . .] that they cut the thorn tree [. . . . .] until the Lord [. . .

"The most Godfearing[5] [. . . . . , Ap]a Epiphanius [; from . . . . . ,] thy (? his) servant."

1 For *θεοφίλεια v.* **133**. It is but an equivalent of ⲙⲁⲓⲛⲟⲩⲧⲉ, constantly applied to E., *e.g.* just as here in **163**.

2 Perhaps 'your blessings': *cf. CO.* 136, 197 and **213**. Or, being plur., 'your letters,' as in *ST.* 174.

3 Nothing more missing? For the phrase *v.* **153** and *cf.* Preisigke *Sammelb.* 4323, *ἧς οὐδέν μοι τιμιώτερον.*

4 Or acacia (*nilotica*); *cf.* Ryl. 338. When fem. a single tree is meant (Amélineau, *Oeuv. de Schen.* ii 30). Perhaps here it is for firewood, as *Mus. Guim.* xvii 9, Rossi i v 48, *CSCO.* 73, 73, 74. *Cf.* also Ryl. 338, where as elsewhere, its equivalent is *ἄκανθα.*

5 This epithet of Epiphanius in **164**.

433. (MMA. 12.180.312)—W. Rubbish Heaps. Papyrus. Largest fragt. 15 × 13 cm. (when complete *ca.* 13 × 30 cm.). By scribe of **120** and ?**336**. An earlier Greek text has been washed off. (Plate VII.)

From Tagapê[1] to ———.

The writer, a woman, addresses a revered but unnamed personage, perhaps Epiphanius. He is appealed to respecting "the matter of the youth[2]," for whom he is apparently begged to pray and who is about to bring him certain vessels (*or* chattels). "Pray, then," she continues (3), "for me, that God may (4) remove these trials from me. Be so kind, as regards the lying words that [. . ." 6 ". . .] God, thou knowest[3]; and I say within myself (*lit.* my soul), whilst I[4] [. . ." 7 ". . . and] I will depart and leave the matter unto thee[5], so that (*or* until) thy fathership [. . ." 8 ". . . But] if [thou would]est I should remain, I will remain[6]. If the district get (9) stability[7], be [so kind" . . . "send the end (of the matter) unto thy servant, that I may go[8] [. . ." 11 "I will entreat thy [fathership. . ." "send me?] instruction[9] in the matter of the Persians, (12) for they will be coming south[10], and I will give[11] [. . ." ". . . Pi]shenai[12] and Toumrout[13]. Farewell in the Lord.

["Give it unto my beloved ?] holy father; from Tagapê, his servant."

1 Presumably the joint author of **120**.

2 *V.* **431**.

3 Usually 'God knoweth.' Did the phrase begin at 'Thou knowest,' it would be followed by ⲁⲉ-.

4 Perhaps nothing lost beyond ⲯⲩⲭⲏ; but I cannot account for the following letters. ⲁⲉ cannot be read (*cf.* the Plate).

5 Emending thus: ϯⲡ]ⲁⲁⲡⲟⲩⲏⲙⲉⲓ ⲛⲧⲁⲕⲱ, though *ἀποδημεῖν* is very rare in such texts: P. Amh. cxlv. A noun *ἀποτιμή* (*cf. ἀποτίμησις*) is not found.

6 Taking subjunct. as future (*v.* **288**). *Cf.* this verb in *CO.* 385, *ST.* 339.

7 Reading ⲙ̄ⲙⲁ ⲁⲓ ⲧⲁⲁ[ⲣⲟ, though ⲙⲁ is perhaps doubtful and sing. ⲡⲙⲁ would be more usual.

8 Or 'I will go,' as above.

9 *Cf. ἐντολή* in **194**, **220**.

10 This text, then, should be older than **300** and **324**.

11 Or 'that I may give.' But the meaning of the verb depends upon what followed it.

12 Spelt thus in **544**, *ST.* 308, Hall p. 95 (29757, l. 9), Leyd. *Catal.* 1900, no. 35, ⲡⲉϣⲓⲛⲁⲉⲓ in **668**, ⲡⲓϣⲏⲛⲁⲓ in *Jême* no. 67, 136, ⲡⲉⲥⲓⲛⲁⲓ, ⲡⲓⲥⲓⲛⲁⲓ in *RE.* 18 *bis*, *ST.* 437, *Jême* nos. 67, 91, 97. Kôs and Keft are several times named in texts beside it, one of which (*RE. l. c.*) is prob. from bishop Pesenthius and thus presumes neighborhood to the latter town; also in *Jême* no. 91 the name appears in connexion with Keft. (*Cf.* next note.) Amélineau, *Géogr.* 102, 351, has well compared it with بشناى, a place in the Sa'id of unknown situation. *Cf.* ⲡⲏⲓ ⲛⲥⲓⲙⲟⲓ in the Coptite nome, Spiegelberg *Demot. Stud.* i 70*.

13 Spelt ⲧⲉⲙⲣⲟⲟⲩⲧ, *RE.* 5, where it is named with Kôs and Shenhôr; ⲧⲉⲙⲣⲁⲩⲧ, *ST.* 154, where named with Ballâs (*v.* **414**). For the present form *cf.* ⲣⲟⲩⲙⲟⲟⲩ and ⲣⲙⲙⲟⲟⲩ. This is demotic *T-mrwt* Τεμραῦθις, in earlier times perhaps not a precise place-name ('crop-land') and occurring, as in Coptic, in several localities: Griffith, *Demot. Ryl.* iii 156, 266, N. of Gebelên, H. Thompson, *Theb. Ostr.* p. 33, at Ape-Luxor. Indeed the instance *RE.* 5 ('the meadow-land of Kôs and ? the crop-land') may indicate a term still general.

434. (Cairo 44674.177)—Below 1st Boundary Wall Pavement. Pottery. By scribe of **1**.

From ——— to Elias.

"Be so kind, then[1], thou, brother Apa Elias, (thou) long-suffering man, by the love of God (5) which aboundeth[2] in thee, whilst thou dost meditate[3] continually all that hath been written for our learning[4]. And as said the same apostle, 'Charity suffereth long (and) is kind[5].' And he said, (10) 'Be long-suffering toward all[6].' It is written further, 'The [long-suffer]ing man is of great wisdom[7].' So, because of these things that are in [thee?], I have made bold now to send unto thee by [this] humblest one[8], that thou shouldest take [? away] these three crosses[9] [. . . . .] at the end of the passage (λέξις), 'And that thou receive them (15) [and give them] as alms and offerings[10], according as I bade thee [. . . . .] each one because [. . . (*Verso*) (20) . . .] and that he hath paid me no money [. . . . . there] hath been forgetfulness and thou hast not added them [. . . . .] not

1 Taking ⲟⲛ for *οὖν*; *cf.* **337** n.

2 *Cf.* 2 Thess. i 3.

3 ϩⲱⲱⲥ, if taken as written, refers to ⲁⲅⲁⲡⲏ, perhaps 'the very love.' Or it might = ὡς, were this ever found so spelt.

4 Rom. xv 4 and here **456**.

5 1 Cor. xiii 4. 6 1 Thess. v 14.

7 Prov. xiv 29 (in Paris 129[3]) is ⲛϩⲁⲣϣ ⲛϩⲏⲧ ⲡⲟⲩⲣⲱⲙⲉ ⲟⲩϣ ⲙⲙⲓⲧⲥⲁϧⲉ. Here *leg.* [ⲛϩⲁⲣϣ ϩⲏ].

8 Or rather 'by [these] humblest [letters']. From here onward gaps of increasing length are probable.

9 If ⲙⲙⲁⲩ were correct, the verb must mean 'take away, remove'; otherwise 'fetch.' 'And that thou &c.' looks like a quotation (introduced by ⲁⲉ-) and is perhaps the λέξις just mentioned. Extent of quotation is uncertain.

10 *Cf.* the phrase in **545**; also **98**, *ST.* 56. The words recall Ac. xxiv 17, where Boh. reads *προσφορά*, though Sa'. has *θυσία*.

added them to that deed[11] [. . . . .] to thee, until I seek out (?) a little [. . . . .] the word (*or* matter) alone[12] on behalf of them (25) [. . . . .] our father Apa Abraham[13] [. . . . .] from the day when I went south [. . . . .]. And moreover, at the time when our father Apa [. . . . .] my father Apa Jacob[14] gave [. . . . .] also, for this same share besides (30) [. . . . .] to him, that he may add witnesses. Be so kind and send me word by a letter as to what hath befallen[15]. Farewell in the Lord."

11 If ⲧⲁⲗⲟ be 'add' (*cf.* l. 30, *CO.* 459, *Jême* no. 4, 85, no. 84, 37 and Boh. Ex. xxii 25 = *ἐπιτιθέναι*), one may assume the crosses in question to be those subscribed to deeds by illiterate parties (*Jême* no. 105, 31, Krall vii, cxiii, Ryl. 184, BM. 1019).

12 This Achm. form in *Jême* no. 122, 12 and presumably no. 66, 37, *ST.* 227. The sense here is of course obscure.

13 May be the bishop of Hermonthis (*v.* **268**).

14 *Cf.* the Jacob in **257**, **260**, possibly the testator of *Jême* 65, who lived subsequently to bishop Abraham (l. 35). Or perhaps the Jacob, testator of *Jême* no. 75 (*v.* below, Appendix III), Elias, recipient of the present letter, being his (surviving ?) cotestator.

15 *Cf. CO.* 174, 11 ⲉⲧⲉϯⲁϣϣⲱⲡⲉ, evidently the same phrase. *V.* for relative ⲁϣ- **544**.

435. (MMA. 14.1.515)—1st Tower. Papyrus. 8 × 9.5 cm. By scribe of 131.

Subject and author may well be those of **131**, *q.v.* In 3 "my heedlessness[1]"; 4 "southward to thy holiness"; 5 "send it thee with my letter[2]." In 6 the writer perhaps makes and in 7 perhaps refers to a request[3] (made to ?) "the master Rhodake[4]," whose name was preceded by an unidentified epithet, or by the word *πιστός*[5] and followed by a doubtful title, possibly *ἀντιγεοῦχος*[6]. L. 9 has a request to be remembered[7], 10 refers to the bishop of Ermont.

1 More likely here than 'my freedom from care, responsibility,' *ἀμεριμνία*, though I cannot illustrate this meaning.

2 *Cf.* **131**, 8.

3 But in 7 one might read ⲡⲁⲣⲁⲥⲉ, 'when I was passing by.'

4 A name Ῥοδάκιος is not found, Rogatus not in Egypt. Rodacianus, an Alexandrine martyr (*Martyr. Hier.*), is a false form according to Delehaye, *Les Mart. d'Eg.* 72.

5 Φιλόχριστος being in Coptic constantly translated into ⲙⲁⲓⲧⲉ$\overline{\text{ⲭⲥ}}$, there seems no alternative to *πιστός*, on which *v.* **125** and the graffiti (*LD.* vi) discussed in Part I, ch. i.

6 Or read ⲡⲁⲡ[ⲧⲱⲥ, which may introduce the request following.

7 Similarly worded in **244**.

436. (MMA. 14.1.533)—Cell B. Papyrus, 2 fragts.; the larger 7 × 17 cm.

Fragt. A, from the earlier part of the letter, refers to *διπλαῖ* (of wine)[1].

L. 4 "Howbeit[2] your fatherhood hath proved [. . . . .] of the men of Jême[3]. But I entreat your benevolence that ye would continue [praying ?] (7) that God give me means to do His will [and that] God preserve me from trials and afflictions, (9) in prosperity[4]. Farewell in the Lord."

1 In l. 1 perhaps ⲧⲓⲡⲟⲩ ⲧⲉⲉ[.

2 Were it not for the needful addition to 6, one might think 2, 3, 8 all but complete.

3 *Cf.* **487** n.

4 *Cf.* **96**, **310**.

437. (MMA. 12.180.191)—W. Rubbish Heaps. Pottery. Perhaps by scribe of *ST.* 214. From Philoxenus[1], Zael[2] and Paul to Epiphanius.

Ll. 1–11 were a narrative of the writer's[3] difficulties. In 4 two sycamores are perhaps mentioned. The writer seems to have been told that his family would never be suffered [to dwell in] "this nome" (9). He begs recipient to make haste to send[4] to Elias, [that he ?] may send to them (? the writer's opponents) (12).

1 Almost unknown (*v.* **631**) at Thebes, this is a frequent name at Oxyrhynchus (*P. Oxy.* 904 &c., *P. Jand.* 43 &c.), where it is prob. connected with a saint there in honor (*P. Oxy.* 1150, 1151), who is no doubt to be identified with the martyr named, with Serenus, *TSBA.* ix 84, rather than with the Monophysite theologian, Ph. of Mabûg, of a generation earlier.

2 That this = Misael (*CO.* 129 n.) is proved by the form ⲙⲓⲍⲁⲏⲗ in an unpublished tax-receipt. *Cf.* ⲍⲏⲑ for ⲥⲏⲑ, **545**, *ST.* 286, *Jême* no. 101.

3 1st sing. and plur. are both used; *cf.* 13, 14.

4 The verbs in 11, 12 are however not subjunct., but fut. Perhaps therefore they indicate an undertaking.

"Howbeit neglect not, for they have delayed us. Indeed, according to what we (15) hear, they will not suffer us to finish our affair[5]. Lo, the carpenters[6] say, 'There is not work without[7] wage.'

"My holy lord father, Apa Epiphanius; (from) Philoxenus and Zael and Paul."

5 Or 'our work.'

6 ⲛⲉϩⲙⲏⲧ recurs *ST.* 46 and as ϩⲙⲉⲧ in BM. Or. 8903.

7 *Cf.* ⲙⲁ- in **459**, which is found also in *RE.* 3 *sub fin.* ⲙⲁ ⲉⲓⲣⲏⲛⲏ ... ⲱⲱⲡⲉ, *BKU.* 92 ⲙⲁ ⲟⲩϩⲟⲟⲩ ⲟⲩⲉⲓⲡⲉ, *CO.* 300 ⲙⲁ ⲃⲓⲕⲧⲱⲣ ⲣ ⲙⲡⲧⲥⲟⲥ, *ST.* 300 ⲙⲁ ⲥⲟⲗ, Hall p. 127 *inf.* ⲙⲁ ⲧ. It is apparently for ⲙⲁⲣⲉ-=ⲙⲉⲣⲉ-; ⲣϩⲱⲃ is here treated as a noun.

438. (Cairo 46304.96)—E. Buildings. Pottery.

"Give it unto our beloved ones; from this humblest one[1].

"Even as ye did bid me, I sent and brought Pesynte of Ermont and I told him what was befitting him, and he consented[2], (saying,) 'I will bring them to agreement (5) in Paône.' Lo, here too (is) the little goat's hair[3], that we have been seeking[4]. Send out the sack and the skin by[5] Jacob. And further, I wrote unto Procopius[6] concerning the ropes; but Theodosius is not come unto me[7] hitherto. If they ———[8], we will not seek them. I, (10) your wretched brother, be so kind and pray ye all (*or* both) together for me, for I am greatly in need because of my many sins[9]. Farewell."

1 Similar anonymity in **213**, **240**, **328**, **368**, **373** &c.

2 *Cf.* **249** for this verb.

3 *Cf.* **364** n.

4 Or, 'Lo, we have been seeking also the &c.'

5 ⲛⲧⲟⲟⲧϥ would be more usual. ⲛⲧⲛ- may mean 'from,' *i.e.* the skin that Jacob has.

6 This form suggests a probable emendation of قرقب (Al-Kindi, *ed.* Guest, p. 8, 13; *cf.* A. J. Butler, *Ar. Conq.* 523), name of the father of the Mukaukis. That قرقب might = Procopius was denied by Karabacek (*Mitth. Rain.* i 3 n.).

7 ⲉⲧⲟⲟⲧ- is not usual thus with persons, expected, or sent. But ⲧⲱⲧ for ⲧⲟⲟⲩⲧ, ⲧⲁⲩⲧ, the place (*v.* **163**), has not yet been found.

8 The verb ϩⲱⲗⲉ, of uncertain meaning (*CO.* 129 n., *Ann.* xxi 74), can scarcely be here, unless we assume the erasure to embrace the ϩ. In any case the following ⲁⲉ is hard to account for. For a negative verb again, as translated, the needful ⲁⲛ must be assumed from the following ⲁⲛⲟⲕ.

9 *Cf.* a phrase at end of **247**, and of Hall p. 31 (35136), ⲥⲉⲟⲱ ⲧ[ⲟⲛⲟⲩ.

439. (Cairo 44674.19)—Below W. Court. Pottery. From Sounika[1] to Enoch, Epiphanius and Victor[2].

"Enoch and Apa Epiphanius and Apa Victor and the other [brethren ?] that are with you. Hail. Be (5) so good; when I came[3] unto your pieties [.....] that ye should enquire[4] of God for me concerning the matter[5] that I beforehand (?) wrote you, (10) so that I might [.....]" 12 "For I recollect as I was about to depart from (15) you[6], your piety said unto me [.....] about to go, Come [.....] ere thou..."

(*Verso*) "Give it unto the alway revered brethren; from Sounika, this sinner."

1 The frequent name ⲥⲁⲡⲁⲥⲁⲡⲏ appears as ⲥⲉⲡⲁⲥⲁ *Jême* no. 86, 51, and ⲥⲁⲡⲁⲕⲁ Hall p. 122; but these little resemble ⲥⲟⲧⲡⲓⲕⲁ. Preisigke, *Namenb.* gives an early name Σώνικος. (*Cf.* ⲍⲓⲥⲧⲁ=ⲍⲓⲥⲧⲟⲥ, *CO.* 64.)

2 For these names *v.* **229** n.

3 *Cf. CO.* 128 and **431** n.

4 Reading ⲡⲧⲉⲧⲡⲁϩⲟⲩ ⲡⲛⲟⲩⲧⲉ (as in Num. xxiii 15, Ezek. xx 1 &c.).

5 Reading ⲡⲱⲁϩⲉ ⲛⲧⲁⲓⲱⲣⲡ (?) ⲥϩⲁⲓ.

6 ⲃⲱⲗ ϩⲓ-, if read, would need confirmation; the sense must anyhow be as here given.

440*. (MMA. 14.1.493)—E. Buildings. Papyrus. 16 × 3.5 cm. Fibers ↓→. From Daniel and Jacob to Pesenthius.

The letter contains a request (ⲙⲁⲣⲉⲡⲉ[, ⲁⲣⲓ ⲧⲁⲥⲁ[ⲡⲏ). The writers are in difficulties (ⲉⲡϩⲏⲱ), probably financial, to judge by the words ϩⲁⲡⲁⲓⲁ[ⲥⲣⲁⲫⲟⲛ[1] in 5 and ⲉⲧⲁⲁⲡⲉ[2] in 15. In the address (*verso*) recipient is called ⲡⲁⲡⲣⲟⲥ̄/ ⲛⲁⲟⲉⲓⲥ ⲛⲉⲓⲱⲧ "my fatherly lord patron[3]," although the letter is from two writers.

1 But this may be ⲡⲁⲓⲁ[ⲕⲱⲛ. In 7 ϥⲁⲡⲁⲩⲛ[ⲱⲥⲧⲏⲥ occurs, aspirated as in *CO.* 36, 46 &c.

2 *Cf. ST.* 418, also **305** n.

3 Bishop Pesenthius is so called in *RE.* 19; but the epithet is one applied to all varieties of rank.

441. (MMA. 14.1.518)—W. of 1st Tower. Papyrus. By scribe of **450**.
From [. . . . .[1]] to George.

The κῦρις George is addressed as "revered patron"; all his "men[2]" are greeted. In 3 ⲟⲩⲱⲱⲉ probably = θέλησον introducing a request transmitted by ["him that goeth] out to thee with this letter." L. 4 ". . .] and thou reconcile them. Prepare the drug[3] and they shall [. . ."

1 **450**, by the same hand, appears to be from an ecclesiastic.

2 As in *CO.* Ad. 63.

3 For ⲧⲥⲁⲡⲟ here *cf.* Zoega 447, Eccli. xlix 1.

442. (MMA. 12.180.315)—Rubbish Hole. Papyrus, 3 fragts.; the largest 3 × 8 cm.
From John (?)[1] to Epiphanius.

The writer is evidently taking instructions, or offering his services, (2) and he makes a request, probably for prayers (3). Nothing more precise can be deduced. E. is addressed as "holy [lord father ?"].

1 **184**, *BKU.* 290 are by a John to Epiphanius; *cf.* also **133**.

443. (MMA. 14.1.499)—E. Buildings, Tomb 4. Papyrus. 4 × 5 cm.

Addressed to "my lord [father. . . . .], Apa Epiphanius," and containing a request (in 2d plural).

444. (Cairo 46304.3)—1st Tower, under floor. Pottery.
From Euprepius and Peġôsh to [. . . . .]es[1] and Epiphanius.

The contents, beyond introductory references to "the sweetness of your revered [? piety[2]"] and showing that two requests are made, are unintelligible.

(9) ["Give it unto. . . . . , Mos]es and Apa Epiphanius; from Euprepius and Peġôsh, your humblest servants. Be so good, greet brother Joseph[3] much."

1 Moses, rather than John, is suggested by **208**, though *CO.* 252 greets John and Epiphanius. *Cf.* also **124**.

2 *Cf.* **320**, **467**, *CO.* 255, 398. But the noun, to be supplied here, varies constantly.

3 *V.* **355**.

445. (Cairo 46304.43)—Cell A. Pottery.
From [. . . . .] to [. . . . .[1]] and Epiphanius.

Before coming to his "humblest affair," the writer greets the "brethren, according to their [names"]. He proceeds to a request (4).

1 The plur. 'beloved' in 9 indicates more than one recipient, though the incongruity of sing. ⲉⲓⲱⲧ might suggest the emendation ⲙⲁⲓ]ⲙⲟⲩⲧⲉ for ⲙ]ⲉⲣⲁⲧⲉ.

446*. (MMA. 14.1.48)—E. Buildings. Pottery.

A recital of past transactions with recipient, beginning [ⲉⲡⲉⲓ]ⲁⲏ ⲁⲕϫⲟⲟⲥ. The rare word ⲛϩⲁⲉⲓⲧ "ox" occurs[1]. The sending of a servant (ⲡϫⲁⲓϩ[ⲉⲕⲉ) is mentioned, to whom (?) something is to be given (5, 6). The skin (ⲡⲙⲁⲣ), mentioned in 7, is perhaps referred to in 10: "What time thou shalt have need of [it ?], send and fetch it (ⲡⲧⲟϩⲓⲧ[ⲩ). Farewell in the Lord."

1 ⲛϩⲟⲉⲓⲧ in *Jême* no. 67, 76 seems a man's name (or nickname); likewise perhaps in BM. Gk. iv, 1424, 67 (with prefixed ⲛⲁ-). Its meaning appears from *Mart. S. Ignatii*, Rossi i IV 57, where, among Egyptian gods, it translates βοῦς and =ⲙⲁⲥⲓ in Boh. (Lightfoot, *Ignatius*[2] iii 285). In *ST.* 437 it appears as fem., 'cow'; in *ib.* 185 it is in plur. In Hall p. 70 (21200) the word with this form should be read ⲧⲥϩⲟ ⲉⲓ(ⲉ)ⲧ.

447. (MMA. 12.180.278)—Original Monastery. Papyrus. 5 × 18 cm.

From [. . . . .[1]] to Epiphanius.

L. 2 "Delay [not ?] therefore, my holy brother[2], to ["...., 3 "them, through the wisdom of God [that dwelleth in thee[3]"..., 4 "in the glowing (?) furnace[4] [..."

["Give it unto my] pious, revered brother, Apa Epiphanius; [from..."

1 MMA. 12.180.300 (discarded), which on *verso* has]./ ϩιτπ[πεϲϣ]πϣιοϲ πειελαϫχ[, is almost certainly by this scribe. The present letter would then be from Pesenthius and this the homiletic tone and the form of address make the more probable (*cf.* **111**).

2 Epiphanius is sometimes addressed as 'brother': **111**, **133**, **229**, **465** (?); rarely however (**382**, **508**) without respectful epithets added.

3 Supposing a phrase like that in *RE.* 3, 'the spirit of God that dwelleth in you.'

4 These words suggest 'oven' for ⲁϣ. Presumably the writer is using a metaphor.

448*. (Cairo 44674. ?)—W. Rubbish Heaps. Pottery.

Perhaps from Constantine (ⲕⲱ[) and Ananias[1] to their "revered father [. . . . .] and his children." It contains a request, wherein the name Andrew (]ⲣⲉⲁⲥ) occurs.

1 A letter from these two, Hall p. 98.

449. (Cairo 44674.108)—W. Rubbish Heaps. Pottery.

"...] am coming [. . . . .], that I may do obeisance unto thy fathership. Certain [men ?] are come in (5) unto me[1] respecting the bucket (?)[2]. Be so good, see, I have sent Stephen; be so good and give him the bucket, that I may give thee thanks. Farewell.

"Give it unto the[3] [..."

1 Here ⲉϫⲱⲓ appears to add nothing to ⲉⲓ ⲉϩⲟⲩⲛ (*cf.* that in *ST.* 267, 377). Used ? as here, *Jême* no. 67, 57; differently ('accrue to'), *ib.* 50, no. 68, 43, *ST.* 179, *CO.* 217.

2 Evidently the word recurring in 8, with a prefixed particle, which one would expect to be ϩⲁ-. As ⲛⲁⲣⲉ this word is unknown, but if we regard the 2d ⲛ as an error, we may compare ⲁⲣⲉ (masc.) in the Glossary BM. P. 1727, l. 189, where it = ἔκχυσις, and l. 205 where ὑδροδοχεῖον = ἔκχυσις = ⲁⲣⲉ. This, then, is the ⲁⲣⲏ of bronze, *ST.* 439, Tur. *Mater.* no. 18, BM. 480 (ⲁⲣⲉⲓ); unless that be fem., as it must be if identical with ⲥⲛⲧⲉ ⲛⲁⲗⲉ of bronze, *ST.* 125, ⲥⲛⲧⲉ ⲛⲁⲣⲁ of gold, Paris 131[3] f. 47 (= Epiph. *De Gemm.*, in the Latin *catenula*, perhaps = δακτύλιος of Ex. xxxvi).

3 Or 'unto Plo[.' *Cf.* the name ⲡⲗⲟϯ, ⲡⲗⲱ.

450*. (MMA. 12.180.73)—Original Monastery. Limestone. By scribe of **441**.

The writer, calling himself ἐλάχιστος, addresses recipient as "revered son[1]." He (?) had [gone] out to recipient "yesterday also[2]" (ⲙ̄ⲡⲛⲉⲥⲁϥ). He is sending (?) Paul (ⲉⲓⲥ ⲡⲁⲩⲗⲟⲥ, ? with this letter) [...

1 Probably an elder ecclesiastic addressing a civil official (*cf.* **136** II, *CO.* 61). The verb 'go out' prob. implies a visit from the desert to the town. **441** is also addressed to a layman.

2 *Cf.* **169**.

451. (MMA. 14.1.112)—Cell A. Pottery.

"Before (coming to) the affair, I greet you all. See, [I ? am] come south. Let my mother[1] (5) [? go] to the dwelling of Apa Vic[tor. . . . .] in [God's] will [..."

1 It will be recollected that Epiphanius several times addresses, or greets, his mother. *V.* **259**.

452*. (MMA. 12.180.100)—2d Tower. Pottery.

A request that recipient would [instruct ?, ask ?] Jacob to [. . . . .], regarding the young girl (ⲉⲧϩⲉⲧⲗⲉⲗⲟϯ ϣ[ⲏⲙ)[1] [...

1 Unless this be a name, Tleloushêm, as perhaps in *BKU.* 137. For the parallel masc. form *v.* **431**.

453. (MMA. 14.1.63)—Original Monastery. Pottery.

Epiphanius is named, but neither as writer, nor recipient. Perhaps he is to be asked to forgive (*or* admit) the writer.

454. (MMA. 12.180.136)—Below 1st Boundary Wall Pavement. Pottery.

The names "brother" Severus, Ananias (*or* Elias), Epiphanius and Apa Petronius are visible. The first of these is possibly the recipient and is begged to [go to ?] Epiphanius.

455. (MMA. 12.180.188)—Rubbish Heap SE. of 2d Tower + W. Rubbish Heaps. By scribe of **1**. (Plate XI.)

"Be[1] so kind and do thou come out and ————[2] the hindrances (5) as to wherefore he is not come. Jacob[3] said[4] that when his mother had said to him, 'Arise and go; this is not right (10) that thou shouldst be thus proud,' he said unto her impudently, 'Must I needs be impeded?[5] I am not at leisure (to come'). And when (15) his wife also said unto him, 'Be [so kind] and do thou go and answer[6],' he disdained[7] her impudently. Jacob told me moreover saying, 'He (20) said that[8] at the time when he sent (?) [. . ." In 22 perhaps the place [Pa]nkamê[9] . . . . .] (*Verso*) ". . . him in Paône, and he came up today, which is (30) the 7th day of Thoout[10], and I sent after him, when there was need, he answered me not and put forth this excuse. Thereafter (35) I asked Jacob, 'Dost thou then say that the reason of his departing was not this? Tell me what thou didst (40) think within thee[11], according as his conversation seemed to thee.' Jacob said unto me, 'Perhaps he was wroth [and] departed because [. . . . .] (45) came. And God [knoweth,] he went. . ." Of ll. 46 ff. nothing can be made.

1 For the introductory (?elliptical) ⲁⲉ, *cf. CO.* 196; also such instances as **114**, **280**, **489**, *ST.* 204, Hall p. 89.

2 'Overcome, remove,' or 'set right,' or 'formulate, ascertain.' Such translations of ⲥⲙⲓⲛⲉ would be hard to justify, but neither ⲥⲙⲙⲉ, nor ⲉⲓⲙⲉ can be read, nor would following ⲛ- suit them.

3 Presumably the Jacob mentioned by this same writer in **260** &c. But *cf.* **456**.

4 Supposing the part. perf. to be used throughout as in **260**.

5 Perhaps not a question and ⲁⲥⲟⲟⲣⲉ might be 2 sing. fem., since a woman is addressed. But as ⲁ. ⲉⲃⲟⲗ sometimes = *ἐμποδίζειν* (Eccli. xxxv 3, *Aeg.* 232, prob. *Miss.* viii 26), the above translation may be permissible.

6 The construct (?) is a difficulty; but so too is subjunct. ⲛⲧ- and masc. (for neuter) suff., if the verb be ⲟⲩⲱⲛ.

7 Or 'derided.' But the prefix does not concord with this. ⲉⲁϥ-, or ⲁϥ- cannot be read.

8 Or ⲛⲉⲥⲁϥ merely redundant, 'said he.'

9 In the nome of Ermont, according to *Jême* no. 110, 2.

10 Omission of letters, especially finals, characterises this scribe; *v.* ll. 7, 10, 31 and **143**. Whether *CO.* 188 is in this hand I do not know. *Cf.* also **525** and *CO.* 371.

11 Or 'The reason of his departing was not that which thou didst think within thee. Tell me. . .' But this is less probable.

456. (MMA. 12.180.139)—Original Monastery. Pottery. By scribe of **1**. It is quite possible that this is a lower fragment of **513**.

From Jacob[1] to [. . . . .].

". . .] Thereafter they did cast [. . . . .] me, this humblest Jacob, [. . . . .] being troubled in my thoughts by [. . . . .] so that I said in my [heart . . .] (5) thou hast given offence to [. . . . . .] thou didst make a stand[2] [. . . . . .] the deceased (?) A[3 . . . . .]. But the alms and the [offering[4] . . . . .] after I had begged (?)[5] [. . ." (*Verso*) "], for all they wrote, [they] wrote them for our learning[6]."

1 Unless the words of Jacob in 2 are a citation by the scribe, whose hand and spelling are indubitably those of **260**, **434**, **455**, where a Jacob is several times referred to.

2 ? In opposition to others, as in *CO.* Ad. 11. For the Achm. form *cf. ST.* 47, *CO.* 314.

3 The letter following ⲁ is certainly not ⲃ; therefore not Abraham (*cf.* **434**, 25). ⲁⲡⲁ is probable.

4 *Cf.* **434**, 15.

5 *Cf.* spelling of this in **27** (same scribe).

6 Rom. xv 4, as in **434**.

457. (MMA. 14.1.16)—Tombs 65, 66. Pottery. Possibly by scribe of **236**[1].

From Papnoute and Epiphanius to Cyriacus.

"Give it unto the pious, holy father, that truly beareth Christ, Cyriacus; from thy sons Papn[oute (5) and] Epiphanius.

"Before [all] things, I [salute] the print of thy [fathership's] feet. Afterward: I would have thee know[2],

1 Almost certainly by scribe of an ostr. belonging to Prof. G. Jéquier (that cited in **397** n.), on *vo.* of which is a letter from Ep. and Jacob, greeting Papnoute, Philotheus and Macarius.

2 ⲧⲁⲙⲟ thus in **188** &c.

thou didst [? send[3] (saying,)] 'Come south.' At the time when Charis [?][4] was absent (?) I was not able to come until he should come south. (10) Now lo, he is come. The Lord knoweth, if thou hadst not sent, I had expected to come upon the first holiday[5]. For thou knowest our heart's desire [toward thee]. If thou hadst not sent unto us (saying,) 'Go [. . . . .],' it is no thanks to us to fulfil thy behest[6]. (15) Now be not discouraged[7]; if the Lord will, [I will come] south upon the first holiday; [I will] come and carry out thy behest in [all] things, so that thy heart shall be at rest. [May] the Lord [preserve] thee unto me, my holy (20) father, me[8] Epiphanius. Farewell."

3 Or 'say to me,' or merely 'say.'

4 A man's name in *Jême* no. 48, 62, BM. Gk. iv, 1420, 116, *ST.* 242. Or ⲭⲁⲣⲉⲏ *Jême* no. 36, 4, which is of the same length. But the gap in following line seems to require a longer name: ⲭⲁⲓⲣⲏⲙⲱⲛ *CO.* 492, ⲭⲁⲣⲓⲥⲓⲟⲥ Cairo 8382 (stele). ⲭⲁⲣⲓⲧⲟⲩ Hall p. 106, is prob. feminine.

5 *V.* 284.

6 *V.* 327.

7 Ἐγκακεῖν is one of the words adopted untranslated from the NT.

8 Showing that this greeting is not from both writers, but from E. on his own behalf.

458. (MMA. 12.180.283)—Original Monastery. Papyrus, 3 fragts. The largest 7.8 × 20 cm. By scribe of 531 and perhaps of others[1]. (Plate IV.)

". . .] to the *vicar[ius*[2]. . . . . enquired ?] regarding the affair hitherto, but left the affair, delaying until [. . . . . saying,] 'Let sureties be given them till (the month of) Tybi and let them bring pledges [. . . . .] hitherto, nor have they brought pledges [. . . . .] (5) in his house, he weaving for him for[3] [. . . . . saying ?] Lo, a number of years hath he not entered [. . . . .] working for him on thy account, (intending) to leave the affair [. . . . .] the eyes of them that see, whilst my father and my brethren [. . . . .] an old affair[4]. For thou knowest them, how they demand of thee [. . . . .]. Be so [kind. . . . . I prostrate myself at the] footstool of thy (10) feet and I entreat thee that thou wouldest do it for God's (sake) [. . . . .] my affair [. . . . .] not speak of my affair, they will —— me[5]; for they will not give any thing [. . . . .] and (?) they will [say in] their heart, 'We have overcome Epiphanius[6].' (*Verso*) And moreover as to the box [that] thou didst send [, saying that it should be] given me, [. . . .] lo, hitherto it hath not been given me[7]. God knoweth, for sure hath no one [. . . . .], whilst (?) I attend service[8] in the monasteries, at the public festivals[9], and at [. . . . .] (15) For if thou leave the affair to[10] the *vicarius* [. . . . .]. And moreover as to the two garments of[11] [. . . . .] Jacob (son of) Lelou and Philotheus [. . . . .] no share in the clothes that were delivered[12] at the dwelling of [. . . . .] the impieties too that he hath uttered thus. Be so kind therefore [. . . . .] (20) and he forsake God [. . ."

1 This script much resembles that of **163**, **216**, **496**, likewise that of *ST.* 175, but identity is hardly assured. The unusual diaeresis in **163**, 3, 12 recalls the habit of the present scribe. A peculiar instance of it, Hall p. 59, shows a quite different script.

2 *V.* 156.

3 Probably 'for the wage of. . .'

4 Or ⲛⲁⲥ 'for her,' instead of 'old.' But no woman is mentioned elsewhere in this letter.

5 This verb might be read ϫⲗ ⲁⲗⲱⲓ, though I have not found ⲁⲗⲱ, 'pupil of eye,' with pronominal termination; nor is it easy to find a meaning for ϫⲱⲗ (or ϫ. ⲉⲃⲟⲗ).

6 Does this indicate Epiphanius as the addressee? The language of reverent adulation usual in letters to him, *cf.* Mat. xxi 26, Budge, *Misc.* 105 ⲛⲉϥⲡⲧⲟⲟⲧⲟⲩ ϩⲱⲥ ⲡⲣⲟⲫⲏⲧⲏⲥ. *Cf.* **103**, 28, 35.

7 *V.* Corrigenda.

8 The usual meaning of *συνάγειν*.

9 I cannot find the term δημόσιαι ἑορταί, to which this should correspond. It might refer to the principal festivals of the Calendar (*v. Can. Athan.* p. 27), as contrasted with local events. Several sorts of festival are named in *Jême* no. 76, 28. The form ⲱϫⲉ is written ⲱϫⲓ in *BKU.* 308.

10 Or 'of the *vicarius*.'

11 ⲛϩⲏⲁⲥ 'of linen' suggests itself.

12 Or possibly 'that were woven (*or* that [we] wove'). Two Balaizah fragts. refer to the tax for ⲧⲁⲗⲉ ⲱⲧⲏⲙ: *v.* Ryl. 238 n.

459. (Cairo 46304.23)—Cell A. Pottery. From Isaac to Zebedaeus.

["This] humblest Isaac, [writeth[1] unto his beloved] brother, Apa Zebedaeus." Ll. 3–15 contain a citation of someone else's words (4), expression of Isaac's esteem for recipient[2] (5, 6), a narrative of past events (7 ff.) in which Apa John and "my mother Susanna" are named and perhaps a dispute as to money and

1 Or 'greeteth.'

2 L. 6, 'but thou art unto me as it were' (? ⲙ[ⲡⲉⲥⲙⲟⲧ ⲙ-);

property is in question (11), involving apparently a quotation of Jo. xv 22, "...they had not had sin[3]" (11, 12). "There was no blame on thee" and "thou didst plot against me" (13, 14) presumably continue Isaac's own words. From l. 15 the text is continuous, but unusually unintelligible. "...I say that, seeing[4] Enoch sent[5] to me (?) [.....] God knoweth my good-will toward thee and my affection. And moreover it will be found[6] that I sit in my dwelling, my heart troubled for thee, on account of thy children, because that I have not power to do thee a benefit (20), because that (?) thou doest the Lord's work[7] and I am not straitened[8] for thee. And besides[9] thou hast done many another thing unto him[10] (whereat) my heart is not content; and moreover thou hast done them by stealth; and moreover, my brother, he is at ease on that side[11] (25) more than thou. Farewell in the Lord.

"Give it unto Zebedaeus; from Isaac, this humblest sinner."

3 Reading ⲛⲉⲙⲁ, where ⲙⲁ=ⲙ(ⲙ)ⲡ. Or perhaps ⲛⲉⲙⲁ(ⲛ) here, since that is the reading in the next line. For ⲙⲁ, here and 19, *v.* 437.

4 ⲉⲡⲉ thus, Hall p. 109; ⲉⲡⲏ in 179.

5 Or 'said.' If so, what follows may be a quotation of his words.

6 *Cf.* 173 n., though here the fut. passive prefix makes 'suppose that, take it as if,' less likely.

7 Perhaps a Pauline phrase (*cf.* 1 Cor. xv 58). *Cf.* 384.

8 A reminiscence perhaps of 2 Cor. iv 8, the 2d ϱ in ϱⲉϫϱⲱϫ being omitted, as in Eccli. xxxiv 15, Achm. Zeph. i 17. With ⲧⲉ=ϯ- *cf.* ⲧⲉ- in 15.

9 Or rather a contrast, 'but,' is implied here, supposing the preceding words correctly rendered.

10 ? Enoch.

11 Perhaps 'on his part.'

460. (MMA. 12.180.277)—Original Monastery. Papyrus. 18 × 15 cm. By scribe of **517**, *RE.* 3, 4, 15 *recto* (not printed by Revillout) and ? of **165**.

The writer[1] had received recipient's letters through "the pious priest," and had read them. He is as happy to have been worthy to receive them as if [2.....]. He refers (4) to "the great Basil[3] of (Caesarea in) Cappadocia[4]." (5) ["Seeing that thy Godfearing]ness[5] [hath] written unto my insignificance[6] concerning the pillars[7] [....." The writer speaks of carrying out recipient's bidding; (7) he has hastened to write to Ape (Luxor), availing himself of the presence[8] of [.....]. He has requested the *vicarius* at Ape[9] to send (*or* to bid send) the waggon. (10) He begs for further instructions and promises to carry them out without delay, using a Greek phrase[10]—his letter is indeed full of Greek words—and perhaps again expressing his unworthiness, (12) "for I am in need of mercy."

"My holy and [.....] lord father [..."

On *verso* another writer, Zael, began a letter.

1 The author of *RE.* 4 is Abraham, of *RE.* 15 Psan; the hand therefore prob. a scribe's.

2 Perhaps 'as if [I had met with thee] in the body.' *Cf.* σῶμα in similar phrases, Leyden 484, *RE.* 22 *vo.*

3 Basil so called in *ST.* 31; similarly with ⲡⲟϭ prefixed: Athanasius Appendix I 27, Macarius *BIF.* xiii 116, Hilarion Rossi *N. Cod.* 8.

4 Presumably likening recipient's eloquence to his.

5 Reading ⲙⲛⲧⲑⲉⲟⲥⲉⲃⲉⲥⲧⲁⲧⲟⲥ (= *θεοσέβεια*), which is presumably intended in *CO.* 178, or ⲑⲉⲟⲧⲓⲙⲏⲧⲟⲥ (as noun, *Jême* no. 106, 46), or ⲑⲉⲟⲫⲧⲗⲁⲕⲧⲟⲥ (*ST.* 170); otherwise, ⲧⲉⲧⲙⲡⲧⲉⲓⲱⲧ ⲡⲑⲉⲟⲫⲓⲗ(ⲥⲉⲃ-)ⲉⲥⲧⲁⲧⲟⲥ, or the like.

6 Εὐτέλεια in *BKU.* 305.

7 Perhaps building operations are referred to, though Coptic scribes almost invariably write ⲥⲧⲗⲗⲟⲥ.

8 Παρουσία thus in *RE.* 7.

9 For the *vicarius v.* 156. Here the title was preceded by an epithet.

10 ὃ ἐκέλευσας, preceded perhaps by ⲥⲧⲗⲟⲥ.

461. (MMA. 14.1.490)—E. Buildings, Tomb 4. Papyrus, 3 fragts.; the largest 5.5 × 7.5 cm.

L. 1 probably contained ["I have received the letters of your lord] fatherhood and have learnt [...(2)...] and according as ye did [bid..." L. 3 appears to show the end of a Greek phrase[1]; 4 relates to the burning of a ship; 6 names Christodorus; 7 speaks of coming northward; 8 tells of endeavors ? to] make peace. L. 9 perhaps names "the] *κάστρον*[2]" and "the congregation[3]," 10 "the dwelling of the children of Hello"; 11 "...] to Kôs. Be not troubled, nothing evil hath befallen." L. 12 contains an obscure, perhaps incomplete,

1 *Cf.* the Greek words in 460. Here *ἀκούσας*, with *κελεύειν* (if so) in the preceding line, indicates perhaps something comparable to 'I hear and obey.'

2 I have not met with this word thus abbreviated. It may of course be simply the figure 26. But ll. 15, 16 make it likely that the gaps at beginnings of lines were but short, so that there would be scarcely space here for the words to be expected before a numeral.

3 *V.* 300, 484, 568.

word[4]. The page ends with "Read on the outside[5]." On *verso* are concluding salutations[6], "...] I (?) will not remain away from you[7] [.....] I do obeisance unto the feet of your blessed[8] lord [fatherhood, until such time] as God make [me worthy] to fulfil this [face to face].

[" To my] holy lord father [....."

4 If it ends in -ⲛⲥ, presumably Greek; otherwise possibly a name, with enclitic -ⲡⲉ.

5 *Cf.* 268.

6 If ⲛⲉⲟⲩⲏ is to be read, *cf.* perhaps *Jême*, no. 65, 89, where its use is somewhat similar. But ⲛⲉⲟⲩⲟ may be preferable; it would emphasize the preceding verb, as in *ST.* 315.

7 *Cf.* 238.

8 *V.* 254, where (and in *RE.* 20, 44) it is applied to a bishop. The present letter may therefore address Pesenthius. The mention of Kôs makes this the more likely.

462*. (MMA. 14.1.488)—S. of Tomb 66. Papyrus, 5 disconnected fragts.; largest 7.5 × 11 cm.

From [.....], son of Mena (]ⲧⲁ[.]ⲟⲥ[1] ⲡⲱⲣⲉ ⲙⲉⲛ[ⲁ), to Cyriacus.

Above the text the monogram ⲓ̅ⲥ̅ ⲭ̅ⲥ̅[2]. Scarcely anything connected is to be gathered as to the contents. "Men of thine (ⲉⲛⲟⲩⲕⲛⲉ)"; "my mother-in-law" (ⲧⲁⲱⲱⲙⲉ); "my sonship" (ⲧⲁⲙⲓ̅ⲧⲱⲣⲉ); ["if the Lord] prosper (ⲥⲟⲟⲩⲛⲧ̅ⲛ̅) thy ways[3]"; an adjuration by "the habit that is on thee[4]" (ⲧⲉⲧⲁⲣ[ⲕⲟ.....ⲛⲉⲥⲭⲏⲙ]ⲁ ⲉⲧⲧⲱ ⲣⲓⲱⲕ ⲭ[ⲉ), perhaps relating to recipient's mediation (ⲛ̅ⲧⲉⲟⲩⲣⲏ[ⲙⲏ *sic* ⲱⲱⲡⲉ...ⲉⲃⲟⲗ ⲣⲓⲧⲟⲧⲕ̅). The phrase ⲙⲉⲓⲥⲧⲟ ⲱⲁⲭⲉ ⲁⲭⲱⲕ may perhaps mean "I will not contradict thee[5]." The address is "to] my holy father [...Apa Cyr]iacus, the beloved of God (ⲡⲙⲉⲣⲓⲧ ⲛⲧⲉ ⲡ[ⲛⲟⲩⲧⲉ[6]) [; from .....], the son of Mena ["...

The dialect is characterised by ⲣⲓⲁⲧⲉ, ⲧⲁⲙⲁ, ⲁⲭⲱⲕ and ⲧⲉ- (1st sing.).

1 Eustathius, or Anastasius.

2 *Cf.* 145, 294.

3 *Cf.* 324.

4 The σχῆμα is sworn by in B.M. Pap. lxxvii (Mitteis, *Chrest.* 372), BM. Gk. v 1729; *cf.* P. Cairo 67298.

5 The locution seems new. ⲧⲥⲧⲟ ⲉⲭⲛ- is found in Junker, *Kopt. Poesie* ii 32, 'bring back to.' In BM. 635 (2) with ⲣⲓⲭⲛ- it may be comparable.

6 *Cf.* Rom. i 7.

463. (MMA. 14.1.525)—Cell A. Papyrus, 10 (out of many) fragts.; largest 3 × 8.5 cm. By scribe of 245 &c.

From Joseph to Epiphanius.

Beyond the opening words, "Before (coming to) the affair of my humility," little is to be read consecutively. Recipient is ["he that] truly [beareth Christ] and is worthy of all honor" (A). The honor of his name (F) seems to be likened to that of "Epiphanius the bishop" (G), presumably his namesake of Salamis[1]. His prayers are asked (E). A John is named (H).

Verso. "[Give it unto my] beloved father, him [that] truly beareth Christ, Apa Epiphanius; from Joseph [..."

1 Reading ⲡⲁⲉⲡⲓⲫⲁⲛⲓⲟⲥ. Epiphanius's eloquence is perhaps referred to in *CO.* 367. His *De Gemmis* (Zoega cclv &c.), *Ancoratus* (*ed.* Liepoldt, Leipzig Academy, 1902) and a Homily on the Virgin (Budge, *Misc.* 120) were known to the Copts, as well as his Life (*ed.* Rossi, *Nuov. Cod.* 7 ff.; *cf. Synax.*, 17 and 28 Bashans).

464*. (Cairo 44674.14)—Below W. Court + W. Rubbish Heaps + Original Monastery. Pottery.

The writer speaks (1) of words that recipient (a woman) had uttered (ⲉⲣⲧⲁⲟⲩⲟ ⲙⲙⲟⲟ[ⲩ) "concerning us" in men's hearing (ⲁⲣⲱⲙⲉ ⲥⲱ[ⲧⲙ) (8). He refers to his son (*or* children) (5) and names Pamin, son of Pos[1] (ⲡⲁⲙⲓⲛ ⲙ̅ⲡⲟⲥ) (9). In 13 he says, ["Whatsoever thou] wilt (ⲙⲉⲧⲉⲣ]ⲟⲧⲁⲱⲥ), do it unto him." The phrase ⲉⲱⲭⲛⲉ ⲙ̅ⲡⲥ̅ⲏ̅ⲧ̅ⲩ may be noted.

1 The first is not met with at Thebes in Coptic times, and rarely before (*Theb. Ostr.*, Greek no. 93). The other perhaps =ⲡⲟⲩⲥ.

465. (Cairo 46304.71)—Cell B. Pottery.
From [. . . . .] to Epiphanius.

The writer styles Epiphanius his "dear brother" (2, 24) and speaks also (13) of "my holy father," who is probably not the same person[1]. He had written already regarding certain money with which Mena was concerned (6, 7); "I went forth to him yesterday." (9) A man (?Mena) and his wife are then in question[2] (10 ff.) and later, bread and clothing (16–20), probably with reference to the writer's needs. Recipient is begged not to delay[3] (21).

1 Yet 'our father and brother' are words in which recipient of BM. 467 (*ST.* 192) are addressed. In 12, 13 ⲟⲩ[ⲱϣ ⲟⲩ]ⲛ 'Please, then, my holy father,' would scarcely allow for a long enough lacuna. The verbs in 3d sing. (14, 15) might refer to the holy man, whose assistance is to be asked. It may be noted that in *CO.* 252 a 'God-serving and revered father,' besides 'my brother Epiphanius,' are mentioned. E. is called 'brother' now and then: **202**, **382**, **508**, *ST.* 246.

2 For ⲧⲱⲟⲧⲛ ⲉⲃⲟⲗ (if not ⲧ. ⲉⲃⲟⲗ [ϩⲛ), *cf. CO.* 386.

3 Note ⲛⲥⲟⲧ- for ⲛϣⲟⲧ-, as in **177**.

466. (MMA. 12.180.276)—Rubbish Hole in 5. Papyrus, 3 fragts.; largest 10.5 × 16 cm.
From [. . . . .] to Pesenthius[1].

A narrative, in which the writer tells first how his eyes had been giving pain and then recounts various events which it is difficult to connect: (2) "I found them to be guilty of (*or* liable for[2]) [. . ."; "Afterward they adjured me by [holy ?] books[3] (?) [. . ."; "Apa Theodore, Apa Joseph, Apa David, Apa Paul [. . ."; (5) "and we (?) sat (*or* waited), for they were about to read the homily [. . ."; "the cells of the bakehouse[4], and we were five[5] [. . . ."; (8) "Apa Epiphanius [. . ."; "in prison, at[6] the [. . ."; (10) "father (?) Apa Abraham and they cast him into [prison (?) . . ."; (*Verso*) "he shall write the conclusion unto[7] [. . ."; (15) "and the queen's man[8] [. . ."; "to the city[9]. Do not delay to enquire [. . .[10]"

["Give it unto my] beloved father, Apa Pesyn[thius. . ."

1 The word on A *vo.* seems not to be ἐπίσκοπος.

2 Or 'in custody for.'

3 *Cf.* an oath by the gospels, *RE.* 11. *Cf.* **162** n.

4 ⲣⲓ 'cell' may here mean 'oven,' as in Winstedt, *Theod.* 175, which Lemm, *Misc.* cix (10) needlessly emends to ⲧⲣⲓⲣ.

5 Supposing the writer's name added to the four above mentioned, the five here referred to may be intended. But one might read 'We passed 5 [days . . .'

6 Or prepositionally, 'in respect of'; *v.* **349** n.

7 Or 'of [the matter.'

8 Reading practically certain, but the form, with genitive and article, unparalleled. *Cf.* **369**. 'Queen's man' should correspond to δεσποινικός, used in certain 6th cent. papyri (from Middle Egypt) for officials of the empress's domain (*cf.* J. Maspero, P. Cairo iii, p. 15 ff.). In P. Cairo 67019 Theodora is certainly, in 67283 probably the empress intended. Supposing her to be here in question, the recipient of our letter could not be bishop Pesenthius of Coptos; for Theodora died in 548, whereas the bishop flourished some 50 years later. But subsequent empresses may have held Egyptian estates and the occurrence here of 'Apa Epiphanius' and 'Apa Abraham'—presumably the hermit and the bishop with whom we are familiar—besides the script of our letter, which much resembles that *e.g.* of Louvre R. 49 (addressed to bishop P.), combine to indicate a period later than that of Theodora.

9 *Cf.* **157** n.

10 Doubtless an appeal for intervention.

467. (Cairo 44674.35)—Rooms 1, 3, 4. Limestone.

The text of this fragment appearing, on reconsideration, to merit reproduction, it is printed in the Addenda and Corrigenda. The extensive lacunae make all translation uncertain.

["Before] my humblest affair, [I salute the] sweetness of your revered [. . . . .]ness. Hereafter: [I beg (?)[1]] your holiness[2] [(5) . . . . .] take thought for a [[3]. . . . .], that they may be planted (?) and be brought [to the ch]urch on the Sabbath [. . . . .] one (?)[4] or two, on behalf of our [departe]d (?)[5] father, Apa Elias. [(10)

1 Or 'I inform . . . that [. . . . . have] taken thought.'

2 Note accent on ἁγιωσύνη.

3 ⲙⲁ [ⲡⲟⲩⲟⲟ]ⲧⲉ, 'vegetable garden,' is too short for what the gap appears to need; yet the following verb (if ⲧⲱϭ is here 'plant,' not 'fix') suggests this. In the plur. object of the 2 verbs the produce of the garden would be implied.

4 ⲟⲩⲟⲛ for 'one' is hardly permissible, while ⲟⲛ 'again, moreover' seems out of place, though the word is favored by this writer. Or possibly ⲥⲁⲃⲃⲁⲧⲟⲛ again is the word: 'on one Sabbath, or two.' Note form of breathing on ⲏ; *cf.* **1** n.

5 Suggested by the subsequent lines.

. . . . .[6], not by constraint, but as it pleaseth you, (*Verso*) [in accord with] God[7]. For [the] Canon[s] moreover of the A[postol]ic (Synod[8]) enjoin [(15) . . . . .] commemoration before [? God.] It is moreover [a] great comfort [and a] great profit[9] [unto us ? that] we [should[10]] do this (work of) comfort[11] [on behalf of them that are] fallen asleep, [. . . . .] Paul[12]."

6 ⲙⲡⲱⲣ 'nay' (*μηδαμῶς*), or *γάρ* seem the only possibilities. If the latter, a verb also is required.

7 *Cf.* 264.

8 Uncertainty as to the sense of the lines following makes it difficult to identify this canon. Instead of *σύνοδος*, perhaps another fem. word, *διάταξις*, or *διδασκαλία*. The latter of these presumably intended in Leyden 385 and in the book catalogue, *Rec.* xi 134 (likewise from Thebes); correctly written in the book list, *BP.* 1069. A Phillipps frag. has ⲥⲛⲁϥ ⲛⲁⲡⲟⲥⲧⲟⲗⲓⲕ/ ⲡⲙⲉϩⲣ[ⲁⲡⲟⲛ. On the various collections of canons &c., subsequently ascribed in Egypt to the Apostles, *v.* Riedel, *Kirchenrechtsq.* 157 ff.

9 ⲥⲟⲗⲥⲗ and ⲉⲛϥ similarly together in Budge *Misc.* lii, *Papyruscod.* p. 47 (ii. Anh.). The position of ⲛⲟⲩ in 17 is certainly strange, yet it can hardly be but the epithet of ⲉⲛϥ.

10 ⲉⲡⲱⲁⲡ-, or ⲉⲙⲡⲧⲣⲉⲡ-.

11 Difficult to translate. The following preposition might be ⲉϫⲡ- 'on account of,' instead of ⲉⲁ-.

12 There should be space here for ⲕⲁⲧⲁ ⲡⲱⲁϫⲉ ⲙ], 'according to Paul's word.' The reference is probably to 1 Thess. iv 13–18. To take 'Paul' for the author of the letter is of course possible. The whole formula of address would then be contained in this last line.

468*. (MMA. 12.180.295)—Original Monastery. Papyrus. 12 × 6 cm. II by scribe of **410**.

Two letters. I. The older (fibers ⤙), of some 18 lines in a hand much like that of 1, is addressed by several authors to "our holy father," asks for (2) his "holy prayers" (ⲱⲗⲏ]ⲗ ⲉⲧⲟⲩⲁⲁϩ) and shows the word ⲥⲡⲟⲣⲁⲧⲗⲟ[ⲡ[1], devoid of context.

II. The later (fibers ⤚), written in 14 lines, upon an obliterated Greek text, may be by Lucianus[2]. It narrated what had been said by others (ⲁⲧϫⲟⲟⲩ ⲟⲛ ⲁⲉ[), named Athanasius (]ⲛⲁⲥⲓⲟⲥ ⲙ̄ⲡⲉⲣ[[3]), the place Trakata (ⲫ̄ⲡⲧⲣⲁⲕⲁⲧⲁ[4]), Petronius (ⲡⲉⲧⲣⲱⲛⲉ) and Phoebammon (ⲫⲟⲓϩ[). The word ⲥⲟⲩ 'beam' occurs, without context.

1 *V.* BM. Gk. v 1703, P. Cairo 67031, 67032; *cf.* Zachariä v. Lingenthal, *Gesch. d. Gr. Röm. Rechts*[3] 365. Fees, or bribes therefore are in question (*cf.* ⲥⲡⲟⲛⲧⲓⲗⲟⲛ, *Jême* no. 67, 121) and the following line with ⲧⲁⲣⲉⲫⲣ, 'that he would,' probably refers to a request, perhaps for recipient's intercession.

2 *V.* 410 &c.

3 One or two names begin thus: the commonest Perêt. But a place is not less likely; *cf.* that in 488. 'The Persians' might be read, but is syntactically improbable.

4 Thus spelt *ST.* 352, 21; ⲧⲣⲁⲕⲁⲧⲉ in Tur. *Mater.* no. 18 (assuming it a place there). The forms ⲧⲣⲁⲕⲁⲧⲁⲛ, *ST.*, *l. c.* 4, *RE.* 22 *vo.*, ⲧⲣⲓⲕⲁⲧⲁⲛ, *RE.* 3 (ⲁϩⲣⲁϩⲁⲙ ⲡⲁⲧⲣⲓⲕⲁⲧⲁⲛ ⲕⲛⲁϩⲉ *sic leg.*) and prob. in *ÄZ.* '85, 69 (*leg.* ⲧⲣⲏⲥⲁⲧⲁⲛ), recall the genit. Τρικατανις, *Mitth. Rain.* v 14 (Le Blant), where it is seen to be in the Coptite nome; and this is supported by its occurrence thrice in the Pesenthian correspondence. Note that in this nome also is a place Τρακαν, BM. Gk. iv, p. 408. ⲧⲣⲁⲕⲁ (*sic*) *RE.* 37, ⲧⲣⲧⲕⲁ *Christ. Vostok* 1912, 207, are presumably forms of the same name. In *Jême* no. 94, 63 the form is doubtful and the place appears to be near Jême. ⲧⲣⲕⲱⲧ Τερκῦθις in the Hermonthite nome (Hall p. 111) is of course a different place.

469*. (MMA. 14.1.53)—1st Tower, under floor. Pottery.

From ——— to bishop Pesenthius.

The writer, "this humblest one," addresses "my holy lord father, Pesynthius, the bishop," saluting (ⲁⲥⲡⲁⲍⲉ) also "brother [. . . . .]." Previous occurrences and communications with the bishop are recalled (]ⲛⲥⲁϥ ⲁⲩϫⲟⲟⲩ ⲛⲁⲕ [. . . . .]ⲛⲣⲱϩ ⲉⲓ ⲉⲧⲙⲏⲧⲛ[1]). The words]ⲉⲧⲟⲧⲱⲱ ⲉⲡⲕⲗⲏⲙⲁ ". . . they desire (to bring) an accusation," and the request not to [. . . . .] probably show that the bishop is being applied to for his intervention.

1 'The matter [came ?] to be discussed,' as *e.g.* in *ROC.* 1913, 172 (=*ἐγκύπτειν, παρεμπίπτειν*). *Cf.* ⲕⲱ ⲉⲧⲙⲏⲧⲉ =*προτεθῆναι Miss.* viii 58. On the locution *v. Leont. Neap.* Gelzer 180.

470*. (MMA. 14.1.50)—1st Tower, under floor. Pottery. The right side of all the text has become illegible.

From Jacob to Jacob.

"I, Jacob, the [. . . . .], I write unto Jacob, (son) of Jeremias[1] [. . ." Beginning with the formula ⲡⲣⲟⲥ ⲑⲉ ⲛⲧⲁⲕ[[2], he speaks of a woman who had come to him (]ⲛ̄ⲧⲥⲓⲙⲉ *sic* ⲁⲧⲟⲧ) and of the dwelling of the *vicarius*[3]

1 This man in 99. 2 *Cf.* 431 n. 3 *V.* 156.

(ⲡⲁⲧⲕⲁⲣ). He perhaps undertakes to bring [? her] (ϫⲉⲓⲧⲙ̄ⲙ̄ⲧ[) next day. He speaks further of coming to Jême and of [not yet] attaining to come south[4] (ⲧⲁ]ϩⲟ ⲉⲓ ⲉⲣⲏⲥ).

4 As in 275.

471. (MMA. 12.180.129)—Below 1st Boundary Wall Pavement. Pottery. From Phoebammon to John (?).

"...], for I have [.....] your welfare. As to [.....[1]], the truth is, (5) God knoweth, I examined[2] all the place, whilst your man sat (waiting), and I found not one (?) remaining[3]. But (10) if God ordain, by the 5th, or the 10th (of the month[4]), whatsoever I shall find (*Verso*) (15) I will buy it and will send it you. (20) If ye will enquire of this letter-carrier, he shall relate unto you how it is. I do obeisance (25) unto your fathership before all things. Farewell in the Lord.

"My holy lord father, Apa [Johann]es[5], the priest; (from) Phoebammon."

1 If one reads [ⲧⲉ]ϧⲣⲓ, 'the seed-corn' (so in *CO.* 219, 306), ⲧⲁ must be poss. art.; but of this with ⲙⲉ I cannot find an instance. ⲕⲁⲧⲁ ⲧⲙⲉ ϫⲉ occurs Budge, *Misc.* 292 *supra*, but could not be read here. In *ÄZ.* '92, 42 is ⲧⲙⲉⲧⲉ ⲧⲁⲓ and in *CO.* 178 ⲧⲙⲉ[ⲧⲉ]. Possibly we should read ⲧⲁⲧ̄ⲙ̄ⲉϫⲉ 'the (one) in the middle' (*ST.* 109), though such a phrase seems inapplicable here. Moreover the scribe spells otherwise correctly.

2 *Cf.* ⲙⲟⲧϣⲧ in 368.

3 *Cf.* the use of ⲟⲧⲛϩ in 327. But if ⲉⲟⲧⲱ (=ⲉⲉⲧⲱ) were read, we should translate 'I found no pledge left (deposited),' ⲟⲧⲛϩ being used thus in *ST.* 370, 391, *Tor.* 38 &c.

4 Presumably the name of the current month is understood; so too in *CO.* 327. For ϣϫⲁ- *v.* 361.

5 The gap is rather short for this name.

472*. (MMA. 12.180.320)—W. Rubbish Heaps. Papyrus, 2 fragts.; the larger 16 × 18 cm. Fibers ↓→.

"When (ⲉⲡⲉϫⲏ) we received the letter (ⲡ̄ⲥϩⲁ[ⲓ) of thy [.....] lordship, our heart was very, very glad (ⲉⲧϥⲣⲁⲡ[ⲉ] ⲉⲙⲁⲧⲉ ⲉ̄ⲙⲁ[ⲧⲉ) [..." The letter in question related apparently to a brother (ⲡⲥⲟⲛ) Petronius and contained a request (ⲉⲓ[ⲡ]ⲁⲣⲁⲕⲁ[ⲗⲉⲓ) regarding him: "lest he forfeit his soul (ϫⲉⲡⲉϥ☥ ϫⲉ ⲡ̄ⲧⲉϥⲯⲩ[ϧⲏ[1]])." ["Under] thy subjection (ⲧ]ⲉⲕϩⲉⲡⲟⲧⲁⲕⲏ[2])" and the opening phrases show recipient to be an ecclesiastical, or monastic superior. In the last line he is called "holy father." The writer's dialect is displayed in ⲕⲟⲩⲙⲁⲉⲓⲧ[3] and ⲁⲥⲉ.

On *verso* of the larger fragment is an account; *v.* 565[A].

1 As in Mat. xvi 26 &c.

2 *Cf. CO.* 284, 'paternal (*i.e.* filial) ὑποταγή.'

3 Apparently here, as in 200, meaning 'place.'

473. (MMA. 12.180.280)—Original Monastery. Papyrus, 3 fragts.; the largest 5.5 × 16.5 cm. Perhaps by scribe of 130 &c.
From Cyriacus[1] to Epiphanius.

The writer mentions "the monastery of [.....][2]" and regrets having been prevented by the fatigues (*or* difficulties) of the road from visiting "thy holiness." He therefore sends (5) [.....] and he adjures Epiphanius in God's name [.....] to (?) hearken unto the word that he (? God) hath spoken [...

Verso. "[Give it unto....., who] in truth [beareth Christ] and is perfect in all virtue[3], Apa Epiphanius, the anchorite; from Cyriacus, [the man of] Koeis[4], thy humblest servant."

1 The final words prob. show this to be the author of 430 &c.

2 Possibly 'the Martyrs,' assuming 2d ⲛ to stand for ⲙ, as often in these texts. *Cf.* the famous monastery near Esne. ϩⲙⲉ ⲙⲙⲁⲣⲧⲩⲣⲟⲥ 'Forty Martyrs' (whose τόπος at Ermont occurs in another of these texts, *ST.* 46) will not suit, as the sing. article would be needed. ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ, ⲟⲣⲡⲉⲡⲉⲓⲟⲧⲉ ⲡⲁⲡ., 'The Apostles,' at Ermont (*Jême* no. 109, 7), is possible. It is however not necessary to assume a further name; a fresh clause, beginning with plur. noun, or verbal prefix, may follow.

3 *Cf.* 130.

4 This would be the first occurrence of this distant town in Theban documents. ⲕⲟⲉⲓⲥ, 'wine-jar,' would here require [ⲡⲉⲕⲱⲧ ⲡⲕⲁⲧ] to precede it: *v.* Krall clxxxii, ccxxiii (*cf.* 268 n.); and for that there is not space. [ⲡⲥⲁⲓ] 'jar dealer,' is possible, but not found hitherto.

474. (Cairo 46304.11)—1st Tower, under floor + Room 10. Pottery.

From [.....] to Epiphanius, "the man that [truly] beareth Christ." The names Paul and Peĝôsh (son) of Cyri[acus ?[1]] occur and a camel is mentioned (7). The previous carrying out of recipient's instructions is perhaps in question: *cf.* l. 4, "...thou didst send us forth on account of [..."

1 *V.* 527.

475. (MMA. 12.180.185)—Original Monastery, Room 5. Pottery. By scribe of **245** &c. From Joseph to (?) Epiphanius[1].

The writer, who [does obeisance at the foot]stool of recipient's feet, appears to ask assistance, and that quickly (3). In 9, 10 someone is spoken of who has been (*or* is to be) mulcted of a fine[2] and for whom the writer—perhaps an official—had had consideration (7) on recipient's account.

1 L. 11 has not the appearance of the concluding formula, required if recipient's name is to follow in 12.
2 *V.* 146 n.

476. (Cairo 44674.8)—Under floors of 1 and 3. Pottery. From Joseph[1] to [.....] and John[2].

"This humblest" Joseph does obeisance to his holy fathers (2) and asks their prayers (3, 11). He seems to express regrets (6) for something left undone—relating perhaps to clothing (8)—and to promise completion by Sunday (9).

1 ⲁⲉⲓ- for ⲁⲓ- in 6 may point to the writer of **245** &c.
2 Perhaps Enoch and John (*v.* **116**), whom the above Joseph addressed in **124**, **185**. That there are two recipients is made probable by ⲡⲉⲧ]ⲡ- in 3 and would be certain if ⲉⲓⲟⲧ]ⲉ were read in 2.

477*. (MMA. 12.180.210)—Original Monastery. Pottery. By scribe of **1**. (Plate XII.) From[1] Elias to [.....].

"Before (coming to) the affair, we greet thy revered brothership and [we] pray, according to the measure [of our] humility[2] (ⲕⲁⲧⲁ ⲡⲱⲓ [ⲡⲧⲉⲙ]ⲙⲧⲉⲗⲁϫⲓⲥⲧⲟⲥ), [that] the God of our [fathers (ⲡⲛⲉⲛ[) may keep] thee and [all the brethren"]. The writer is sending something[3] to recipient, probably by Apa Apollo[4]. The address is to recipient and his (spiritual) sons (]ϣⲛⲣⲉ).

1 For ⲣⲉⲧⲛ in the address *v.* 1 n.
2 *V.* 416 n.
3 Perhaps ⲥ[ⲛⲁϩ, 'two.'
4 It is to be noted that the messenger in **348** (*v.* note there) is named Apollo and that an Apollo is named in **544**, both by this scribe. 'Our brother Apollo' (as in **348**) in *BKU.* 305, perhaps also by the same.

478*. (MMA. 12.180.179)—W. Rubbish Heaps. Pottery.

Perhaps to Peter, whose name is in l. 2. The narrative refers to the place [Pete]mout[1] and names the son of Erythrius[2] (ⲉⲣⲏⲑⲣⲓⲟⲥ), Papnoute and Papa[3]. A request is made (ⲛⲧⲣ ⲣⲱϩ[4]); someone is to go south to recipient, who is [asked to be his ?] patron (ⲡⲣⲟⲥϩⲏⲧⲏⲥ)[5]; "we have heard that thou art a godly man (ⲛⲧⲏ ⲟⲩⲣⲙⲛⲟⲩⲧⲉ[6]). Farewell in the Lord." A locution worth noting is]ⲉⲓⲧⲟⲧⲏ ⲛϯⲛⲟⲩ[7].

1 *V.* 278.
2 Recurs BM. Gk. iv 1594, P. Cairo 67355.
3 As a name in **184**, *ST.* 267.
4 *V.* 193 n. and add Ryl. 360, prob. *CO.* 122, 4.
5 *Cf.* the forms ⲡⲣⲟⲥϩⲏⲧⲉⲣⲟⲥ &c., *ST.* 233, 300. Apparently used here as the frequent *προστάτης*.
6 Translates *εὐσεβής* (Is. xxvi 7, Prov. xii 12) and *θεοσεβής* (Joh. ix 31). A similar compliment in **327**.
7 ⲉⲓ for ⲉ occurs here also in ϣⲉⲓ, 'son.' This characterises also **419**, *ST.* 94, 98, *RE.* 37, besides the writer of **245** &c. For ⲛϯⲛⲟⲩ *cf. CO.* 160, 385.

479*. (MMA.14.1.43)—Lower E. Buildings. Pottery.

L. 2 refers to some thing (*or* person) sent to the writer (ⲛⲁϊ) by Moses; 3 seems to speak of ["our] holy [fathers] the patriarchs" having received marriage-portions[1] (ⲉⲧⲟ]ⲩⲁϩ ⲙ̄ⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ϫⲓ ⲥϧⲁⲧ); 4 "for he (ⲟⲩⲟⲛϩ]ⲟⲩ ⲉϩⲟⲗ ⲛⲁϊ) through Moses," referring to something enjoined in the Pentateuch. ⲥϧⲁⲧ as given to a man, *CO.* 131; less certainly, *Jême* no. 76, 43 (*cf.* no. 66, 39). That it may be the husband's bridal gift is clear from *ST.* 48.

1 Πατριάρχης may here be sing. or plural. The biblical patriarchs seem more probable than those of Alexandria (unless the reference be to some judicial action, or occurrence regarding the reigning patriarch). It is of course not impossible that l. 2 should be "...been show]n unto me

came in (ⲉⲓ ⲉⲣⲟϥⲛ) to us and told [. . ."; 5 "lo, I have written out[2] unto you (ⲁⲓⲥⲣⲁⲓ ⲛⲏⲧⲛ̄ ⲉⲃⲟⲗ)"; 8, 9 "he said, 'I will not see (ⲙⲁⲓⲛⲁϥ) my son [. . . . .] until (?) now.' See, I have given his deed[3] (ⲡⲛ̄ⲭⲁⲣⲧⲏⲥ) (and) he hath [. . ."; 10 "put them in his house, nor [. . ."; 12 "[the] charge (?) that is against him (ⲗ̣ⲙⲁ ⲉⲧⲁⲣⲟⲩ)[4] [. . ."

2 *V.* 182 n. 3 Χάρτης a legal document in 98, 146, 434, 523. 4 Assuming κρ]ῖμα, or ἔγκλ]ημα.

480. (MMA. 14.1.10)—Tombs 65, 66. Limestone.

"And as concerning the matter[1] regarding which thy fathership did send southward unto me, I asked the man and he declined[2] the affair. (5) Enquire therefore[3]: thou shalt[4] [. . . . . I] salute thy holy fathership. . .[5]"

1 *Cf.* 253.
2 *Cf.* 272.
3 If this be an ethic dative (though here it is not necessarily so), *v.* 404.
4 ϣⲓⲛⲉ ⲉ- does not allow of 'Seek therefore for thyself another [. . . . .].'
5 Possibly a word or two lost.

481*. (Cairo 44674.71)—Original Monastery. Pottery. From David to Esdra.

Begins perhaps with an apology for not using papyrus[1] (ⲕⲱ[). Recipient had sent [. . . . .]; now he is asked (ⲧⲉⲡⲟϯ ⲁ[ⲣⲓ) to [? go to] the dwelling of Psabêt (]ⲙⲁ ⲙ̄ⲡⲥⲁϧⲏ[)[2]. Nothing further is intelligible.

1 *V. CO.* 97 n.
2 Ψαβῆτ is a name at Aswân (P. Monac. 14). Or perhaps here a place, named Pma npsabêt, or psabês. Places ⲡⲙⲁ ⲛⲥⲁϧⲏⲥ (in a Balaizah fragt.) and ⲡⲙⲁ ⲥⲁϧⲏⲥ (BM. Gk. iv, 1619) occur, but considerably further north.

482. (MMA. 12.180.323)—Original Monastery. Papyrus. 6.7 × 8 cm. By scribe of 84 &c. From An(?)[. . .] to Epiphanius and Psan[1].

"According as[2] I said unto thy fatherhood, 'If the great man come, I will send unto thee'; now he is come (5) since the Sabbath. If he shall meet [. . . . .] today, or tomorrow, [. . . . .[3]] forth[4]. We do obeisance unto your piety (both) together[5]. (10) Marcus, this humblest one[6], I do obeisance unto your fatherhood. Farewell in the Lord.

"The pious father (*sic*) Apa Epiphanius and Apa Psan; (from) An[. . .][7], this humblest one."

1 As in 123, 417. 2 *Cf.* 431.
3 Various verbs suggest themselves: 'I will. . .,' or 'do thou. . .'
4 ⲉⲃⲟⲗ must here be part of a verb, in imperat., fut., or optative.
5 ϩⲓⲟϯⲥⲟⲛ thus in 318, 416.
6 Mark is the scribe; *cf.* 84.
7 The name begins with Al. . ., An. . ., or Da. . .

483. (MMA. 12.180.310)—W. Rubbish Heaps. Papyrus. 4 fragts.; largest 8.5 × 12 cm. From [. . . . .] to Epiphanius.

This letter may be a response to ["thy] holy letter[s" (5). The only feature to be noted is the mention of [the monastery, *or* church of] St Phoebammon[1] (6), whither someone appears to be going, or to have gone. In l. 2 "the] bid[ding of thy] holy fathership" is probably referred to. The sequence of the upper fragments is not certain.

["Give it unto my] holy [father, perfect in] every virtue[2], Apa Epiph[anius. . ."

1 It is possible that the martyr, not his τόπος, is in question, though it would be difficult to suggest a likely verb followed by ϵ-. His monastery is named as here in *CO.* 482, *Jême* no. 75, 17; his church in *Sphinx* x 149 (13, *sic leg.*).
2 *Cf.* 130.

484*. (MMA. 12.180.316)—W. Rubbish Heaps. Papyrus, 2 fragts.; the larger 7.5 × 9.5 cm. Fibers ↓→.

Addressed to a revered personage[1], "[my] holy lord father," whose ["former ?] letter" (ϣⲟⲣⲡ] ⲛ̄ⲉⲡⲓⲥⲧⲟⲗⲏ) is perhaps referred to. The nome (?) of Keft is named (ⲡⲧⲟ]ϣ ⲕⲉϧⲧ), also "the congregation" (ⲧⲥⲟⲟⲩϩ̄ⲥ̄[2]), "the tomb" (ⲡⲧⲁⲫⲟⲥ), and "the (gospel) according to John." In 10 the writer promises (?) to fill some vessel with oil (]ⲧⲁⲙⲟϩ̄ⲩ ⲛ̄ⲛⲉϩ ⲛⲁϥ) and then concludes with greetings.

1 The epithets used and the mention of Keft might point to bishop Pesenthius. 2 *Cf.* 300, 461.

485. (MMA. 14.1.107)—Cell A. Pottery, 2 fragts. Probably by scribe of **186**, *q.v.*
From his mother to Epiphanius[1] (A *vo.*).

No connected sense can be made. In 5, 6 it is said that someone is, or will be regarded as "pagan[2]" and "godless." In 22 "thou, her father," shows that the writer is referring to another woman. In 13 the "monk, Apa Ananias" is named.

1 Unfortunate that the text is so imperfect. Epiphanius the anchorite with a daughter is problematical. Perhaps a spiritual daughter is intended.

2 There is no reason here to translate otherwise. *Cf.* Bell in BM. Gk. v, p. 62 n.

486*. (MMA. 12.180.325)—Original Monastery. Papyrus, several fragts.; largest 11 × 4 cm. Fibers ↓→.
From Bartholomew to [El]isaius.

Recipient is addressed as "holy father," the dust of whose feet the writer salutes (ⲁⲥⲡⲁⲍⲉ), in sending him ["this] humblest letter" (ⲥⲫⲁϊ ⲛ̄ⲥⲉⲗⲁϫ[ⲓⲥ]ⲧⲟⲛ)[1]. His heart is troubled (ϩⲟⲥⲉ), owing to an accusation brought against him (?)[2] (ⲁⲣⲓⲕⲉ ⲉ[ⲣⲟ]ⲓ). He speaks (6) of coming south and refers (C) to the "men of Ermont."

1 As in *CO.* 329. But *cf.* **245**, **246**, *Jême* no. 67, 17, *CO.* 256, which make 'humblest little (ⲕⲟⲩⲓ) present' not unlikely here.

2 'him,' or 'me'; reading doubtful.

487*. (MMA. 12.180.297)—Original Monastery. Papyrus. 7.5 × 10.5 cm. Fibers ↓→.

The recipient, Apa [. . . . .], is addressed as "holy lord father" and "good shepherd[1]" (ⲡⲱⲱⲥ ⲉⲧⲡⲁⲓ[ⲟⲩϥ]). The subject of the letter appears to be "the affair of the men of Jême[2]" (ⲛϩⲱⲗ ⲛ̄ⲛ̄ⲣ̄ⲙ̄ⲭⲉⲙⲏ). In the next line,]ⲛⲉⲓⲱ ⲱⲙⲙⲟ, "the foreign ass," recalls *ST.* 222, ⲕⲁⲙⲟⲩⲗ ⲱⲉⲙⲙⲱ[3], with which *cf.* **413**. The next words, ⲉⲓϩ̄ⲛ̄ⲁⲛⲉⲓⲣⲁⲥⲙⲟⲥ might mean "whilst I was in sickness," though ⲉⲓⲁⲓⲧⲉⲓ ⲛ̄ⲫⲁⲓ, "I demanding justice," in the line following, may show that *πειρασμός* has its more literal sense.

1 *Cf. CO.* 286, where a similar phrase points to a bishop; perhaps too in **164**.

2 The inhabitants as a body; *cf.* **134**, **436**, Hall p. 119.

3 ⲱⲙⲙⲟ, without ⲛ-, seems here (I can find no other instances) to be treated as ⲡⲟϭ &c. occasionally are; *v.* Stern p. 370 n.

488*. (MMA. 14.1.508)—1st Tower. Papyrus. 2.5 × 15 cm.

I. Fibers ↓. The writers ask instructions (ⲁⲣⲓ] ⲛ̣ⲛⲁ̣ ⲛ̣ⲧⲉ[ⲧⲛ̄]ⲉⲡⲓⲧⲣⲉⲡⲉ ⲛⲁⲛ ϩ̄ⲛⲛⲉⲧⲛ̄[) and say they will come south and [. . .

II. Fibers →. In a different hand. Perhaps a legal deposition[1], whereof the 1st line was ". . .] John (son) of Sophonias, of ⲡⲉⲣⲁⲃⲉⲛⲧⲁ[2], and Colluthus the [. . .," and the 2d ". . .] they entered the church of (ⲙⲁ ⲛ-) Apa Pathermouthius[3], of Pasaft (ⲙ̄ⲡⲁⲥⲁϥⲧ̄)[4]. The next line shows]ⲛⲕⲉⲥⲕⲉⲩⲏ, suggesting that either a theft, or a dispute as to property is in question.

1 If this were the earlier of the two texts, the other might be a covering, or explanatory letter sent with it.

2 ⲡⲁⲣⲁ- may equally be read. No such name—it looks more Greek than Coptic—is found elsewhere. Leo Africanus (*ed.* R. Brown for Hakluyt Soc., iii, p. 902) describes a city 'Barbanda,' facing Kenah. But D'Anville (*Mémoires*, 1766, p. 195) is prob. right in taking this as=Denderah.

3 Assuming ⲙⲁ to be 'church,' as in *CO.* 32, 105, 290, this would be the oft-named *τόπος* at Jême, *Jême* no. 21. 37, no. 35, 96 &c., and prob. same *ST.* 115.

4 This recalls ⲥⲁϥⲧ, *Tor.* 27. *Cf.* Nag' as-Sabtiyah, a hamlet whose situation, at SW. corner of the *temenos* wall, Karnak (*Ann.* xxi 61), may explain its name. Of the various village-names involving the word *Saft* one is recorded (Baedeker's map, *Thebes*) N. of Gurnah, as Saft el-Leben.

489*. (MMA. 12.180.318)—Modern Dumps over Original Monastery. Papyrus, 2 fragts.; the largest 7 × 7 cm. Fibers ↓→.
From ——— to ———.

From a woman to a monk, or ecclesiastic, no names being used. The letter begins "My beloved, revered father, I inform (ϯⲧⲁⲙⲟ[1]) thy fatherhood, be so good and do thou. . ." (ⲭⲉⲁ[ⲣⲓ ⲧⲁⲩⲁⲡⲏ] ⲛ̄ⲧ̄ⲛ̄ⲭ[). The writer refers to her sister and to her mother's death and concludes, "If thou send me, I will. . ." (]ⲕⲱⲁⲛⲁⲍⲟⲟⲩⲧ ϯⲛ[ⲁ). The address is ["Give it unto] my beloved, revered father; (from) his [? humblest] daughter."

1 *V.* **188** n. For the following ⲭⲉ *v.* **455**.

490*. (MMA. 12.180.93)—W. Rubbish Heaps. Pottery.

In l. 2 the *κύριος* Theodore[1] is named; l. 3 is "in the name of the principal men (?)" (ⲉⲡⲣⲁⲁⲡ *sic* ⲡ̄ⲙⲡⲣⲱⲧⲉ[.])[2]; l. 4 "He said, 'I will send to Patoubastion[3] and will send thee them.' For indeed he himself it was that said[4] unto me (ⲙⲙⲟⲓ ⲧⲟⲩ ⲁϣⲁⲟⲩ ⲉⲣⲟⲓ ⲁⲉ), 'Let him [send them] unto me [. . . . .] (10) Fare[well in the Lord.]"

1 A '*κύριος* Theodore' occurs in *CO.* 370.

2 Possibly abbreviated from *πρωτοκωμήτης* (as in *Jême* no. 105, 46), though the last visible letter does not look like ⲟ. In Hall p. 1 (= Lefebvre no. 561) perhaps the same word abbreviated, or merely *πρῶτος*. In the Berlin Festal Letter (*Berl. Klassikertexte* vi 62, 91) the same abbreviation. In Clugnet's *Daniel* 19 *πρῶτος* as a monastic title (= archimandrite). Its military use (*v.* P. Monac. p. 33) seems unlikely, though as here spelt, the form recalls *πρωτης* in BM. Gk. v 1711, 90.

3 Presumably the correct form of this frequent name (*v.* 147). In *ST.* 41 it is [ⲡϫⲱ]ⲣⲓⲟⲛ (?) ⲡⲁⲧⲟⲩⲃⲁⲥⲧⲓ.

4 For ⲁϣ- *v.* 544.

491*. (Cairo 44674.67)—Original Monastery. Pottery.
From Isaac to Aaron.

Isaac has now received back something[1] which he had left with recipient (ϫⲗⲉⲥ ⲉⲧⲁⲓⲕⲁⲁϥ ⲫⲁⲣⲧⲏⲕ). In 6 Isaac says that he is (at present) "abroad" (ⲭⲉⲉⲓⲣⲡϣⲙⲙⲟ)[2].

1 No masc. word ending in -ⲗⲉⲥ suggests itself. The correct termination might indeed be -ⲗⲓⲥ.

2 In *Jême* no. 123, 9 this is contrasted with 'in Jême.' *Cf. ib.* 67, 79. In *ST.* 228 the writer says, 'We have thee greatly in remembrance, ⲭⲉⲕⲣⲡϣⲙⲙⲟ.'

492*. (Cairo 44674.109)—W. Rubbish Heaps. Pottery, 2 disconnected fragments.
From Paul and Esdra[1] to 'my father,' Ananias.

["Before (coming to) the affair] of my humility, [I . . . . . your] revered [fathership ?] in the fullness [of my soul. Be so] kind and remember us [in the raising up of your] hands. I inform [. . ." A sack is mentioned (]ⲟ ⲉⲡⲥⲟⲕ[2]). The form ⲉⲥ ⲫⲉⲡⲉ occurs[3]. In the concluding line is an obscure, perhaps miswritten, verb (ⲉⲧⲣⲉⲡⲥⲉⲙ̄ⲡⲁⲧ ⲡⲁϥ).

1 These two names occur together in **95**.

2 *Cf.* **368** n., *BKU.* 306, where it holds fodder, or corn.

3 As in **151**, *CO.* Ad. 34.

493. (MMA. 12.180.296)—Original Monastery. Papyrus. 5 × 13.5 cm.

L. 2 ". . .] It is not possible[1] for man to pass by [. . ." L. 3 ". . .] even as the parable of the men [. . ." L. 4 ". . .] not honored (to which in 6 ⲧⲕⲁⲓⲛⲏ may be the contrast). But[2] if [. . ."

["Give] it unto my holy lord father [. . ."

1 ⲟⲩ]ⲛϣⲥⲟⲙ, 'it is possible,' might equally be read.

2 Presumably elided before a vowel: a Greek usage rarely adopted in Coptic, *e.g. Theol. Texts* pp. 20, 21. In *RE.* 3 *vo.* ⲁⲗⲗ ⲟⲉ ⲉⲧⲉⲣⲁⲡⲁϥ (*sic leg.*) is remarkable.

494*. (MMA. 14.1.514)—W. of 1st Tower. Papyrus, 2 fragts.; the larger 4 × 7 cm.
From Cyriacus to bishop Pesenthius[1].

Cyriacus speaks of having left Pesenthius and "come in" (ⲡⲧⲉ]ⲣⲓⲉⲓ ⲉⲣⲟⲧⲡ ⲣⲓⲧ[ⲟⲟⲧⲕ)[2]; scarcely a word more is intelligible. Ll. 6, 7 tell how someone had sent "his (*plur.*) [. . . . .] (ⲛⲉⲉⲙⲟ[)[3]" and they had fetched away (ϥⲓ) David. "Many are scandalized" appears to end the text.

Verso (palimpsest) ["Give it unto. . . . .], Apa Pesynthius, the bishop, [from Cyri]acus, thy servant."

1 *Cf.* **430**.

2 Assuming a use of ⲣⲓⲧⲟⲟⲧ as discussed in **431** n., though ⲉⲣⲟⲧⲡ in such a locution is peculiar. *Cf.* perhaps *Jême* no. 74, 19. *Cf. BP.* 1035 ⲉⲡⲏⲧⲏ ⲁⲓⲉⲓ ⲉⲃⲟⲗ ⲣⲏⲧⲟⲧⲕ ⲭⲉⲉⲓⲉⲓ ⲉⲣⲟⲧⲡ ⲡⲁⲕ.

3 ⲙⲟⲛⲁⲭⲟⲥ seems improbable, but an alternative is hard to find.

495*. (MMA. 14.1.505)—E. Buildings. Papyrus. 4.5 × 4 cm. Fibers ↓→.

Addressed to "your holiness," "your lordship." In 6 ⲗⲓⲕⲧ appears to be a verb:]ϯⲛⲁⲗⲓⲕⲧ̄ ⲉⲣⲟⲩ[1], "I will ——— it (him)." The line preceding is "...command us and..."

1 If a verb, possibly reflexive. The noun ⲁⲗⲓⲕⲧ, *CO.* 477, is masc., so that here ϯ(ⲉ) ⲛⲁⲗⲓⲕⲧ is inadmissible. Nor are we justified in connecting the word with ⲗⲓⲕⲧ 'veil, covering.'

496. (MMA. 14.1.173)—E. Buildings. Pottery. By scribe of MMA. 14.1.182 (discarded) and possibly of **458** &c.

L. 1 "The deacon Theodore informed me lately[1] and said [...," something relating to [Epi]phanius. The writer had intended to report the words to recipient, "thy fatherhood[2]."

1 As in *Jême* no. 66, 46, *Theol. Texts* 66, *Miss.* viii 208 &c. That 'lately' can be the meaning is clear in MS. Borg. 248 ⲍ, ⲉⲓⲥ ⲟⲩⲛⲟⲩ ⲛⲟⲧⲟⲉⲓⲱ ⲁⲧⲱ ϩⲁⲑⲏ ⲙⲡⲟⲟⲩ ⲁⲛ ⲙⲙⲁⲧⲉ.

2 Epiphanius may therefore be the recipient.

497*. (MMA. 12.180.52)—Rooms 1, 3 + W. Rubbish Heaps. Pottery.

The text begins: "Seeing how that Patermoute hath come unto us, saying, 'Give (a) promise unto his [... (ⲭⲉϯ ⲗⲟⲩⲟⲥ ⲛ̄ⲡⲉϥ[) in unto your [.....[1]]." The writer then perhaps suggests that a formal promise, of the type familiar elsewhere[2], should be given him (ⲧⲉⲛ[ⲟⲩ.....ⲡⲗⲟⲩⲟⲥ] ⲛ̄ⲧⲟⲟⲧϥ̄ ⲛ̄ϩⲓ[).

1 'Fathership' is unlikely, as documents of the type here in question are rarely issued by ecclesiastics (*BKU.* 37, perhaps *CO.* 206).

2 A guarantee, or exemption, as in **96** &c.

498. (Cairo 46304.94)—E. Buildings. Pottery.

"For the love toward Our Lord Jesus Christ, take courage, endure joyfully[1] yet this week[2]. Pray for us. Farewell."

1 Or 'willingly.' *Cf. Jême* no. 36, 36.

2 *Cf.* **221** for a similar phrase; also **396** and *ὑπομένειν* in **384**. In **221** 'week' seems to be expressed by *κυριακή*, as in *WZKM.* xxvi, 339, *CO.* Ad. 38. *Cf. σάββατον*, **171** n.

499*. (MMA. 14.1.538)—W. of 1st Tower. Papyrus. 6 × 4 cm. Fibers ↓→.

Narrates the doings of a woman who had gone to Pmilis[1] (ⲁⲥϧⲱⲕ ⲉⲡⲙⲓⲗⲓⲥ). Recipient's prayers are asked (ⲛ]ⲧ̄ⲯⲩⲭⲏ ⲉⲁⲱⲓ).

1 *Cf.* **161**.

500*. (MMA. 12.180.127)—W. Rubbish Heaps. Pottery. By scribe of **1**.

Possibly, though not probably, a part of **349**, which is by the same scribe. Perhaps therefore not a letter, but some sort of record, or ledger of transactions[1], such as payments to Psês (ⲙⲏ]ⲧⲉ ⲙ̄ⲯⲏⲥ) and Pameus (]ⲙⲏϯ ⲙⲡⲁⲙⲉⲩⲥ). Going to Denderah[2] is mentioned (ϩ]ⲱⲕ ⲁⲡⲓⲧⲛⲧⲱⲣⲉ) and probably the place ⲡⲁⲧⲟⲩϧ[ⲁⲥⲧⲏ.

1 *Cf.* **532–534** (by this scribe), where the measure ⲙ/, which occurs here, is also found.

2 Not elsewhere in such texts, unless possibly in Hall p. 86 (21166). For the varying orthography *v.* Amélineau *Géogr.* 140.

501*. (MMA. 14.1.109)—Cell A. Pottery.

Recipient is addressed as "revered fathership," while "my dear father Apa Moses and Apa John" (ϯϩⲁ[ⲡⲡⲏⲥ])[1] are also greeted. A measure (?)[2] of something (ⲉⲓⲥ ⲧⲉϯⲙⲁϩ[.]ⲉ ⲛ̄ⲓⲕ[) is being sent and Apa Euprepius is mentioned.

1 For the spelling *cf.* **640**, *CO.* 255, 256.

2 Supposing ⲙⲁⲁϫⲉ to be the correct reading, though ⲙⲁϩϯⲉ, 'thirty-five,' is equally possible.

502. (MMA. 14.1.504)—E. Buildings. Papyrus. 3.5 × 10 cm.

From a narrative regarding efforts made to reconcile a man and woman[1]. L. 2 "...] said (?), Let her be reconciled to him." The woman had refused: 3, "...] I will never be reconciled unto him." The writer had been involved in correspondence (4) on the matter.

1 Similar affairs are the subject of **315** A, *CO.* Ad. 29, *RE.* 17, 18 *ter*, in each of which ϩωτπ is conspicuous.

503*. (MMA. 12.180.130)—Original Monastery. Pottery.

The writer does obeisance, calling recipient "fathership," or "lordship," τεκμπ̄τ̄[. He refers to someone who he fears will tell lies (μηπος [?] π̄ϥτατο ϭολ). Noticeable are the words τϩιρϩιρε[1] and ειϥιτοτ[2].

1 For this word for 'street, lane' *v. Jême*, Index p. 469.
2 Context lost. *V. CO.* 287, 370 and with the last *cf.* a discarded Eg. Expl. Soc. fragt., μπρειτ πρωϩ[.

504. (MMA. 12.180.288)—Original Monastery. Papyrus. 5.5 × 6.7 cm.

From ...]iônistus[1], "his son," to Epiphanius. Nothing is intelligible in what remains of the text, which opened without preliminary greetings, or compliments.

1 If, for the *stigma*, apparently here used, cϊ could be read, the name might be Dionysius. It is hardly possible to read ἐλάχιστος. The amount lost from this line is uncertain.

505*. (MMA. 14.1.526)—1st Tower, D. Papyrus, several small fragts.; largest 4 × 3.5 cm. Fibers ↓→. *Recto* probably by scribe of **130** &c.

The script of *recto* makes John the probable writer, as in **130** &c. Further the mention of the archimandrite ετοταϩ]ϩ παρχιμ[απαριτηc and the epithet ϩοcιωτ[ατος recall these texts. On the *verso* are the remains of a letter in a different hand.

506*. (MMA. 14.1.110)—Cell A. Pottery.

This letter spoke of a [document] drawn up (cm̄n̄) by Callinicus when he (?) was sailing south (ειϥcεκ ερηc[1]) and of his (?) mulcting the writer of a sum of money (ϩϥωιτ n̄[?]n̄οτnοτμοτc)[2].

1 **cεκ** for **cηκ**. This verb thus BM. Gk. iv 1632, *ST.* 171, *CO.* Ad. 40 (*leg.* **ερηc**), Ryl. 144.
2 *Nummus* thus spelt *BKU.* 65, **πομοτc** in *Jême* no. 67, 99, **ποτμοc** in 542.

507. (MMA. 14.1.47)—E. Buildings. Pottery.

"I have heard that thou art much grieved at the thing that hath befallen. For I had not heard, except the brethren had come out[1] [..."

1 Εἰ μήτι is constructed with conjunct., or with **ϫε-** (Stern § 632); here therefore the reading must be corrected to **ϫεαπεcπητ**.

508. (MMA. 12.180.106)—Original Monastery. Pottery.

The writer, styling himself "my humility," sends greetings to [.....] and to [his?] "brother[1]" Epiphanius. The subject of the letter is perhaps sand (5).

1 *V.* 447 n.

509*. (MMA. 12.180.304)—Original Monastery. Papyrus. 4 × 6.5 cm. Fibers ↓→.

Only worth preserving for the incidental name **θεοφανηc**, rare in these texts[1]. The narrative appears to relate to a woman (]ητacει).

1 *Cf.* **θεοφανη** *Jême* no. 67, 30, **θεοφανιος** Hall p. 28.

510. (MMA. 12.180.306)—Original Monastery. Papyrus. 7 × 5.5 cm. From Moses to Epiphanius.

The first visible line ("I was willing. . .") is not by the scribe of the remainder: a fact difficult of explanation in what appears to be but a letter, the usual compliments whereof begin perhaps in l. 2: ["I do obeisan]ce unto thy fatherhood." L. 3 refers to "the devil that doth inspire" certain evildoers, who (?) had robbed[1] [. . .

1 **πραιτα** as a verb should be, like **πρετε**, *ST.* 398, intended for *παιδεύειν*, which recurs perhaps as **πρτλοτ** in *RE.* 5. Otherwise found in Coptic only as noun: **πρελα** Paris 44, f. 59 b, **πραιτει** *Jême* no. 52, 9 &c., **πρετα** Zoega 240, *Miss.* iv 112, **πρετη** Budge *Misc.* 164, **φρετα** *CSCO.* 41, 44.

511*. (MMA. 14.1.543)—E. Buildings, Tomb 4. Papyrus. 2 × 9 cm. Fibers ↓→.

Of the two lines visible]ϊ **ετϧεсаϧапет ⲁⲉ** [is worth recording, as showing the presumptive plural of *σάβανον*, a word not unknown to the Copts[1].

1 Such a plural for such a Greek word would lack indeed a parallel. Sing. **саϧапе**, as Ryl. 243, or **саϧапн** BM. 480, may be presumed, though a simpler explanation is to correct the reading to **саϧапеп** (*cf.* forms in Ryl. 246, 282, 334). Indeed, since **ετϧε-** begins a phrase, a proper name might be thought of.

512. (Cairo 46304.100)—E. Buildings. Pottery.

"I know not what thou wouldest[1]." The text is complete. Presumably the reply sent to a previous message, or request.

1 More literally: 'I knew not.' *Cf.* Stern § 394 and perhaps the uses of this neg. prefix in **359** &c.

513. (MMA. 12.180.158)—Original Monastery. By scribe of **1**.

This is possibly the upper part of **456**, though the two cannot be joined.

["Before (coming to) my] humblest affair, [I greet ?] much thy [brother ?]ship. I would [that] (5) thou shouldest[1] know the [certainty[2]] of what I write [unto] thee in my [poor[3]] letter, that is to say: wherefore [. . . . . .] our brother did[4] (10) [. . ."

1 An elliptic form of this phrase begins **314**.
2 Perhaps **πωρϫ**, *τὸ ἀσφαλές*, as Ac. xxi 34, xxii 30, or **πϫωκ** 'the conclusion, result.'
3 **ετϭаϫϧ**, or the like: *cf. ST.* 212, 301.
4 **еапепсоп** should prob. be read: *cf.* **260** n.

514. (Cairo 44674.150)—W. Rubbish Heaps. Pottery.

"We know that ye are in straits[1] on our account. Lo, we have left the place (free) to you[2]."

1 *Cf.* **271** n.
2 *I.e.* 'ye have freedom of action.' *Cf. ÄZ.* '92, 43, 'lo, the place is left to thee to speak with him,' *i.e.* thou art free to speak. A good instance, *Papyruscod.* 9 (27).

515*. (Cairo 44674.114)—Original Monastery. Pottery.

Addressed on *verso* to "my [. . . . .] father, my father [that] truly [beareth] Christ, [Apa] Pesynthius" (**песнпоі[ос**).

516*. (Cairo 44674.110)—Original Monastery. Pottery.

Relating to legal matters, since it refers (4) to things which ["? his ? my] son [will] cede[1] to her on the day whereon he shall lay down the body[2]" (**]ϣнре отωрϩ п[ск]нте[3] нас ⲛ̄ⲛⲣоот етеqпаκω сωма ерраі пρнтq**).

1 *Cf.* **отωрϩ** in **277**, *ST.* 448.
2 Recalls the formula on epitaphs, rare at Thebes (? Cairo 8719), common at Saqqara (nos. 32, 44, 56, 170 &c., Hall p. 9, Mallon *Gram.*[2] 132). *Cf.* the phrase in *Jême* no. 65, 42, no. 67, 112.
3 Or **ϩнте**.

517. (MMA. 12.180.301)—Original Monastery. Papyrus. 1.5 × 7.5 cm. By scribe of **460**.

The two names, which are all that remains of the text[1], are "the κύριος Aspar[2]" and "...]astrepheal." The 2d may indeed be merely Pheal, since ⲁⲥⲧⲣⲉ- is a possible verbal prefix: "she caused Pheal to..."

1 That the first is preceded by a preposition, the second followed by οὖν shows that this is not the remnant of a mere list.

2 This Gothic, or Alan name may be compared with the Germanic names in **630**. 'Scythian' troops are found, under, or after Justinian, as far S. as Edfu (Grenfell *Gk. Pap.* ii xcv, where read βαυ≥β/, and Rigimer's epitaph, *PSBA.* xxiv 233) and in Middle Egypt (P. Cairo 6002, 67057). The Gothic MS. from Antinoe (*ZNTW.* xi 4) is similar evidence. For the second name I have not found anything comparable, though the termination might recall Ριανεφιελ, Lefebvre 161 (Νεφιελ Preisigke, *Namenb.*), one among the many strange names from Tehnah.

518. (MMA. 12.180.173)—W. Rubbish Heaps. Pottery.

Preserves the name Epiphanius, probably that of the recipient, since in the preceding line is the word "father[1]."

1 L. 1 should prob. be read + ⲧⲓ̣[; it would then be the beginning of the text.

VI. ACCOUNTS AND LISTS

519. (MMA. 12.180.51)—W. Rubbish Heaps + Original Monastery. Pottery.

"The account of [what I] spent since[1] I came in. [.....[2]]. Other[3] seven [*solidi*.....] camel. 8 *solidi* [.....] for (?) the camel. A *solidus* [.....]. A *solidus* that I paid unto [.....], the man of Tabenêse[4], for (?) [.....]. (5) A *solidus* unto John[5], the man of [.....[6]]. A *solidus* [.....]. A *solidus* unto John, the man of Thône[7]. 3 [.....] of ———[8] unto Psan, for corn. Other 3 [.....of] loaves, for corn. 3 unto Jeremias, the oil-deal[er. A *sol]idus* in respect of[9] Ananias of Pshatbante[10]. 2 [.....] (10) unto Jacob, (son of) Shenetôm. 3 *solidi* unto Victor, [....., for] corn. 3 *solidi* unto Moses, (son) of Ka[.....[11]] unto Theodore, the man of Pho (?)[12], for lentils. 5 [...?] for figs (?) [.....]. 30 *artabae* of corn that I [...?] I fetched (*or* brought) them in respect of Azarias, the man of Temamên[13]. [(15).....] of money I paid [.....] *solidi* I paid [unto...]ês[14] and his sister [.....] the deceased[15] Peter. Likewise other [..... unto] Apa Psan, for (a ?) shroud[16] for my daughter. Likewise another *solidus* I paid [...?] *solidus* I paid as fine."

1 Reading ⲕⲉⲛ- as ⲥⲉⲛ-=ϫⲓⲛ-. *V.* 216 n.

2 The amount lost on right of all lines is uncertain; possibly here nothing; in 8 and 9 perhaps little, but in 11 it must be considerable.

3 This sentence added later.

4 *V.* 163 n. For ⲣⲙ- without ⲛ- *cf.* 369 n.

5 With ⲟⲩⲣⲁⲛⲏⲥ (also in 533) *cf.* ⲟⲩⲥⲏⲛ, ⲟⲩⲥⲏⲫ= ⲱⲥⲏⲫ 99, *Jême* nos. 11, 63 and 57, 4; also the form ⲓⲟⲩⲣⲁⲛⲏⲥ, *ST.* 424, *Jême* no. 90, 47, *CO.* 469.

6 Possibly ⲡ[ⲧⲏⲡ]ⲉ, or ⲧⲙ[ⲡⲕ]ⲉ, *CO.* 53, Hall p. 80, or ⲧⲙ[ⲏⲣⲣ]ⲉ, which seems to be a place in *BKU.* 126. ⲧⲕⲁⲓⲉ, Hall p. 76, is too short for this gap.

7 Recurs (with others of the places here named) in 526; also *ST.* 424 (letter sent thence to Jême), perhaps Hall p. 59 (5873). The context in these texts shows that Thône, in the nome of Ashmunain (Tûnah el-Gebel), is too far distant; here it must be a village near Thebes. Mr J. G. Tait cites a Bodleian ostr. (882) and P. Lips. 92 (*cf. Archiv* iv 482) for a Θῶνις near Thebes. In Krall cxxxiv yet another Thôni, in the Fayyûm, is named. The name (ⲧ-ϩⲱⲛⲉ) may be demot. *t-hnyt*, 'canal'; *v. Ryl. Dem.* iii, p. 372, *Mag. Pap.*, Gloss. 587.

8 *Cf.* ? ϣⲟⲩⲕⲣⲉ Zoega 596, a ἅπαξ λεγ. of unknown meaning.

9 Or ⲙⲁ ⲛ- '(to) the dwelling of.' So too in 14.

10 *Cf. ST.* 437, where Pshatbampe is a place-name. Were ours certainly so—other places in this text are preceded by ⲣⲙ-—one would suspect the two of being identical; or one might compare شطفنية (*leg.* ? شطفنتة), Ibn Gi'ân 193 (province of Ḳûs), with the present word. (Boinet however shows that شطفنية must prob. be read here.) ϣⲁⲧ- is found in local names: ϣⲁⲧⲱⲛⲉ Jud. vi 2, ϣⲁⲧϣⲉ Job xv 32.

11 *Cf. CO.* 168 ⲙⲱⲧⲥⲛⲥ ⲡⲕⲁⲧⲏⲣ.

12 For ⲡⲣⲟ read perhaps ⲧⲥϩⲟ. Even ⲧϩⲟ might prob. be read and compared with Θυ, BM. Gk. i 46.

13 Now Damamêl, formerly Damâmîn (Ibn Duḳmâḳ v 31, Ibn Gi'ân 193), S. of Ḳûs. It should be read in *CO.* 470 (see *Final Additions*). Further occurrences: *WZKM.* 1902, 261, Hall p. 105, Budge, *Apoc.* 121 'the ferry of Timanen.' In *Jême* no. 100, 3 it is assigned to the nome of Ermont.

14 Probably ⲟⲩϩⲁⲛⲛⲥ John.

15 This word inserted later.

16 *Cf.* ⲕⲉⲓⲥⲉ for ⲕⲁⲓⲥⲉ *CO.* 352. For its meaning *v.* Budge *Mart.* 43, 136, *Misc.* 168.

520. (MMA. 12.180.90)—Original Monastery, Room 5. Pottery.

A very obscure text; probably[1] an account of monies received, or expended.

"The man announceth[2] 2 *solidi* (and) do ye take them and pay[3] them for usury[4]. (For) the hill of Tnouhe[5]: 2 *tremis*, one in respect of Pausire[6], one in respect of Psate. (5) [The[7] mother-in-law (of ?) the man[8]]

1 The 2 plur. subjunct. in l. 2 might suggest a letter. *Cf.* 309, 349, where the character of the text may similarly be questioned.

2 ⲧⲁⲙⲟ, if a verb, is difficult. Perhaps 'make a declaration, a return.' Again in 5, where it seems still less like a verb.

3 *Cf.* 287, *Jême* no. 18, 67, no. 113, 9, *ST.* Index for similar forms.

4 *Cf.* 260 n.

5 In Tur. 7 'the clergy of Tnouhe' are referred to; 'the hill' was presumably a monastic settlement. Named ? in *BP.* 9419 *vo.*, ϯⲣ ⲟⲧⲱϣ ⲉⲣⲟⲕ ⲫⲛⲧⲛⲟⲧϩⲉ (*cf. CO.* Ad. 47, 9). The monastery of Dêr Nûhy (Amélineau *Géogr.* 135) may be in the neighborhood of Ḳûs and so identical with ours. *Cf.* 78, 'the hill of the Persea, ⲡϣⲟⲧⲛⲏⲓ.'

6 Whence Παυσῖρις.

7 Words in heavy brackets have been crossed out.

8 Just possibly ⲡⲣⲱⲙⲉ is not cancelled; *cf.* 1 (the scoring-out seems, here and in 7, to be either not all by one hand, or not done at one time).

announceth [either dates, or money[9]] 20 *she*[10]. Rachel [dates] the daughter of Galan[11]. The sister of Abraham (son of) Ptêl[12]: a *tremis*, less 3½ (10) carats of bronze (money). Likewise also[13]: 32 (?) *she*."

9 For this contrast *cf.* **174**. The meaning was perhaps, 'The man declares, either in dates or in coin, 20 *she*.' The payment next following had been in dates.

10 *Cf.* **168**.

11 An unlikely name. For ⲁ=ⲧⲱ *cf. CO.* p. xx, n. 11, and add ⲁⲡⲕⲉⲣⲱⲛⲧⲥⲉ (*sic leg.*) Hall p. 113, ⲁⲡϩⲱⲣ *ST.* 137, ⲁⲉⲙⲙⲁϩⲱⲣ Cairo 8484, Alexandria 164 (but ⲁⲓⲙⲁϩⲟⲣ BM. 1092 is masc.), ⲁⲉⲡⲁⲙⲱⲡⲉ *ST.* 91.

12 Assuming that this = ⲡⲧⲁⲗ, which *ST.* 437 proves to be a personal name.

13 Reading certain. Should be a name, with ϧⲁⲙ as father. But since ⲥⲛⲟⲟⲩⲥ involves a numeral between 10 and 90, ⲙⲁϧ for ϧⲁⲙ seems probable. ⲧⲁⲥ is puzzling; if for ⲧⲁⲁⲥ, to what does the suffix refer?

521. (Cairo 44674.94)—Original Monastery. Pottery. Palimpsest.

"Apa Elias, 9 *she*[1]. Apa Abraam, 5 *she*. (5) Apa Peter, (a) carat[2]. Isaac, 5 *she*. Elias, 5 *she*. Brother Anania(s), 5 *she*. Brother (10) David, 5 *she*. Brother Joseph, 16 *she*. Brother Constantine, a carat. Brother [. . . . .], 5 [*she*. . ."

1 *V.* **168**.

2 The form here, as sing., only in **298**; that in 13, as sing., in **547**, elsewhere plur., **535**, *CO.* 454.

522. (MMA. 12.180.166)—W. Rubbish Heaps. Pottery.

". . .] 1 *solidus*. Apa John of Pshêb[1], 1 *solidus*. [. . . . .]re, the man of Apê[2], 1 *solidus*. [. . . Pat]lôle[3], a *tremis*. [. . ., son] of Dioscorus at Kalba[4], half [a. . . . .(5)] 3 pairs of linen clothes and 40 *she*[5] [. . . . .] my son [. . . pairs (?)] of linen clothes. [. . . . .] 4 [. . ."

1 Doubtless = ⲡⲱⲟⲧⲛⲏϩ. *V.* **78**, **296**; in the latter this same John.

2 For ⲣⲙⲡ- *v.* **369**.

3 *Cf. CO.* 304 n., *Jême* no. 96, 93, *ST.* 43, *BKU.* 36 and *Mus. Guim.* xvii 133 (the MS. has indeed ⲡⲁⲧⲁⲟⲗⲓ, but Cod. Vatic. of the Arabic, f. 56 b, gives باطولا with the gloss ⲡⲁⲧⲗⲟⲗⲉ), also *Epist. Ammon.* § 2 Πατελλολι.

4 *V.* **302**. This Dioscorus prob. in **308**.

5 *V.* **168**.

523*. (MMA. 12.180.159)—W. Rubbish Heaps. Pottery. By scribe of 94, 535, MMA. 14.1.170, Cairo 44674.189 (both discarded).

"In [the] deed (ϩⲣⲁⲓ ϩ[ⲡⲡⲉ]ϫⲁⲣⲧⲏⲥ) of Isaac[1]: We paid (ⲁⲡ†) 40 *she* unto Aaron. We paid 28 (5) *she* unto Presbyterus (ⲡⲣⲥϧ/). We paid 25 *she* unto John, for (?) [. . . . .] 6 *she* [. . ."

1 If rightly interpreted, this would be an extract copied from a papyrus belonging to Isaac. *Cf.* the Isaac in **535**, by this same scribe.

524. (Cairo 44674.135)—Original Monastery, Room 6. Pottery. By scribe of 1. This is the *verso* of 4.

"I (*or* we) received 3 [. . . . . .] Theodore, 7 *she* (?) unto each one. I (gave[1]) him (5) 14 *she* (?) at present[2] and had (given) him other 5 *she*, that he might take them (to) the dwelling of[3] the deacon George."

1 For this ellipse (and in 6) *v.* **532**. 2 *Cf.* ⲙⲡⲉⲓⲡⲁⲧ, **243** n. 3 Or 'in respect of.'

525. (Cairo 46304.97)—E. Buildings. Pottery.

"Concerning the book[1]: the 1st time[2] they sent[3] 75 with a camel[4], at the time that I went south. I brought 12 silver (pieces[5]) with my brother (5) Theodore. They sent [. . .[6]] 54 and [a] half with Aquila. Concerning the *solidus* of 51 silver (pieces) [. . . . .] with my brother [. . . . . .] sent [. . .] 54 [. . . . .] Aquila; the 50 less [. . .], 5[4] less 2, with [. . ."

1 Account-book? *Cf.* Cairo 44674.170 (discarded) ϩⲙⲉ ⲙⲫⲟⲙⲧⲉ ⲛⲧⲡⲉ ⲁⲛϥⲓⲧⲟⲩ ϩⲙⲡϫⲱⲱⲙⲉ. For initial ⲉⲧⲃⲉ *cf. ST.* 438.

2 The sequel makes it of course possible to read (as written) 'the 1st brother.'

3 Omitted letters, here and in 4, recall **455**, *q.v.*

4 ⲙⲡ- (here and in 4, 6, 7) 'by means of,' 'at the hands of,' is not common: **283**, 11, **333**.

5 If this = ἀργύριον, a coin, it would be a unique survival in Coptic, where the word 'silver,' with reference to money, is only found joined with a coin name and that very rarely: *ÄZ.* '83, 144, Hall p. 21 ⲥⲁⲧⲉⲉⲣⲉ ⲛϩⲁⲧ.

6 Either ⲥⲉ, 'sixty,' was corrected to ⲧⲁⲓⲟⲩ, 'fifty,' and then erased, or we may read ⲛⲉ, 'other 54.' *Cf.* however l. 8, where the same sum and same person seem to recur.

526*. (MMA. 12.180.123)—Below 1st Boundary Wall Pavement. Pottery. Probably by scribe of 3 &c.

A list of names, to the last (at least) of which a sum of money is attached. The names legible are: George, Jonas, Victor, .rbasius[1]; the places whence they come Temamên, Thône, Tabennêse[2]. Two of the men have the office of γεωμέτρης[3].

1 .ρβ̂ⲁⲥⲓⲟⲥ. I had first read ⲣ, not ⲡ; but as a chrysmon here could not be accounted for and as a name Basius is not found (ⲡⲁⲥⲓⲟⲥ cannot be read), Oribasius suggests itself, though not met with in Egypt, unless it be as Orbasus, of the *Mart. Hieron.* (Delehaye, *Les Mart. d'Ég.* 46), with which *cf.* Ορβας, BM. 1078. On the photograph no letter is visible between ⲡ and ⲃ̂, but there is space for one.

2 Note that these all occur in **519**.

3 Written ⲕⲟⲓⲱⲙⲏⲧⲣⲏⲥ and ⲕⲟⲓⲱⲙ/. *Cf. CO.* 308.

527*. (MMA. 14.1.94)—Cell A. Pottery.

An account consisting of names and sums of money[1]. The former are: Joseph son of Pheu (ⲫⲉⲩ), Constantine, Papnouthius son of Daniel from Tanêou . .[2] (ⲧⲁⲡⲛⲟⲩⲃ̂.), Peǧôsh son of Cyriacus[3], P[. . . . .]b[4] (son of) Pahôm from Psyn[. . .[5]

1 The numeral in 2 cases followed by ⲟⲣⲑ/ = ὀρθόν; *cf.* **93**.

2 No similar place-name occurs.

3 Recurs in **474**.

4 Pshouêb is a place-name; *v.* **78**.

5 If a place, *cf.* ⲯⲧⲡⲁⲡⲧⲱⲡⲉ *CO.* Ad. **17**; but it may be the father's name.

528. (MMA. 12.180.197)—Original Monastery. Pottery.

"Eight *she*[1] have I paid (*lit.* given) unto Ananias, on behalf of Joseph. Lo, other 20 *she* do I receive[2]."

1 *Cf.* **168**.

2 So strictly, since a past tense cannot be read.

529. (Cairo 44674.129)—W. Rubbish Heaps. Pottery.

"Isaac's flax[1]: 6 *she*[2], 8 *she*." The text is complete.

1 *Cf.* **350**, **360**, **530**. ⲉⲓⲱ might of course be 'ass(load')', but this, with a statement of money attached to it, seems less likely.

2 This again might be 'hundred,' rather than the coin (*v.* **168**).

530. (Cairo 46304.131)—E. Buildings. Pottery.

"2 (measures ?) of flax[1] and 2 liters." The text is complete.

1 *V.* **529**. The same dilemma here as to the meaning of ⲉⲓⲱ. The preceding numeral recalls **372**.

531. (MMA. 12.180.203 + 14.1.51 + Hall pl. 34, 19698)—Original Monastery. Pottery. The British Museum's fragt. (Hall) is reprinted here, to the left of the dotted line. The text was divided by a perpendicular line into 2 columns. By scribe of **458**.

This seems to be a record of money transactions, perhaps a pawnbroker's journal, if the verb ϭⲁⲗⲟ (here ⲕⲁⲗⲱ, ⲕⲉⲗⲱ) may be taken to refer to deposits of that nature. Col. 1, l. 6 "*Item* another woman deposited (10) loaves and corn with me; she declared them[1] and took the half thereof. After that she went[2] in [. . ."

Col. 2, l. 4 ". . .] for dates [. . . . .] (5) Likewise she took (?) other 6 things; they were not declared unto me. *Item* I (paid) her[3] 10 baskets[4] of loaves and she ate them in 2 months. She will bring one into my house and leave (10) another in the ———[5]. *Item* I became indebted for another measure[6] of corn to her

1 *V.* **299**, n. 5 and add Balestri, *Sacr. Bibl. Fr.*, p. xliii, ⲡⲉⲧⲡⲁϭⲱⲗⲡ ⲡⲟⲩⲏⲣⲡ 'he that shall broach (?) wine' at a festival.

2 *V.* **245**. With the form ⲱⲁⲓ *cf.* a parallel case, **458** n.

3 For the ellipse *v.* **532**.

4 ⲥⲁⲗⲱ, *ST.* 263, *RE.* 30 (*sic leg.*), ⲥⲁⲗⲟ Krall ccxlvii (fem.). ⲥⲁⲣⲟ BM. Gk. iv 1610 doubtless the same. *Cf.* Semit. *sal, salla, sallah,* translated κανοῦν, *e.g.* Gen. xl 16.

5 *Cf.* **338**.

6 ϫⲓ ⲉϫⲡ- = δανείζεσθαι, Ps. xxxvi 21 &c., *Aegyptus* iii 280. For ϫⲟ, *i.e.* ϙⲟ, *v.* **532**.

and she ——[7] it and took another bushel[8] of corn and paid it for dates and she ate it[9]. A woman deposited certain wines[10] with me. She took the one (jar) of them and she paid 2 (15) wild[11] [.....] for dates. *Item* she went to the dwelling of [.....] a woman and she bought[12] 4 [.....]. Thereafter, lo (?), a man (?) [.....] them me[13], sealed [.....] and she took the half thereof [..."

7 ϩοτπ, an unknown verb.

8 Taking ⲙⲉⲛⲧ for ⲙⲛⲧ: *ST.* Index *s.v.*, Hall pp. 83, 108, 130 and in 84 A, 532. On its weight *v.* Bell, BM. Gk. v 160.

9 The masc. accus. should mean that it was the corn (or its price) that she ate.

10 Wine as plur. thus: 336 n. The following fem. 'one' may imply διπλᾶ, διπλῆ, always fem. in Coptic, *e.g.* 548, *ST.* 255, 327.

11 Either 'wild' as epithet of an animal (as ⲣⲓⲣ ϩⲟⲟⲧⲧ), or substance (ⲉⲃⲓⲉϩⲟⲟⲧⲧ), or 'male' of an animal (as Hall p. 121 *inf.*).

12 Or ⲁⲓ ⲉⲭⲱϥ 'borrowed,' as in 10.

13]ⲥ, not]ⲕ, as printed, is the true reading.

532. (MMA. 12.180.233)—W. Rubbish Heaps. Pottery. By scribe of 1.

A record of receipts and payments.

"The account of the corn:—The priest Victor (paid[1]) me half (?) a *tremis* for bandages[2]. I (paid) him 4 pair. (5) He (paid) me 21 *maaje*[3] and I sent them to the great jars of the towers[4]. He (paid) me other 8 measures[5] for another *tremis*, which I had paid him (?) besides in grave-clothes. I (paid) him other 8. I paid him 1 (?) as well and I put them in the strong (10) chest[6] with (?) the bread, (belonging) to Severus. Paham sent me other 28 *maaje* by Kôs, for 5 pair, in Paôpe; I paid a bushel unto Kôs therefrom, because he was departing, and he[7] laid them in the (15) pot[8] and the vessel (?). There are[9] other 5 *maaje* of old (corn) there.

What I expended:—A *maaje* (and) a half for wine. Two (*maaje*) for reed gathering. A *maaje* for the 2 *maaje* of lentils which [..." L. 27 "2½ to Matthias for work[10]. A *maaje* to Tanasta for work. 2 to Pkalê for ———[11]. (35) A *maaje* to Koulôje[12] for work. He sent me other 17 *maaje* by Kôs (40) on the 23d of Emshir. I (paid) 2 for him unto Kôs[13] (?) therefrom, because he was departing northward."

1 In a number of these texts (especially in accounts and the like) a remarkable ellipse is to be observed: that of the verb 'give, pay.' A mere verbal prefix suffices to indicate the payer, the dative the payee. Most forms, except present, seem liable to this abbreviation; (*a*) perfect: ⲁ ⲛⲁⲓ, ⲁⲓ ⲛⲁϥ, ⲁⲕ ⲛⲏⲓ, ⲁϥ ⲛⲏⲓ &c.: 532, 534, 535, 537, 540, 542 (?), *CO.* Ad. 15, *ST.* 129, 292, Hall p. 96 *sup.*; (*b*) future: Ryl. Supplem. 23 (a Jême deed) ⲉⲓⲛⲁ ⲱⲙⲛⲧ ⲛϩⲟⲗⲟⲕ, *CO.* 244 ⲟⲩⲁⲕ ⲛⲏⲓ; (*c*) subjunct.: 145, *CO.* 157, 403, Hall p. 36 *inf.* ⲛⲧⲉ ⲛⲏϥ, *ib.* 117 ⲛⲧⲁ ⲛⲏⲕ; (*d*) imper.: 403; (*e*) condit.: *ST.* 252 ⲉϥⲱⲁⲛ ⲛⲁⲕ; (*f*) negat.: 338, 15 (?), 384 (?), *CO.* 403, 5; (*g*) infin.: 294 ⲛⲱⲟⲩ ⲛⲉϥ ⲥⲟⲩⲟ (but ⲛⲱⲟⲩⲛ ⲛⲉϥ is more prob.). Further, there are cases of this ellipse in which the accusative is added to the dative in the form of a suffix: 332 ⲛⲏⲕϥ, 403 ⲛⲏϥⲥ, *ST.* 40 ⲛⲉⲕⲥⲟⲩ, Hall p. 87 ⲛⲏⲓϥ, ⲛⲏⲥⲟⲩ. With which *cf.* the double suffix of the nominal verb (Stern § 316, Steindorff[2] § 370). The only instances of this which I have noticed in literary texts are ⲙⲁ ⲛⲁⲓϥ, 2 Kingd. xx 21 (Lemm's print, *Sab. Bibelfr.* iii, scarcely represents the aspect of the MS.) and ϥⲛⲁϯ ⲛⲁⲕⲥⲉ ...ⲛϥⲧⲟⲕⲥⲉ Eccli. xx 14 (*cf.* Sethe, *Gött. Nachr.* 1919, 141).

2 *Cf.* 348 n.

3 Here and in 500, 533, 534, this is fem.; *μέτρον* (rare in Coptic texts) is therefore excluded. The latter is moreover a liquid measure (*WS.* p. 24), while ⲙ/ always relates to grain.

4 Taking ⲟⲩ for ⲱ, as in 540, *CO.* 450 *vo.*, *ST.* 226, 261, *RE.* 20 ⲛⲏⲥ(ⲧ)ⲉⲓⲁ ⲟⲩ. The suggested emendation, reading one tower instead of two, is not necessary; both 1st and 2d Towers may have had grain-bins; those found in the former are described in chh. II and III of Part I (*v.* Pll. x, xiii, xiv). For ⲗⲁⲕⲱⲛ *v.* 283 n. It seems to be a jar of varying size; that in *ST.* 284 contains corn.

5 For ϩⲟ *v. CO.* 309 n. Since it is masc. (*ST.* 93, Hall p. 87, *CO.* 497), ⲱⲙⲟⲩⲛⲉ should be an error.

6 One can hardly suppose this to be a cupboard, such as were hollowed in the walls of the granary in the 1st Tower (*v.* Part I, Pl. vii B). The word translates *θήκη* and *κάψα* and is not found elsewhere for a corn box. A difficulty lies in the ⲁ- following ⲧⲏⲕ. If this participle means 'sound, strong,' what can be the meaning of the preposition? But if ⲧⲏⲕ is for ⲧⲏϭ, the following ⲁ- compels the meaning 'attached to,' possibly 'intended for,' though I can give no instance of this last meaning. To read ⲉⲧⲧⲏ, 'there' (*cf.* ⲉⲧⲧⲁⲓ Ac. ii 10) leaves ⲕⲁⲡ to be accounted for. ⲧⲏⲕⲙ (*cf.* 534) cannot be read.

7 Whether 'he,' or 'I' depends upon the reading preferred.

8 Written ϯϩⲙⲉ *CSCO.* 73, 138, where it seems to be a large vessel, ⲧⲉϩⲙ *ST.* 189, where 'large' and 'small' are named. In *RE.* 46 it holds cumin. Presumed to be the same as ϯϩⲙⲉϥ.

9 Reading ⲟⲩⲁⲡ ⲕⲉ-. The preceding noun is ⲕⲉⲧⲱⲡ, as in 543, *q.v.*

10 ϩⲓⲥⲉ may be 'toil,' or 'spin'—there is some confusion between 2 distinct verbs (*v.* Spiegelberg, *Kopt. Etym.* no. 36, *cf. JEA.* viii 188). If the former, *cf. ST.*, 37 and P. Cairo i, pp. 97, 99, *ὑπὲρ σπουδῆς.*

11 Prob. the verb rather than the noun 'sycamore.' Some task of separating, sorting, or sifting is perhaps paid for.

12 Forms of this name (the origin of Colluthus) with final ⲉ seem fem.: as here *Jême* no. 3, 42, *ST.* 420, Kouloutse (?) *CO.* 60 (*cf.* 624); Kelôje, Cairo 8726, is doubtful. On masc. forms *v. CO.* 229 n., adding Kellouj (Boh.) Budge *S[t]G.* 172, Kelouj *ST.* 268. In Middle Egypt the form is Klouj, Krall xlvii, *Saqqara*, Tur. *Mater.* 36 and prob. in Cairo 8324, and this subsists in كلوج, name of a martyr in the Delta, *Synax.* 10th Mesre. On the demotic prototype *v.* Spiegelberg, *Eigenn.* 18*, Griffith, *Ryl. Dem.* iii 259 n.

13 Scarcely intelligible (despite ll. 13, 14). ⲕⲱⲣ (*v.* 535) would be an improvement and may, I think, be read.

533. (MMA. 12.180.183)—Rooms 1 and 3. Pottery. By scribe of **1**.

"The *solidus*(-worth) which I bought[1] on the ship: 8 *artabae*, whereof I ———[2] a *tremis*(-worth) at the door, on account of the *tremis* which I had received for (5) the garment from Severus the carpenter. I paid it (?)[3] unto the ——— -maker[4] (of) Papar[5], for ———[6] of meat (?). I put 4 *artabae* thereof in the chest[7]. I paid 2 *maaje* thereof unto Moses (10), for his dates. I paid 2 *maaje* for ——— fish[8]. I paid 1½ *maaje* for firewood[9] to John[10].

Tkalê[11], 8½ *litrae*[12], 14. . . . . ; he (paid) her 7 *she*. 11 *litrae*, 18 ———; he (paid) her other 15 *she*; further 14 *litrae*. Zacharia, 8 *litrae*. Toulitta[13], 8 *litrae*, 19 ———, 6 *maaje* of corn; further 7 *litrae*."

1 ⲧⲟⲟⲩ is so rare a verb (in such texts especially), that one doubts it here. It occurs *BP.* 4929 ⲡⲥⲱⲙ ⲡⲧⲁⲡⲧⲟⲟⲩϥ, Ryl. 332.

2 ⲧⲱⲕ 'fix, set,' is not more intelligible here than ⲧⲱⲥ 'bake,' though where corn is in question, the latter might be presumed. *Cf.* **309**.

3 Reading ⲁⲓⲧⲁϥ in 6, where the surface is broken and all uncertain.

4 Might = ⲥⲟⲗϥ 'sieve,' which in Hall p. 32 is a kind of measure; though ⲱ for ⲥ is hardly likely.

5 Recurs *Jême* no. 97, 91, beside Pisinai (*v.* **433**); so perhaps in the neighborhood of Kôs, or Koptos.

6 What ⲉⲛ/ abbreviates I know not. Presumably a Greek word. Here apparently a measure, or quantity. In 13, 15, 22 it follows an amount in λίτραι and is itself followed by a numeral; thus it might be a measure less than a liter. But in 7 this explanation seems unfitting. Possibly (*v.* ll. 20 ff.) the liters are of wine, the *maaje* of corn and ⲉⲛ/ the name of a 3d substance.

7 *Cf.* **532**. 'Thereof,' here and in next line, should refer to the meat; but can meat be measured by *artabae* and *maaje*? If not, ⲛⲁϥ is wrongly translated, or read; as dat., 'for him,' it does not seem apposite.

8 In *BP.* 5181 ⲥⲟⲩⲟ ⲛⲁϧⲏⲱ is named; so an epithet indicating some quality, or condition, but otherwise unknown.

9 *Cf.* **94**. 10 *Cf.* **519** for this form.

11 *Cf.* **361**.

12 The sign for ½ is angular, just as in *CO.* 480 (*v.* Sethe, *Von Zahlen u. Zahlworten*, p. 71).

13 *Cf.* ⲧⲉⲧⲗⲓⲧⲁ *Jême* no. 32, 14. Formed from Ἰούλιττα (*cf.* the martyr, 25th Abîb), like Thelena, Teugenia, Tsophia, Tsitra (MMA. 12.180.164 = Tisidora), Therebeka &c., each showing a prosthetic *t-* before a female name.

534. (MMA. 12.180.95)—W. Rubbish Heaps. Pottery. By scribe of **1**.

"[I ?] sent Constantine and Jacob in Mesore. I (gave) to them[1] 12 pair. They brought 16 (5) *maaje*[2] of *ricinus*[3] and 400 *kôr*[4]. They gave another 'hand[5]' to a poor man. They made 5 pair[6] and I allowed[7] 4 *maaje* unto them (10) thereof. They gave the other 7 pair unto the woman-dealer[8]."

1 Ellipse as in **532** &c.

2 *V.* **532**.

3 Reading ⲧⲏⲕⲙⲥ and thus confirming Paris 43, f. 59 b (28) ⲧⲉⲥⲙⲉⲥ, mistaken by Peyron (*cf.* Stern § 147). This in Paris 44 f. 83 = ⲧⲏⲥⲙⲉⲥ, the Greek whereof, κροδονιν, must be for κροτών. The Ar. equivalent خشيش looks as if the meaning of the ancient word had been forgotten. On castor oil in Egypt *v.* Th. Reil, *Beitr.* 137, Wiedemann, *Herodot* 382 (demot. texts show that *tkm* was the plant as well as its oil: H. Thompson, *Theban Ostr.* D. 104).

4 *V.* **535**.

5 *V.* **305** (though here it hardly measures textiles).

6 'They amounted to.' The reading ⲁⲧϯ, 'they gave,' seems to be less applicable.

7 As in **349**.

8 These 'other 7' make up the first-named 12, in return for which the writer had given the grain. ⲉⲩⲱⲧⲉ I take to be fem. of ⲉⲩⲱⲧ 'merchant,' not found elsewhere, unless perhaps in *CO.* Ad. 47.

309. (Cairo 44674.60,61)—Original Monastery. Pottery. By two scribes.
Removed from the preceding section, as being more probably an account than a letter.

L. 2 ". . .] I know [that. . ."; l. 3 ". . .] the camel [. . . . .] *solidus*(-worth) unto me of pounded (?)[1] corn, when he had given me a half *tremis* of dates. (5) *Item*, half a *solidus* of wine to me. *Item*, another half *tremis* of dates to me. *Item*, another *solidus* of corn, whereof he baked[2] me loaves. *Item*, 2 other *tremis* [did they[3]] give me for the year's wine. Another[4] *tremis* [. . ."

1 In *ST.* 303 ⲥⲱϩⲙ relates obscurely to the treatment of corn. *Cf.* Exod. xxvii 20 Boh., of oil. In *Sphinx* x 4 (no. 1) this verb is likewise used of olives (or olive oil). The pounding (κόπτειν) of both corn and olives is a recorded process: Th. Reil, *Beitr.* 150, 137. *V.* Spiegelberg, *Handwb.* 134, *shm*, as origin of our word.

2 Or, reading ⲉⲁϥ-, 'he had baked.'

3 Cancelled. 4 From here, all cancelled.

535. (MMA. 12.180.126)—Below W. Court. Pottery. By scribe of 523 &c.

"Thou hast (paid) him[1] 24 *carats* and 100 *ĝôr*[2] to (?) Isaac." Perhaps a receipt.

1 *V.* 532. But there is a difficulty here owing to the two datives, as again in 537.

2 This is among the more intelligible instances of *ĝôr*, *kôr*: here it is clearly a fraction of the *carat*. Similarly in *ST.* 40 '10 bronze *carats*, less (παρά) 400 *kôr*' are mentioned. In 349 *kôr* occurs beside *she*, itself a measure of bronze coin, the former being there in far the higher figure. Elsewhere we can merely see that the word is used in relation to money: *CO.* 456, prob. 567. In 534 it is presumably a sum of money; likewise (if it be so read there) in 532, 42. In *CO.* 233 '2 *kour* of beans' must mean 2 *kour*-worth, perhaps like '2 *ĝor* (*sic*) of wood' in a Balaizah fragt. Krall (xxx) identifies the *kôr* which measures wine with Hebr. *kôr*, κόρος. It is remarkable that in the Sa'. bible the latter (where extant) is once translated by ⲱⲓ (Lev. xxvii 16), elsewhere left in Greek (Lu. xvi 7). What the relation may be between *kôr* and the liquid measure ⲕⲟⲣⲣⲓ (*v.* Bell in *WS.*, p. 23) remains to be decided.

536*. (Cairo 44674.21)—Original Monastery. Pottery. Perhaps by scribe of 337 &c. Perhaps a receipt.

"Thou hast (paid) me (ⲁⲛ ⲛⲏⲓ)[1] 26 [. . . . .] I added 400 (?) unto [them (ⲁⲓⲁ̂ⲱⲛ ⲱⲧⲉⲣⲱⲉ ⲉⲭ[)[2]. . . . .] measures (ⲥⲁⲛ)[3] of honey [. . . . .] three [. . . . .] of them."

1 535 opens with a similar formula.

2 ⲁ̂ⲱⲛ ⲉⲭⲛ thus: *CO.* 187. ⲱⲧⲉⲣ- for ⲫⲧⲉⲣ-.

3 *Cf.* Ryl. 355, where the same measure, ⲕⲁⲛ, is used for honey.

537. (MMA. 12.180.109)—W. Rubbish Heaps. Pottery. By scribe of 1.

"[. . .][1] 3 baskets that I completed[2] on the last day, if thou wilt[3], of (5) Parmhatp; they ate me[4] 18 thereof that day; for they had made me answerable[5] for the linen clothes. The priest and his sons, (10) at the time when they came, they ate me other 10. I (paid) him[6] other 15 on my part, for Moses. (He ? paid) me other 27, beyond them (?). What they ate as wage (??), at the time (15) I took the linen clothes away[7]. I completed the other basket on the 14th of Parmhatp."

1 Perhaps ['As regards the']. The 1st words are not ⲡⲁ̀ⲗⲟ]ⲩⲟⲥ ⲛⲛⲁ̂ⲓⲣ.

2 This meaning seems probable in 351 &c. 'Brought out,' the literal meaning, might be preferred, if baskets of bread are in question. An instance perhaps comparable in *WZKM.* xxvi 339.

3 *Lit.* 'thou art at liberty (to choose).' ⲟⲩⲱⲣⲫ precisely thus in *CO.* 194, where this translation might suit; also *Jême* no. 65, 59 (reading ⲟⲩⲟⲣⲫ for ⲟⲩⲱⲣⲫ), where it is possible. Of the 3 instances, the 1st 2 are followed by prep. ⲉ-; the 3d is not, but seems to form an independent clause. In *ST.* 358 the qualit. of ⲟⲩⲱⲣⲫ is followed by ⲉ- and there perhaps means 'what thou art free to do.'

4 Assuming this an ethic dative. It recurs in 11 and again in 12, 13, but in even more puzzling context.

5 Or literally 'they seized me on account of.'

6 For the ellipse *v.* 532. Whether the next sentence, if emended, might be so explained is doubtful.

7 One expects a sum of money, or amount of food to close this sentence. It is grammatically impossible to treat as such the words ending the preceding phrase.

538. (MMA. 12.180.225)—W. Court + Original Monastery. Pottery.

Ll. 1–8 a list of names, with amounts of corn[1] opposite each. The first word is obscure[2]; the names following are: Komos, Pesênte, Psachô[3] the builder, Alexander[4] [. . . . .], Tasake and Tasake "through (from) the men."

Ll. 9–15 (different hand) "Kamoul (son of) Peter. In the name of the Father and the Son and the Holy Ghost and the Holy Trinity. I, Samuel, the son [of . . ."

1 σίτου thus, without ἀρτάβαι, *ST.* 154, BM. 1085, *BP.* 691, MMA. 14.1.496 (discarded).

2 Has not the look of a Coptic word. It might be a place-name.

3 Though common at Aphroditô (BM. Gk. iv) and known at Syene (BM. Gk. v, 1722), this title, as a name, is not found at Thebes. Indeed we might take it here to be 'the master builder' (ⲡⲉⲕⲱⲧ) and not a name.

4 Abbreviated as in *Jême* no. 88, 22.

539. (Cairo 46304.93)—E. Buildings, under floor. Pottery. An account (partly ?) of oil.

". . . the 2]d measure[1] amounted to 52 (?) *xestae*, and wage was not [paid ? received ?] thereon. *Item*, the

1 ⲉⲓⲟⲛⲉ as a measure seems only to occur in Shenoute's account of the provisions gathered for the refugees at his monastery, *CSCO.* 42, 71. Its capacity there is 5 *artabae* (Amélineau, *Schen.* ii 183, assumed the word to represent ⲟⲓⲛⲉ; its relation there to the *artaba* shows this to be impossible). There too it contains oil, (ⲛⲉϩ ⲛ)ⲥⲓⲙ. *Cf.* perhaps *ÄZ.* '85, 74 (vi), where read ⲛⲉⲓⲟⲛⲉ ⲛⲛⲉⲛⲓⲛⲉ.

account of the oil of the ———[2]. The 1st measure, 47 *xestae* and its wage[3]. The 2d measure, 50 *xestae* and its wage [. . ." Nothing can be made of the *verso*.

2 Seems to recur in *CO.* 483 ⲡϩⲧⲡⲁⲣⲓⲥ (the name of a church, ? its owner, or patron), Hall p. 69, ϩⲓⲡⲁⲣⲓⲥ (perhaps a title), Ryl. 310 ϩⲧⲡⲁⲣⲏⲥ (an official, or magistrate). No such Greek word has come to light. Were it not for the last instance, where the meaning seems pretty certain, one might suppose this a place-name and divide ⲡϩⲧ-ⲡⲁⲣⲏⲥ, or ⲡϩⲧⲡⲁ-ⲣⲏⲥ.

3 The gender of the pronoun refers it to the 'measure.' Perhaps the wage for producing, or collecting that amount.

540. (Cairo 44674.138)—Original Monastery. Pottery. By scribe of 1.

List of names with quantities of bread following each. The measure of the latter is not clear. As the gender is masc. (ⲯⲓⲥ), neither ⲁⲙⲡⲗⲁ, nor ⲗⲓⲧⲣⲁ is suitable; and of these the former is only used, it seems, for liquids. The names are: Abraham (son of) Papas, Petronius, Mark and Paul. "Large bread"[1] and "small bread" are named, besides "———[2] loaves," "passably good[3] (?)" (9). In 11 apparently an ellipse, as in 532 &c.

1 ⲟⲧ for ⲱ, *v.* 532 n. ⲕⲁⲕⲉ ⲱⲛⲙ occurs *CO.* 361.

2 Can ⲱⲱⲧ, presumably an epithet of ⲕⲁⲕⲉ, be elucidated by Budge *Mart.* 218 ⲡⲟⲉⲓⲕ ⲉⲧⲣⲏⲙ ⲁⲧⲱ ⲉⲧⲣⲟⲟⲩⲧ ϩⲱⲥ ϫⲉⲛⲧⲁⲧⲱⲁⲧⲟⲩ ϩⲓⲧⲉⲧⲣⲓⲣ, where perhaps the 'cutting off' of a portion of new-baked bread is referred to ? (The Boh., *Rec.* vi 184, has 'as if brought up from the oven.') Note the var. ⲱⲱⲧ in *CSCO.* 42, 70, l. 8, though ⲱⲱⲡ is more intelligible—which is not to deny that the former may be the original reading.

3 This translation almost certainly wrong, but the meaning escapes me. *Lit.* 'profitable to a small degree.' To read ⲉⲧⲣ ⲛ. hardly lessens the difficulty.

541. (Cairo 44674.77)—Original Monastery. Pottery.

Account, or statement[1], addressed to a person (the 2d plur. does not necessarily imply more than one) who had delivered (2, 4, 5) certain quantities of corn for loaves[2] and grain and taken others. In 3 the 'year of eating' is named, which in *Jême* no. 37, 25 &c. is perhaps a period during which a wife claimed provision under the nuptial settlement[3]. The text relates probably to disputes as to a marriage settlement. In 4 the abbreviated measure presumably reads ϫⲱⲡ. Whether this can = *χοῖνιξ* is doubtful (*cf. ST.* 161).

1 Possibly of course a letter.

2 *Cf.* 309, 519. In l. 4 prob. ⲉϩ]ⲣⲓ, 'seed corn.'

3 H. Thompson adduces, as possibly parallel, the clause in demotic *ἄγραφος γάμος* contracts, securing a yearly alimentation, in money and grain, to the wife. The form of the verb would indeed be unexampled in any dialect.

542*. (Cairo 44674.148)—W. Rubbish Heaps. Pottery. By scribe of 1.

Account of ass-loads of firewood (ⲓⲟ ⲡⲕⲗⲱ, *sic* twice[1]), sold to the writer[2] by George and A[[3]. The sums of money in 4, 5 (]ⲱⲛ ⲡⲁⲣⲁ ⲙⲛⲥⲛⲟⲟⲩⲥ ⲡⲛⲟⲩⲙⲟⲥ) may be the prices paid[4]. The text ended with]ⲛⲟⲁⲑⲏ ⲟⲛ, which may = ⲟⲩⲁⲧϫⲉ[5], or should be read ⲛⲥⲁⲑⲏ, indicating a contract of some sort[6].

1 *Cf.* 94. Reckoning by ass-loads is rare in Coptic. *V.* Wilcken, *Ostr.* i 754.

2 An ellipse,]ϥ ⲛⲁⲓ, is probable; *v.* 532.

3 The name George is preceded by a cross, so too this initial ⲁ[. I am therefore assuming that this begins the record of a second transaction.

4 One is tempted to see here the *she* of 168 &c., which would thus appear as a higher measure than the *nummus*.

5 *Cf.* ⲟⲩⲟⲉ, *ÄZ.* '78, 17 with Stern's remarks. The ref. there from the *Scala* is to Exod. xxv 29, where this word translates either *σπονδεῖον*, or *κύαθος* (as does ⲟⲩⲟⲑ in Num. iv 7).

6 *Cf.* ⲛⲥⲁⲑⲏ in *ST.* 429, *Jême* no. 106, 108.

543. (MMA. 12.180.218)—W. Court. Pottery.

"Jesus Christ[1]. As to the account of the chattels to be sent (?) to Jême: 2 (5) jars, 2 ———[2], 2 ———[3],

1 This monogram heads the list *CO.* 466.

2 ⲕⲡⲡⲉ remains to identify.

3 ⲃⲏⲃ fem. is unknown. In Ryl. 240 the reading is too uncertain for comparison.

3 ———[4], 4 vessels[5], 5 ———[6], a ———[7], 6 *maaje* measures of lupins[8] (10), 3 plates[9], a camel(-load)[10], 3 cups[11], 12 dishes[12] of ———, a camel(-load) of ———, 3 ———[13], 2 [. . ."

4 ϩнмє is a measure, or vessel, Hall p. 117, BM. 641. In *Jême* no. 113 ϩнм prob. = ϣнм.

5 Assuming this (which perhaps recurs in **532**) to = коітωп *RE.* 46 (containing honey) and BM. ostr. no. 82, 12–12.6 (wine), коттωп Hall p. 117 (pickled food), коттωп Krall cvi (but perhaps, as a rent is paid for it, *κοιτών*). In BM. Gk. iv, 1631 c. 6 катнп can hardly be this word. In *BKU.* 68 коптωп indicates a different, perhaps the true, form.

6 A fem. word thus spelt in Rossi i v 51, but its meaning cannot be the same. *Cf.* ? ⲁⲣⲟ, Ryl. 211, also fem.

7 Hardly = ϩωт *CO.* 466 (*cf.* 348 n.).

8 *Cf.* ⲑⲁⲣⲙⲟⲩⲥ (*θέρμος*) Zoega 630, *CSCO.* 73, 136, *ÄZ.* '92, 41, Kircher 194.

9 For пшаϫ, which occurs Hall pp. 48, 49 (*v.* also Ryl. p. 240, or *πινάκιον*). With the form *cf.* ⲗⲱⲧⲓϫⲓ *ST.* 252 (? for *λωδίκιον*) and скωⲗікєє Paris 44, 56 *b*. If ϩом here and in 11 = ϣом(пт), despite ϣом in 6, 14, *cf.* ϩомпт *CO.* 320.

10 The material loaded is not named. *Cf.* Bell in *WS.*, p. 21. The form (? for *καμήλιον*) is very rare; it recurs in l. 13. *Tor.* 29 has both кⲁмоⲩⲗ and кⲁмнⲗє; the latter recurs in **548**.

11 ϫоп of earthenware, *CSCO.* 73, 137.

12 ϫнс might be doubted, since it is otherwise unknown in non-literary texts.

13 Apparently a Greek word.

544. (MMA. 12.180.125)—W. Rubbish Heaps. Pottery. By scribe of 1. Two statements, or records of transactions.

"The chattels that Apollo[1] brought [. . . . .]" (5) "[. . .] Apollo came[2] . . ." (7) ". . . [? saying,] 'Mena hath sent[3] me for it.' Apollo came[4] again and took (10) the candelabra[5] and said, 'Katharôn hath sent me for it'; for she would[6] . . . . .

"(15) Moses came with a man of Peshenai and took the other one and will give it him, saying unto me, 'My father (20) hath sent me saying, Give it unto him[7].' Lo, the other two dishes[8] are there."

1 Presumably the same as in **348**, **477** (both by this scribe).

2 Other possible divisions of the letters would give different sense.

3 This prefix does not recur as ⲁϩ-, but the parallel forms тⲁϩ- (**275**, *Jême* no. 73, 13), птⲁϩ- (*CO.* 381, *ST.* 356, 6, Hall p. 97), єтⲁϩ- (*ST.* 356, 2), suggest identification with the Achm. relative (*v.* Erman, *ÄZ.* xliv 112, Sethe, *ib.* lii 112). More frequent are the forms ⲁϣ- (the present text 20, **490**, *ST.* 195), тⲁϣ- (**308**, *ST.* 191, 9), птⲁϣ- (*RE.* 32 *rev.*, *Jême* no. 68, 29, 61), єтⲁϣ- (*ST.* 60, 9, *ib.* 101, *CO.* 174, 4). In other instances the complete form is doubtful (Hall p. 78]тⲁϣкωⲗт, *ST.* 191]тⲁϣтⲁⲁс, **99**]тⲁϣϫпо, with which *cf.* **100** птⲁϥϫпо). That the forms in ϩ and in ϣ are but variants one of the other—the latter developed from the former?—seems evident: *cf.* the use of ⲁϩ- **544** and ⲁϣ- there also; of тⲁϩ- *Jême* no. 73, 21 and тⲁϣ- *ST.* 191, 9; of єтⲁϩ- *ST.* 356 and єтⲁϣ- *CO.* 174; of птⲁϩ- *CO.* 381 and птⲁϣ- **308**. Both forms are employed unchanged in all numbers and persons (1st sg., pl. and 2d pl. chance to be wanting). The simple ⲁϩ-, ⲁϣ- has an indicative, not a relative sense. An instance in an otherwise Sa'. text is perhaps *BKU.* 22, 11 єтⲁϩϩєп = єтⲁϩєп(n̄).

4 Assuming Apollo to be again the subject, where the literary idiom would require пⲥⲁ.

5 In **548** ⲥєрⲁптос, *ST.* 439 кєрⲁптнс, *ib.* 239 кєрⲓⲁптнс, so in Ryl. 238, 29, in Zoega 96 кⲁрⲁптⲓс, Budge *St George* 243 кⲁрⲁптнс, a Balaizah fragt. кєрєсⲁптⲓ пϩомєт. *Cf.* P. Cairo 67340, 77 *κηριαπτάριν σὺν λύχνῳ αὐτοῦ χαλκοῦν*. In Vat. 57 f. 49 b ϫнрⲁптⲓс = *λαμπάς* in *PG.* 58, 509.

6 Taking ⲗⲁⲯⲓс as an uncompleted verbal form. To read єс = єіс and ⲛⲁ- posses. would not lessen the obscurity.

7 *Sc.* to the man from Peshenai.

8 *Cf. CO.* 459, Hall p. 64 (*sic*, 27422, obv. 3), *ST.* 92, 125. In several cases the dish is of bronze.

545. (Cairo 46304.21)—Cell A. Pottery. On *verso* is 11. An extract from a will, apparently continuing a previous text and consisting of a list of articles.

"I, Seth[1], the priest, of [. . . . .][2]. And further, as regards the heritage of my parents, that is in the keeping of Isaac, thou shalt take them and shalt give them as offering[3] (5) on his behalf: a silver ———[4], worth

1 In Hall p. 47 a *πρωτοπρεσβύτερος* bears this name. Note that in **93** Seth and Isaac are concerned.

2 'Of the church,' without following place-name, is unlikely. The word may itself be a place-name.

3 *V.* **379**, also *Jême* no. 70, 36 ff.

4 *V. CO.* 218 n. (where this word ought to have been distinguished from ϣоп, the measure of length). A silver ϣωп occurs also in *CO.* 183, *Jême* nos. 30, 34, 66, 76, Hall pp. 87, 113, *ST.* 439 and one of which the material is not named in *CO.* 477. It may be a 'container' of some sort. That in *Jême* no. 34 is valued at the same sum as here named.

2 *solidi*; (a) valuable coverlet[5]; other 9 *likna*[6] of money; 2 woman's dyed[7] garments; a candlestick (?)[8], worth 1 *solidus*; a (10) ———[9], worth a *tremis*; 10 [. . . . .] loaves[10]; a mat[11] worth a *tremis*; 10 knives; 9 bowls[12]; a coverlet of ———[13], worth half a *solidus*."

5 *V. CO.* 242 n., *Jême* nos. 66, 40 and 76, 42.

6 Since the note on **313** was written, I have seen an ostr. showing a list of various articles, among them ⲥⲛⲁⲩ ⲡⲗⲓⲕⲛⲉ, which supports the explanation as a vessel in which coin was measured.

7 *V. Jême* no. 76, 39. Not necessarily of purple, though in *ST.* 120 it is probably that (unless a comparison here with *ib.* 445 suggests a connexion between liters of ϫⲏⲕⲉ and of ϫⲁⲕ, for which *v.* 364). In *ib.* 129 ⲁⲟⲧⲓϩ ⲡⲗⲁⲩⲉ ⲛϫⲏⲕⲉ and ⲁⲟⲧⲓϩ ⲛⲕⲱⲕⲉ (κόκκος) are purple and red coverlets.

8 *V. CO.* 459 n. From this and Tur. *Mater.*, no. 18, it appears to be a stand, or holder for a lamp, or candle, which from *Jême* no. 70, 40, *ST.* 125 (ⲥⲓⲣⲟⲛ), should be of metal, whereas the Arabic of the *Triadon* § 312 (Zoega 645) translates 'candles.' In Zoega 96 it is named with ⲕⲁⲣⲁⲛⲧⲓⲥ (*v.* **544**) and ⲗⲁⲙⲡⲁⲥ, in De Vis, *Homélies* 84 and Lemm, *Iber.* 8 with censers. In Zoega 334 it translates κηρίων.

9 *V. CO.* 465 n. The word is fem. in **548**, *BKU.* 66, *ST.* 125, while ϫⲱ is masc., so cannot be connected with it. In BM. Gk. iv 1631, c. 6 it is ⲕⲟⲩⲧⲥⲟⲩ and serves to pour oil; so too in a Strassburg pap., no. 41. In a Greek list (Preisigke, *Sammelb.* no. 1160) it is κοντσου, in *ST.* 439 ⲕⲛϫⲟⲩ. *Cf.* ? κόνδυ.

10 Perhaps some baker's utensil.

11 Or 'cloak,' *e.g.* Paris 129[13], 37 = *PG.* 26, 972 ἱμάτιον (for lying on), or Paris 129[12], 5 (Reg. Pach.) = *palliolum linum.*

12 *V. CO.* 459, 472. ⲟⲩⲁⲧϩ, ⲟⲩⲟⲧϩ occurs often in Chassinat's *Pap. Méd.*, *v.* pp. 345, 346. In Num. iv 7 it = κύαθος.

13 *V.* **351**.

546. (MMA. 12.180.175 + 195)—W. Rubbish Heaps + Below W. Court. Pottery.

"As concerning[1] my chattels which [. . . . .] to my people, namely: a bronze brazier[2]; a caldron[3]; a ploughshare (?)[4]; 2 ———[5]; a spade[6]; a ——— coverlet of (? for) ———[7]; a cart; 3 silver rings[8], [. . . . .], (5) 2 as dowry, the one being [. . . . .] of silver; 2 straps of [. . . . .]; a woman's garment [. . . . .] for an *artaba* of corn; a [. . . . .] papyrus; a *maaje* measure [. . . "

1 *V.* **349** n. 5 and *CO.* 48 n.

2 Supposing this to = κάμινος, as in *ST.* 236. But another explanation would suggest itself were it possible to take ⲁϣ for ποσόν (which occurs in Coptic sometimes, *ÄZ.* '85, 39, Krall ccxxviii *vo.* 10, BM. Gk. iv 1565 &c.) and to translate 'a sum of bronze money.' In **434**, *CO.* 174, 11 ⲁϣ might then have this meaning. It must be owned that ⲁϣ, though it has the sense of δεῖνα, has not been found for πόσος.

3 This word is fem.; *v. CO.* 192, Rossi, *N. Cod.* 56.

4 *V. CO.* 459. The *Scala* (Kircher 126, 129) seems to distinguish 'ploughshare' *sikkah* and 'grating, strainer' *shabakah, miṣfâh.*

5 Recurs *CO.* 459. Whether related to ϩⲁⲙⲉ 'peg,' or compounded with ⲛⲓ, remains doubtful. In BM. Gk. iv 1631, c. 2, the former (?) is written ϩⲁⲙⲏ. *Cf.* also Ryl. 239 n.

6 More probable here than 'handle,' for which *cf.* Hall p. 108 (? cart-shaft).

7 For ⲁⲟⲩ *v.* **351**; for ϩⲏⲣⲉ perhaps *CO.* 466, where for ϩⲉⲣⲉ ⲋ the var. at University Coll. London has ⲟⲩϩⲉⲣⲉ. The word awaits explanation.

8 As in *Jême* no. 66, 39. In Tur. 5 a silver ring is left in pledge at 1 *solidus*, a ring similarly in *ST.* 54. The doubtful word following appears to be Greek. Whether ⲉⲩ- is participial, or = ⲉⲟⲩ- is uncertain.

547. (Cairo 44674.189)—W. Rubbish Heaps. Pottery. Perhaps a list of articles pawned, or deposited.

"Saua[1], (son) of Dioscorus:—carpenter's axe[2], 1; carpenter's hatchet[3], 1; ———[4], 1; large awl[5], 1; (5) ass's bridle[6], 1; knife, 1; *liters* of worked (?) ———[7], 2; a basket[8] for holding offerings, with its napkin; half a carat of money[9]."

1 Presumably = ⲥⲟⲩⲁ. Recurs *ST.* 352.

2 As Ryl. 239; also in list of tools, *CO.* 468 and prob. *ib.* 296.

3 Recurs in **548**. *Cf.* Boh. ⲙⲁⲁⲓ. Not elsewhere to be certainly distinguished from the corn-measure.

4 Recurs *CO.* 468, among tools. Perhaps an implement metaphorically named from ϩⲣⲏ σκέλος, Lev. xi 21 (Boh. ⲥⲏⲗⲓ). 5 Likewise in *CO.* 468.

6 Doubtless for χαλινός. Perhaps also *ÄZ.* '78, 17 as ϣⲁⲗⲏⲱⲥ.

7 I cannot explain ϩⲏⲕ. *Cf.* ? ϩⲏⲕⲉ in **548**, or read ϫⲏⲕ(ⲉ), *cf.* **545** n. 7. This use of ϩⲓⲥⲉ recurs in *CO.* 465, the substance being there ? incense. Its meaning is either 'worked,' or 'spun.'

8 Recurs *CO.* 335. In Budge, *Apoc.* 107 = *maqṭaf* 'basket.' In *ST.* 349 ϩⲁⲓⲣⲉ (*cf.* Boh.). ϩⲓⲣ is masc. (*cf.* Peyron), *e.g.* Matt. xv 37, *CSCO.* 73 144, Krall ccxlvii.

9 *Lit.* 'of bronze.'

548. (Cairo 46304.72)—Cell B. Pottery.

"[The] list of the chattels [which . . . . .] carried off[1] by theft:—2 garments [. . . . .]; 4 [. . . . .]; (5) 15 [. . . . .]; 4 [. . . . . .]; a coverlet [of . . . . .]; 2 garments; (10) 2 linen cloths; 2 ———[2]; a candelabra[3]; a censer[4]; an axe[5]; (15) a basket[6] for papyri; incense of ———[7]; a camel(-load)[8] of dates; 2 *diplae* of wine."

1 Perhaps merely ['they] carried off' (as passive). Similar words in *ST.* 198, 339.

2 *V.* **545**.

3 *V.* **544**.

4 Ryl. 238, BM. Gk. 1631, c. 1. Inventories containing such objects relate (*e.g.* the 2 just cited) to church property.

5 *V.* **547**. Or 'a *maaje* measure.'

6 *V. CO.* 100 n. In Ryl. 240 a *πανάριον* of copper (*cf.* Reil, *Beiträge* 126).

7 Possibly connected with **ϩнк** in **547**, since that and **ϩепн** (in *CO.* 465) are both objects of the same verb.

8 *V.* **543**.

549. (Cairo 44764.128)—Original Monastery + Below 1st Boundary Wall Pavement. Pottery.

"The account of the chattels of bronze and brass:—pots 2, pans[1] 3, ———[2] 4, a large bronze ———[3] 1, (5) bronze caldron 1, vessel for cup-washing (?)[4] 1, pot[5] 1, ———[6] 2, a caldron, a box (?)[7], (both) smeared and (10) sealed[8], money-box 1, a ———[9], full (?) and sealed, a box [. . . . .], 2 [. . . . .]."

1 *κουκκούμιον, κούκκουμα, cucuma. V.* Reil, *Beiträge* 44, 66. Recurs in **550**, as **кот]коумоот** of iron in a Balaizah fragt. and **кокоумамоот** in *ST.* 439.

2 *V. CO.* 215 n. and **емрωщε нѣелѣе** in a Balaizah fragt. In Tur. *Mater.* 18 **мрощε** is presumably the same word. In each case it stands in a list of vessels, whether of metal, or earthenware. Prob. = dem. *mrḫ, mrḥ*; fem., which appears in similar lists; Spiegelberg's Berlin Papyri, p. 17 (3108) and his Cairo Papyri, p. 92 (30650). It seems unlikely that the word should here indicate the *ὡρολόγιον* (Borchardt, *ÄZ.* '99, 12). The instance in *CO.* 215 makes a 'filter' probable. In *BKU.* 140 a clock may be in question ('at evening, ere the **мрощε** hath turned').

3 **тѧѫ**, Boh. 'block,' is Sa'. **тѧϭ**, so must not be compared with this word.

4 Assuming this to be *ποτηροπλύτης*, which occurs Ryl. 238 and, as **потелопλнтн**(с), BM. Gk. 1631, c. 1, **потолопλнтнс** (of brass) *ST.* 92.

5 *Κακκάβιον*, as in Ryl. 238, though the form is difficult to account for.

6 Scarcely *τάπης* 'coverlet.' Perhaps also in *CO.* 459 *vo.* (**тап** ?), among metal objects.

7 *V.* **532**.

8 *V.* **253** for the same phrase.

9 **моιаϩ, моειϩ** seem scarcely possible, though found as a vessel (*WS.* 186 n.).

550. (MMA. 14.1.507)—E. Buildings, Tomb 3. Papyrus. 7 × 5 cm.

From a list. "[. . .] caldron (?)[1] [. . . . .] pan[2], a jar (?)[3] of [. . . . .], a ———[4], (5) a jar (?) of [. . . . ., a crown[5] [. . ."

1 For *χαλκίον*; or ? *καλίγιον* (though this, where miswritten, generally retains its 2d vowel, BM. 544, 1096, Ryl. 349).

2 *V.* **549**.

3 Hitherto only in Boh., *ÄZ.* '75, 86 (where read Cod. Vat. lxiii = Budge *St George* 91) and Budge *l. c.* 113. Named with other instruments of torture, it is difficult to identify. Prob. some form of **ѧакωп** (*v.* **283**).

4 *V.* **549**.

5 *V. CO.* 459, where a brass one is fitted with 6 'cups'; a chandelier? (*cf.* Strzygowski, *Cairo Catal.*, Taf. xxxiii, 9153).

551. (Cairo 44674.157)—Original Monastery. Pottery.

From a list, or account.

". . .] 2 pots[1] (for ?) Apa Isaac and Andreas. 2 small pots, 4 large."

1 *Cf. CO.* 213, *ST.* 257, where it holds dates, and *CO.* Ad. 56, *ST.* 320, where it holds grapes. In Budge *Apoc.* 88 it seems to be the bucket, or pitcher attached to the well rope. The Arab. (Paris 4785, f. 116 b) translates this by دلو. The Boh. version p. 359 omits it. Is *βῆσις* rightly rendered 'statue of Bês'? (Reil, *Beiträge* 65).

552*. (MMA. 12.180.302)—Original Monastery. Papyrus. 3 × 9 cm. Fibers ↓→.

From a list, perhaps of church (or house) furniture. The outer door is mentioned, also large and small curtains (**оунλιоп**[1]), which perhaps hung over it.

1 *Οὐήλον* is apparently the form adopted by the Copts: Ryl. 238, 241, *ST.* 200 ('pairs of curtains'); though **ѧнλλоп** is in *Vat.* lxii 160 b and **оуλаріоп** in *Miss.* iv 69.

553*. (MMA. 12.180.128)—Original Monastery, Rooms 1 and 3. Pottery. By scribe of 1.

List of "the chattels (ⲥⲕⲩⲉ) that Athanasius brought (?) me (ⲧⲁⲁⲡⲟⲉⲡⲁⲥⲉ[1] ⲛⲧⲟⲩⲓ *sic* ⲛⲁⲓ), from Senkolthe (ⲛⲧⲛⲥⲡⲕ.[2]): 2 ——— (ⲕⲁⲥⲓⲥⲉ[3]), a cauldron, a [. . . . .], a small lamp of [. . . . .] . . . . . for us[4]."

1 This writer uses ⲧⲁ- for ⲛⲧⲁ- elsewhere, *e.g.* 564, and ⲧⲁⲓ- for ⲛⲧⲁⲓ-, 533.

2 Reading certain. This prefix is generally feminine (for ⲧⲥⲉⲛ-, ϫⲛ-).

3 Recurs in *ST.* 125. Has not the appearance of a native word.

4 Reading ϩⲁⲣⲟⲛ. But this and what precedes it are quite uncertain.

554. (Cairo 44674.18)—Original Monastery. Pottery.
List of books.

". . .]ebius[1], the Apostle[2] on papyrus, the Apostle interpreted[3], Genesis on papyrus, (5) the Little Prophets, Genesis on parchment, 2 books of Apa Severus[4], [The] new[5] [. . . . .]," l. 10 ". . .] of Apa Evagrius[6], [. . .] Dogmatical books (?)[7] [of] Apa Basil[8], [. . . . .] Apostle[9], [the ?] Vision[10] on pap[yrus (?)], Apa Peter the Iberian[11], the (plur.) ———[12], 2 small books, the Acts[13], other. . . "

1 If this is the title of a book Eusebius is unlikely. There is no evidence that the Coptic compilation which embodied some of his History (*v. PSBA.* xxiv 68) was connected with his name, although his name is known to later compilers (*e.g. Patr. Or.* i 133, x 359, Budge *Mart.* 91).

2 *I.e.* the Pauline Epistles.

3 Or possibly refers to the condition of the MS., 'loose,' not bound. ϧⲱⲗ is rarely used for 'translate' (Rossi i 1 10, BM. 187), though, as a noun, it often is 'translation,' *e.g.* Leyden 138, 261.

4 Severus of Antioch, no doubt, whose works were largely translated into Coptic.

5 ?[ϣⲁⲟⲩ]ⲡⲓⲥⲧ[ⲟⲥ] ⲛ̀ⲣⲣⲉ, 'to a new believer, convert' (*cf.* ?125), were such a work by S. known; or [ⲗⲟ]ⲩⲓⲥⲙ[ⲟⲥ] might be read, if it could be related to the epithet 'new.'

6 Evagrius Ponticus. To the references in *CO.* 252 n., add *Papyruscodex*, transl., p. 95 n.

7 This phrase, without author's name, in BM. 572.

8 Of Caesarea. But it is not necessary to connect Basil here with the dogmatical books.

9 Or ⲁⲡⲟⲥⲧⲟⲗⲓⲕⲏ (*cf.* 467).

10 Ἔκστασις might be the title of an apocalyptic work. But ἐξέτασις may be intended, though less probably. A discarded fragt. (Cairo 44674.25) has, among books,]ⲉⲕⲥⲧⲁⲥⲓⲥ ⲛⲁⲣⲉ, which is as obscure as the entry in our text. If instead of ⲡϫⲁⲣ[ⲧⲏⲥ] 'on papyrus,' ⲡⲙⲁⲣ[be read, one might assume the name of 'Maria,' or 'Marcus.'

11 *V. Theolog. Texts*, no. 13, besides *CO.* 459. Since no work besides the *Plerophoria* is ascribed to Peter, we may assume that to be here referred to.

12 I can offer no explanation of this. M. Munier has verified the reading. The form might be that of a Greek adjective in -ωτός (*v.* S. B. Psaltes, *Gram.* 300). Αἰχμάλωτος (*cf.* the form in 108, 167) would leave unexplained the initial letters. These again recall Syriac names in *Brikh-* (which however in Greek transcription seems to be Βαραχ-, *PO.* ii 421). There is no reason to connect the word with the preceding line.

13 Note the form of article here (and in *Rec.* xi 133), while 557 and *CO.* Ad. 23 write ⲙ-.

555*. (MMA. 14.1.523)—Cell A. Papyrus. 2.5 × 5.5 cm. Fibers ⇀ ⇀ (*sic*).

On one side, part of a list of biblical books: ". . .] Job, (the) Psalter, Proverbs [. . . " On the other (at right angles and in a different hand) part of an ornamental cryptogram[1] and of a text below it.

1 Somewhat resembling those facsimilied by Pierret from alleged 'Pesenthius' papyri: *Comptes Rendus* 1871, 185. Characters somewhat similar: *BP.* 1042 *vo.*

556*. (Cairo 44674.106)—W. Rubbish Heaps. Pottery.
List of books.

". . . the Gospel] according to John, the[1] [. . . . .], 2 (copies of) the Apostle, [. . . . . .Gosp]el according to Matthew, [(5) . . . . . , likewi]se (?) a book[2] of A[pa Severus that] he wrote to (*or* against) Julianus of (]ⲉⲓⲟⲩⲗⲓⲁⲛⲟⲥ ⲡⲁ̣[) . . . "

1 ⲛⲉⲡⲣ̣ϥ['the Little (?) Prophets' (*cf.* 554), or ⲡⲣⲁ-['the Acts'; more likely, as only New Testament books are named.

2 Without hazarding a completion of the text (ⲟⲩϫⲱⲱⲙⲉ ⲛⲁ-[), one may safely assume a work of Severus of Antioch, for whose correspondence with Julian of Halicarnassus *v.* Wright's Syriac *Catal.*, p. 554. The uncertain length of the gaps forbids our reading 'a book of Epistles of Apa S.,' which the probable plur. ϩⲁⲓⲥⲟⲩ suggests.

557*. (MMA. 12.180.133)—Original Monastery. Pottery.
List of books. Complete, with an erased text on the lower part of the sherd.

"The Acts, the Apostle, Apa Esaias[1], (the) Psalter."

1 Either the prophet (*v.* **377**, **378**, *ST.* 162), or the ascetic author, popular with Theban monks; *v. CO.* 402, Ad. 23, *ST.* 29 (?), perhaps **377**. For Coptic texts of his works *v.* BM. pp. 72, 518, 519, *Journ. Eg. Arch.* iv 69.

558*. (MMA. 14.1.501)—E. Buildings, Tomb 4. Papyrus. 4 × 10.5 cm. Fibers →↓.
From a list, or perhaps an enumeration in a letter.

"...] Gospel[1] and the loom (ⲡⲛⲁⲧ)[2] and the linen cloth (ⲧⲥⲉⲛⲧⲱⲙⲉ[3]) and the 3 [..."

1 ["the 4] Gospels" is perhaps to be supplied.
2 *V.* **352** n.
3 Penult. letter possibly ⲛ and so ⲥⲉⲛⲧⲱⲛⲉ. *Cf.* ⲥⲛⲧⲱⲛⲉ *CO.* 472, ⲥⲛⲁⲱⲛⲉ BM. Gk. iv 1610; fem. as here, *ST.* 119, BM. Gk. iv 1631, c. 6, 12 (*cf.* *σινδών* fem., also *σεντόνη*, *σινδόνη*).

559*. (Cairo 44674.90)—Under floors of Rooms 1 and 3. Limestone.
Names with the initials in alphabetical sequence.

"Abrahamius, Berisarius[1], Georgius, Damianus, Epimachus, Zacharias," (12 lines missing), "Taurinus, Hypatias[2], Philipus, Chyra[3] (ϫⲩⲣⲁ), Psyrus, Orestes[4] (ⲱⲣⲏⲥⲧⲏⲥ)." Below these, the end of another text and below it the words "a cross, an obeisance" (ⲟⲩⲥⲧⲁⲩⲣⲟⲥ ⲟⲩⲡⲣⲟⲕⲩⲛⲟⲙ[]).

1 Belisarius. *Cf. CO.*, Ad. 29 Belisara.
2 *Sic.* In BM. 1131 *vo.* Hypatia, presumably masculine, may be the same. *Cf.* perhaps ⲩⲡⲁⲧⲉⲗⲁⲥ (? *sic*) *Rec.* xi 147.
3 For ? *χήρα*. *Cf.* ⲧϫⲏⲣⲁ *Jême* no. 19, 38.
4 The selection of Hypatias and Orestes together is perhaps not accidental.

560. (MMA. 12.180.168)—Original Monastery. Pottery.
List, in 2 columns, of names.

The names are those of the bishops, signatories at the Synods of Ancyra (A.), Neocaesarea (N.) and Nicaea (Ni.).

"Vitalius (*or* Vitalis)[1], Lupus[2], Eustolius[3], Sergianus[4], Erythrius[5], Epedô[rus[6], Dic[asius[7]....." Col. 2, "V[alentinianus[8]], S[..."

On this list Prof. C. H. Turner writes: 'The councils of Ancyra and Neocaesarea are treated as a unity in some of the older MSS. (*v.* my *Eccl. Occid. Monum.* ii 50, 52). If we here suppose a continuous list of the names and allow for the perpetual difficulty of deciding whether names in 2 (or 3) columns were to be read downwards, or from left to right, we get a sufficient explanation of this fragment.'

1 Of Antioch (A.N.). Spelt correctly in *ST.* 395. With the present form *cf.* ⲓⲱⲡⲟϧⲣ.
2 Of Tarsus (A.N.).
3 Of Nicaea (A.Ni.).
4 Of Antioch in Pisidia (A.).
5 Of Colonia (N.Ni.).
6 Of Side, or Perga (A.).
7 Of Tabia (N.).
8 No see given (N.).

561. (MMA. 14.1.194)—E. Buildings. Pottery.

"The mother of T.....[1], (the) smith; Arôn the blind[2], the honey-seller; Anatolius (son ?) of Thabau[3]; the camel ———[4] Epiphanius wished (?) to bring up."

1 Tirênê is unlikely; a man's name is required.
2 *Cf.* ⲗⲗⲉ in *Jême* no. 27, 27. In a Phillipps fragt. ⲡϧⲉⲗⲉ is a name.
3 Or a place ?
4 Possibly 'of the headman.' To read ⲡⲧⲁⲡⲣ^{ϵ}, 'which the priest,' would solve the difficulty. Or (ⲟⲩ)ⲱϣ may be for *θέλησον*, as in **354**, *CO.* 235: 'Please to bring it up.'

562*. (MMA. 12.180.88)—W. Court. Pottery.

"The house: southward (ⲧⲁⲣⲏⲥ), 96 (?)[1] lengths (ⲕⲁⲥⲧ). The vaulted chamber[2]: 61 (ⲥⲛⲟⲩⲧⲉ[3]) lengths."

1 I see no alternative to this number, though the reading is not clear. In *Jême* no. 28, 7 ϭⲁⲥⲧ is a land measure. In *ST.* 401 ⲧⲁⲥⲧ is opposed to ⲙⲁϩⲉ. In Bodl. copt. a 5 (Dêr el-Bahri) ⲟⲩϭⲁⲥⲧ ⲛⲕⲁϩ. In *ST.* 160 ϯⲟⲩ ⲛϭⲟⲥⲧ ⲙⲡⲩⲧⲟⲟⲩ ⲛϣⲟⲛⲉ appear in measurements of an unknown substance.
2 ⲕⲁⲙⲁⲣⲉ *camera*, frequently used in Jême deeds.
3 Possibly ⲧⲉ is enclitic. Very unlikely for ⲥⲉ(ⲧ)ⲁⲥⲉ.

563*. (Cairo 46304.77)—Cell B. Pottery.

Apparently a list, with figures, perhaps of price or quantity, opposite each entry. Legible are: "...] of the priest," "the mill-wheel[1] of the threshing-floor (ⲡⲕⲧⲕⲗ/ ⲛ̄ⲧⲁⲓⲣⲉ)," "the] porch that is on (]ⲥⲧⲟⲁ ⲉⲧⲣⲓⲁ̄ⲛ̄) the house," "the] altar[2]."

1 Κυκλευτήριον. *V.* Reil, *Beiträge* 82, P. Cairo 67299, 11, Ryl. 158 n. 'Water-wheel,' the usual meaning, seems inappropriate to a threshing-floor. This conjunction of the two words recalls *ST.* 430 and one may ask whether ϩⲁⲓⲙⲟⲟⲧ, so often met with at Jême and in ostraca, is not = κυκλευτήριον. Whether ⲁⲓⲣⲉ may = χηρε, χρηρε (*P. Monac.* 11, 12, BM. Gk. v 1720), rather than the demotic word suggested (*Klio* xiii 172), seems worth consideration.

2 This and the priest in l. 2 point perhaps to church property.

564. (Cairo 44674.168)—W. Rubbish Heaps. Pottery. By scribe of I.

"Eight ———[1] at a *solidus*, for four veils[2], (5) the ——— being 6 ells to a veil (and) 1 ell of width, as to which Stephen sent[3] to me, saying, 'Buy[4] a *solidus*(-worth) for me, (10) like[5] those.'"

1 *CO.* 466 ⲉⲧⲁϩ (so the duplicate, Univ. Coll., London) and on an ostr. copied by Prof. Drioton; otherwise unknown. Presumably related to ⲱⲧϩ, 'bind, sew.'

2 So Zoega 520. In Exod. xl 19 = αὐλαία (Paris 44, f. 104 b, *cf. Miss.* iv 236).

3 ⲧⲁ- = ⲡⲧⲁ-, as in 553.

4 If this translation were correct, ⲛ would be superfluous before imperat. ⲧⲟⲟⲩ. For this verb *cf.* 533, by same writer.

5 ϩ as a numeral most unlikely and, even so, inexplicable. Prob. a false start.

565*. (Cairo 46304.112)—E. Buildings. Pottery.

A list of names, each being followed by a number of "days": 3, 8, 7, 2, [...] and a half (ⲟⲩⲡⲛⲍⲉ). One or two names were those of priests; one is that of bishop Ananias, who is found elsewhere[1]. Perhaps a record of commemorations. The highest figure is put down to a priest, the next to the bishop.

1 *V. CO.* p. xvi, *Jême* no. 24, 68 (his quarter, or street in the *castrum*), Hall p. 63 and a graffito in a neighboring tomb (*v.* Part 1, Ch. 1, Site xviii).

565A*. This is the *verso* of 472. This text is written at right angles to the other.

Part of a list, or account which related to 3 of the principal festivals: that of Tôbe (*i.e.* Epiphany), that of the End of Lent (ⲡϩⲱⲗ ⲉϩⲟⲗ[1]) and that of the Baptism (ϩⲁⲡⲧⲓⲥⲙⲁ)[2]. Each is entered in the following form: ⲁⲛⲍⲁ ⲛ̄ⲧⲱϩⲉ "For the feast of...," which is followed by an abbreviation, ⲕⲱⲗ/[3], and a numeral, 168 in each case, making a total of 386 (ⲥⲓ/ ⲕⲱⲗ/ ⲧ̄ⲡⲥ̄). A second similar account follows, recording only the 2d and 3d of these festivals and headed by an obscure line: ⲡⲁⲡⲁⲡⲟⲧⲟⲉ ⲫⲓⲡⲁⲗⲗⲟⲧ. This was followed by a third, now imperfect.

1 *Cf. CO.* 99 n. It is actually a synonym for Easter: ⲧⲕⲩⲣⲓⲁⲕⲏ ⲡⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲙⲡϩⲱⲗ ⲉϩⲟⲗ, Leyden 141, 200; *cf.* Rossi i iii 44b.

2 It is remarkable that Epiphany and Baptism appear here as distinct festivals. That of Tôbe bears both names in Coptic literature: the former, *e.g.* in *Mus. Guim.* xvii 46, *Miss.* iv 674, the latter in Rossi ii 11 61. As 'the feast of Tôbe,' without further definition, *CO.* 27, *ST.* 331.

3 With this word unexplained we know not with what the account is concerned.

566*. (MMA. 12.180.149)—W. Rubbish Heaps. Pottery.

A fragmentary account of payments. The names legible—whether of payers, or paid—are George, Ezekiel (ⲓ]ⲉⲍⲉⲕⲓⲏⲗ) the vegetable seller (ⲯⲁⲡⲓⲕ=ⲥⲁⲡⲙⲉ), Enoch, Jakoul[1]. Once the object paid is ⲥⲡⲁⲩ ⲛⲱⲡⲉ ⲁⲓ[[2], twice ⲕⲉⲓ[, or ⲕⲉⲛ[[3], once ⲟⲩⲕⲣⲁⲙⲉ (*or* ⲕⲣⲁϩⲉ[4]). Twice ⲁⲓⲡⲥⲛⲟϥ (=ⲥⲛⲟⲩϥ[5]) "from, since last year" is added to an entry.

1 *Cf. CO.* 481 n.

2 *Cf.* 364, but the broken word here is not ⲁⲁⲕ; prob. ⲁⲓ[ⲡⲥⲛⲟϥ.

3 Might possibly be read ⲕⲉⲗ. *Cf.* ⲕⲉⲗⲏ, a measure of oil in *BKU.* 133.

4 Presumably κράμβη.

5 Recurs 2 Cor. viii 10.

567. (MMA. 12.180.178)—Original Monastery, Rooms 1 and 3.

"The account of Apa John [. . ." Nothing is notable but the word ϭωρ, a measure[1]. The name of the substance measured is lost.

1 *V.* 535. The reading here should prob. be, as usual, ϣⲏ ⲛϭωρ.

568*. (MMA. 14.1.528)—1st Tower, D. Papyrus. 3 × 8 cm. Fibers →↓.

Account, whereof only the names of the debtors (or creditors) are preserved. "Daniel of the Congregation" (ⲡⲧⲥⲟⲟⲩϩⲥ) recalls 461, 484 (*cf.* 300 n.). ⲧⲁⲃⲓⲟⲩ should, from its position, be a man's name and could be read ⲧⲁⲃⲓⲟⲩ; *cf.* ⲕⲁⲃⲓⲟⲩ (*Jême* no. 34, 12, *CO.* 166). If—as is more probable—a place, *cf. ST.* 154, Hall p. 41 *inf.*[1] Psan ⲙ̄ⲫⲁⲙ/ may be abbreviated from ⲫⲁⲙⲡⲁⲛⲉ (*v.* 269).

1 With this place *cf.* perhaps the name of one of Pachôm's monasteries, Boh. ⲟⲃⲏⲟⲩ (Amélineau *Géogr.* 486, 498), though Sa'. of this in Wessely xi, no. 112 *a*, seems to end in]ⲟⲩⲉ (as Boh. p. 82 n.).

569*. (Cairo 44674.152)—W. Rubbish Heaps. Pottery. Probably by scribe of **337**. A complete text, which ought perhaps to have been placed in the preceding section.

"Other 8 (pieces of) linen (ϣⲙⲟⲩⲛ ⲛ̄ⲛⲁⲁⲩ[1]) shalt thou bring us, with the 10,000 (ⲧϣⲁ)[2] of bronze (money)."

1 Thus spelt in *Aegyptus* iii 282, xi. *Cf.* 350 n.

2 On the value of this apparently large sum *v.* J. Maspero, *P. Cairo* ii, p. 121 ff. *V.* also the sums in *ST.* 74, 163.

570*. (MMA. 14.1.542)—1st Tower. Papyrus. 3 × 6 cm. Fibers ↓→. Presumably from a list.

". . .] Garment(s ?) with sleeves" (ϩⲟⲉⲓⲧⲉ ⲛ̄ϫⲉⲣⲓⲥ[1]).

On the other side (*recto*) part of a large protocol.

1 Elsewhere ϩⲟⲓⲧⲉ ⲉϥⲁⲓ ϫⲉⲣⲓⲥ (χειρίς), contrasted with ϩ. ⲛⲥⲁϫⲱ, Ryl. 244 n.; in *RE.* 28, 13 ϣⲧⲏⲙ ⲉⲩⲁⲓ ϫⲉⲣⲓⲥ (*sic leg.*), contrasted with ϭⲟⲗⲉⲥ, 'mantle'; while in an unpublished ostr. ⲟⲩϩ. ⲛⲕⲟⲕⲏⲥ (κόκκος) ⲉⲥⲁⲓ ϫⲉⲣⲓⲥ is valued at a *tremision*.

571. (MMA. 14.1.530)—Unnumbered Tomb. Papyrus. 2 × 4 cm. Fibers →↓.

From a list of Greek words with their Coptic equivalents. The 3d is the only intelligible line: ϣⲓϥⲉ = ϣⲛϥⲉ[1] ⲛ̄ⲧⲃⲧ is "fish's scale," λεπίς. If in l. 2 we read [ὦ] *βία*[2], the Coptic might possibly be ϣⲕⲁⲕ, "a cry."

1 Spelt ϣⲙⲃⲉ, 2 Kingd. xxi 16 Ciasca.

2 *V.* Lemm, *KKS.* p. 299.

572*. (MMA. 12.180.131)—Original Monastery. Pottery.

But for the following words, the piece is blank. "The account of the ——— (ⲡⲗⲟⲩⲟⲥ ⲛ̄ⲛ̄ϩ̄ⲙ̄ ⲛ̄ⲧⲁ ?)." The obscure word, which on the photograph appears longer (? -ⲧⲁⲧϩ), is in the plural[1].

1 Perhaps a compound like ϩⲙⲛⲧⲱⲣⲡ.

VII. MISCELLANEOUS

573. (MMA. 14.1.138)—Cell B. Limestone.

Apparently a collection of disconnected phrases, some of them obscure. "I, Phoebammon." ⲟⲩⲁⲙⲉⲓⲥ recurs on *verso* and, recalling *Jême* no. 18, 4 (which relates to Ph. the martyr), must = "he that underwent sufferings[1]." ⲉϣⲱ might be "swine," joined with *ἀκάθαρτον*. "Those (5) of the laughing teeth" (? ⲡⲛⲁϫⲉ ⲛⲥⲱϩⲉ) might be a reminiscence of Eccli. xix 30 (26). ⲟⲩⲁⲙϫⲟⲥ, a new compound of ⲟⲩⲱⲙ. "Those of the dog's eyes" (? *κυνώπης*). "The thievish (10) children and effeminate[2]."

1 ⲉⲓⲥ thus in **143**, *ST.* 225.

2 Μαλακός in this bad sense occurs often in Coptic (borrowed from 1 Cor. vi 9), especially in Shenoute's writings.

574. (MMA. 12.180.79)—W. Rubbish Heaps. Pottery.
A medical recipe[1].

"Concerning one that aileth in his inward parts, casting up blood. Heat a little radish oil[2] (5) and cast thereinto a little sulphur that hath been burnt[3]; and break a hen's egg into the oil and anoint him (10) that is sick in his bowels, thrice a day. He shall have relief."

1 For other, single recipes on ostraca and papyri *v. CO.* 487.

2 *Cf.* 539 n. *V.* Chassinat's note, *Pap. Médic.* p. 239. A third meaning (if not a misunderstanding) of ⲥⲓⲙ is قرط (*cf.* كراث), 'leek,' in Kircher 364, Paris 55 f. 2.

3 I have not found this locution elsewhere, whereas unburnt sulphur, *θ. ἄκαυστον, ἄπυρον*, is known. *Cf.* ϫⲓ ⲑⲁⲗ, ϫⲓ ⲟⲩⲟⲉⲓⲛ, and the like.

575. (Cairo 44674.130)—Original Monastery. Pottery.
A medical recipe.

"Concerning the liver that aileth and whose outer (part) burneth, the man (5) ———, that he should not sleep[1]. Take 3 nuts, or 5, and cast them into unmixed wine[2], (10) with 3 peppercorns, or 5; and roast them[3] and place them in a cloth and lay it thereon."

1 Assuming this to = ⲡⲛⲉϥ-. An imperf. ⲉⲛⲉϥ- here seems less likely. If the meaning of ⲕⲱⲗϩ were but ascertained (*v.* Ryl. p. 57 n.), the correct sense of this verbal prefix would doubtless be evident.

2 On this word *v. WS.* 180 n.

3 Reading ⲥⲟⲥⲟⲩ, written with ϫ in *Pap. Médic.* pp. 184, 226, *PSBA.* xxvii 168.

576*. (MMA. 14.1.188)—E. Buildings. Pottery. Part of Hall, pl. 29 (19082 &c.). Two perpendicular lines, dividing the columns, indicate proximity to Hall's upper fragt. Our piece consists of 3 fragments joined.

One would take this for a mere writing exercise, showing as it does an endless repetition of the letter ⲁ (9 times in a line), were it not that ⲁ and ⲧ also occur, each midway in certain lines, thus: ⲁⲁⲁⲁⲁⲁⲁⲁⲁ. This arrangement recalls *ST.* 442, where the letters ⲁ–ⲉ are evidently disposed systematically, having most probably their numerical values.

577*. (MMA. 14.1.32)—Cell of "Priest Elias." Limestone. (Plate XIV.)

This and a similar piece (MMA. 14.1.27, discarded) bears each a text written in what is either a real, or a pretended cryptogram: the script can scarcely be tachygraphic, for it is without ligatures and each character clumsily and laboriously formed. The comparisons suggested for **555** may apply here.

GREEK TEXTS

I. BIBLICAL

578*. (Brit. Mus. Papyrus xxxvii)—Original Monastery (?). Papyrus codex of thirty-two leaves (two blank), 22.2 × 17.8 cm. (Plate XVII.)

Psalms x 2—xviii 6, xx 14—xxxiv 6.

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The MS. was acquired by the British Museum in 1836 of Dr Edward Hogg, who had bought it, together with a Coptic papyrus codex[1], of its native finders at Thebes in 1832. The *provenance* of the papyrus is established by Hogg's note[2] on its discovery: "these papyri were both discovered among the rubbish of an ancient convent at Thebes, remarkable as still preserving some fragments of an inscription purporting to be a pastoral letter of Athanasius Patriarch of Alexandria, who died A.D. 371, which has been conjectured to be the age of the manuscript." The convent with remains of the Athanasian letter (see below, no. **585**) is, as we now know, the Monastery of Epiphanius.

Tischendorf regarded the papyrus as the oldest biblical MS. extant—a view in which he was followed by de Lagarde. The editors of the Palaeographical Society's *Facsimiles* in their Introduction[3], and of the British Museum *Catalogue*, are more happy in assigning it to the sixth—seventh century, while Gardthausen dates it to the seventh century. Since the whole history of the Monastery extends only from the close of the sixth to the beginning of the seventh century, and the remaining documents from this site are all assignable to the same period, the later dating of this MS. may be regarded as definitely settled.

1 Hogg states that this MS. became the property of Sir William Gell at Naples. It is not improbable that this is the volume now in the Phillipps Collection, published by W. E. Crum in 1915 as *Papyruscodex Saec.* VI–VII (*q.v.* pp. ix, x).

2 Hogg, *op. cit.* p. 312 footnote.

3 In the Plate and letter-press, however, it is adjudged (on Tischendorf's authority) to the IV or V century. C. F. G. Heinrici, *Die Leipz. Papyrusfrag. d. Psalmen*, 1903, p. 7, cites Wilcken's estimate; but Kenyon, Eg. Expl. Fund's *Report*, 1903–4, p. 64, shows that this is a misunderstanding.

579. (Cairo 44674.162)—Original Monastery. Pottery.

Psalm xxxiii 1–4.

l. 1 ⟨διὰ παντος⟩: the length of the succeeding lines suggests that this phrase may have been accidentally omitted.

580. (MMA., unnumbered)—Cell A. Limestone. Rough uncial hand with occasional ligatures and cursive forms.

Psalm xlv (xlvi) 10–11[1], followed by a Doxology (?).

1 Collated with Swete's (Cambridge) text.

ll. 2–3 ϯ]μψοθησομεν : for ψοθησομαι εν.

l. 4 κϲ ο θε]ος : the length of the lacuna postulates this, the reading of ℵ and R (Swete) : A* omits *κυριος*, A^{8} (?) adds in margin.

l. 5 ο [ημ]ων : *sic* (but the ο is perhaps a mere slip).

ll. 6–7 : A form of Doxology. ? α[ιπε]ιτα for αιπειτε.

l. 6 πατηρα : the first two letters are altered from ϋϊο (*sc.* ϯιον).

l. 9 : possibly the commencement of a new Psalm ; *e.g.* lxxiii (lxxiv).

581. (MMA. 12.180.184)—Original Monastery. Pottery. (Plate XIV.)
1 Esdras ix. 22–23.

An arbitrary list of names from the above passage (and apparently from 2 Esdras), several names, the connecting particles, and descriptive phrases being omitted. Corrupt as the text is, it distinctly supports B (Cod. Vaticanus) against A (Cod. Alexandrinus), with which it only once agrees as against B (l. 5).

The hand is a coarse, square uncial similar to that of **580**, but without any ligatures. High stops are used to separate the names.

l. 2 : the name Mithradates is found only in 2 Esdras (*e.g.* i 8, iv 7).

l. 3 ϩεζαιος : *Ζαβδαιος*, AB.

l. 4 αζαριος : *-ιας*, AB | Ελιωναις B, Ελιωνας A.

l. 5 μαϲϲιας : so A, *Ασσειας* B.

l. 6 παθαπαηλος : so B, om. A.

ll. 6–7 καιωζημος : *και Ωκαιληδος* B, *και Ωκειδηλος* A.

l. 7 αλθας : *Σαλθας* B, *Σαλοας* A.

ll. 7–8 ιωϲαβδος : *ιωζ-* AB.

ll. 8–9 κωποϲϯτος (*sic*) : *Κωνος ουτος* B, *Κωλιος ουτος* A.

l. 9 παθαιος : so B, *Φαθαιος* A.

l. 10 ϲεβος : *Ελιασεβος* B, *Ελιασιβος* A.

ll. 10–11 ϰαϰχοϋρας : *Βακχουρος* AB.

582. (MMA. 14.1.203)—Cell A. Pottery. (Plate XIV.)
Daniel iii 57 ff. (Song of the Three Children)[1].

The script is a small sloping uncial with frequent ligatures and some cursive features and is probably the same as that of nos. **593** &c.

l. 2 οι (suprascript by the original hand) : B (Cod. Vaticanus) and 87 (Cod. Chisianus) both omit.

ll. 2–3 : so B ; 87 inverts the order of the two clauses.

l. 4 παντα ... ϯπερανω : *υδατα και παντα τα επανω* B, 87.

l. 5 πασαι αι ϯπαμ⟨ε⟩ις : so 87 with AQ : *πασα η δυναμις*, B.

l. 9 ..σαι απαϰ... *sic*. No restoration can be suggested. The LXX mss. all have *παντα τα πνευματα*.

ll. 11–12. It is uncertain whether the text followed B or 87 in these two clauses.

The ostracon therefore does not distinctly support either of the recensions ; for though ll. 2–3 are in the order of Theodotion, ll. 4, 9 show features found in neither. It should be added that though the text is here classed as biblical, it was doubtless intended for liturgical use and perhaps follows a distinct liturgical tradition.

A small papyrus fragment (MMA. 12.180.334) from another copy of this Canticle shows no more than the initial word of the first six clauses, and is not here reproduced. The hand is a small, upright, and slightly ornate uncial.

1 Collated with Swete's text.

583. (MMA. 14.1.527)—Tombs 65, 66. Papyrus.

Fragments from a Lectionary

Fragments from at least two pages of a papyrus codex found upon the floor of an unfinished tomb immediately above the tombs known as Sheikh Abd el Gournah 65, 66.

That the codex was a lectionary is clear from the fact that the passages on *recto* and *verso* are sometimes widely separated. The group A probably belongs to a single leaf of which the *verso* lay uppermost. The extent of the four passages represented may have been Matth. xvii 1–8; xviii 15–20; xxv 1–13; John x 7–16. The fragment B has the remains of two lections—possibly John ix 1–7 (or 12) and xii 12–19 (?).

The hand is a medium-sized uncial, clear (though somewhat heavy and rustic), rounded and generally, but not always, upright. A, B and C are all by the same hand, though in B the script is markedly larger. The words are carefully divided; and in A, *verso*, l. 7 two words which have run together are distinguished by a comma. Of accents, the acute and grave alone are used (sometimes where the circumflex should stand). In one case (A, *verso*, l. 5) a diphthong is marked by a circumflex: the rough breathing is indicated by the same sign inverted (A, *recto*, l. 13). For punctuation a high stop is ordinarily used, but the low stop is also found: initial ι and υ ordinarily carry diaeresis. The various passages are separated by paragraphi (A, *verso*, ll. 1–2; C *a*, *b verso*).

The following is a collation of the fragments with the text of Souter (Oxford):

A, *verso*. Matth. xvii 1–3, 6–7.

l. 3 ΚΑΙ ΙΑΚ.: so BC and other uncials: *και τον* Ιακ. ℵD &c.

l. 5 ΚΑΘ: for *κατ'*.

l. 9 ωΦΘΗϹ[ΑΝ]: so CEFGH &c.: *ωφθη* ℵBD &c.

Matth. xviii 15–17, 19.

l. 18 ΠΑΡΑΛ. ΕΤΙ ΕΙΠΑ ... ϹΟΥ: so Bff¹ Boh.: *μετα σου* BDI &c., *μετα σεαυτου* ℵKLM after *παραλαβε*.

l. 24 ΕΞ ΥΜΩΝ: so ℵBDL &c. (but some MSS. place before *συμφ.*): *υμων* only (before *συμφ.*) EFGHIK &c.

l. 26: *αυτοις γενησεται* ℵ.

A, *recto*. Matth. xxv 8–10.

l. 5 ΗΜΕΙΝ &c.: *υμιν και ημιν* ℵ and some MSS.

John x 8, 10–11.

ll. 12–13 ΚΑΙ ... ΕΧΩϹΙΝ: om. D (Sah. omits *εγω* (l. 11) . . . *εχωσιν*)| ΠΕΡΙϹϹΟΤΕΡΟΝ: so XΓ 69 157 20^{ev} Ath^{854}: *περισσον* other MSS., including W (Frere Gospels).

l. 16 ϹΚΟΡΠΙΖΕΙ. It is certain that the papyrus did not add *τα προβατα* as do AXΓΔΠ &c. with the Syr. and Sah.

ll. 16–17: so ℵA* (?) BDL Syr. Sah. Boh. &c.; W omits: *ὁ δε μισθ. φευγει* A²XΓΔΛΠ &c.

B, *recto*, John ix 3–5. *Verso*, John xii 17–18.

C. Unidentified fragments from the same codex.

II. PATRISTIC AND HOMILETIC

584. (MMA. 14.1.198–9)—Rubbish Hole in 5. Papyrus. (Plates VIII, IX.)

Eusebius, Letter to Carpianus and Gospel Canons

(*a*) Two groups of fragments from a single leaf containing the *Canons*; (*b*) fragment from the *Letter to Carpianus*; (*c*) fragments of ornamental work.

The second fragment (*b*) may be considered first[1]. The hand is a small, informal, but well-shaped uncial with some cursive traits: on the rougher surface of the *verso* it is considerably larger than on the *recto*. Since the restoration of the *recto* is certain, each line contained on an average 34 letters, and the width of the written column was about 12 cm. The title, protocol, and first line of the text are lost; but the first line of this fragment is also the first line of a column, since the space above it is filled with a broad horizontal stripe of red-ochre. The *Letter* was therefore not written continuously but broken up into portions which were distributed, in all probability at the foot of the shorter Canon Tables. If this is so, *b* probably belongs to folio 1 of the codex, which perhaps contained on the *recto* a list of the books comprised in the volume, followed by the first section of the *Letter*, and on the *verso* two columns of Canon I and the first column of Canon II. The group *a* would then belong to folio 2 of the codex.

Recto: "Ammonius of Alexandria has indeed, by expenditure of much loving labour and zeal—as was fitting—left us the 'Four-fold Gospel,' in which he has placed side by side with the Gospel according to Matthew those passages of the other Evangelists which correspond to it. As a necessary result the continuity of the three (Gospels) was destroyed, so far as connected reading was concerned. But in order that, without loss (of continuity)...."

Verso: "The Third (Canon) in which are the three (Evangelists), Matthew, Luke, and John; the Fourth in which are the three, Matthew, Mark, and John; the Fifth in which are the two, Matthew and Luke..."

The fragments of the *Canons* (*a*) form two adjoining groups from a single folio measuring *at least* 12.5 cm. in height and 18.4 cm. in width. The *verso* in this case lies uppermost—a fact which shows that *b* cannot have belonged to this leaf—, and shows portions of Canons II–III: on the *recto* are Canons IV–V.

The method of arrangement is as follows. Each Canon, according to its length, is arranged in one or more main columns, ruled in red and surmounted by a semicircular head in which the number and scope of the Canon is inscribed (see Canon III). These main columns were subdivided into two or more subsidiary columns according to the number of Gospels harmonized in each Canon: the subsidiary columns again are surmounted by semicircular heads in each of which is the name of the Evangelist to whose Gospel it is devoted. These columns are divided horizontally into not more than ten compartments, each containing four section-numbers[2].

The main columns are separated from one another by vertical spaces in which are entered at intervals brief notices, enclosed in loop-lines (omitted from the printed text), on the subject-matter of the sections to which they refer. The spaces between the heads of the main columns, and the uninscribed tympana of the second or third columns of any one canon, were filled in with a very elementary form of ornamentation (see Plate VIII *c*).

Each page seems to have contained three main (triple) columns or their equivalent; and when allowance is made for the spaces for marginalia between these columns, the total width of the page must have been about 22.4 cm. The height can also be closely estimated: col. II of Canon II (on the *verso*) originally contained ten compartments each including four section-numbers. This gives a height of 20.5 cm. to which we must

1 For convenience in printing this fragment is placed second, though it must actually have preceded the extant fragments of the Canons.

2 In more ambitious MSS. this simple framework was elaborately enriched: see *Cat. of Anc. MSS. in the Brit. Mus.* Part I, Plate XI (BM. Add. 5111—a Greek example of the VI century); *cf.* also the Rabbula Gospels and other examples figured in Cabrol's *Dict. d'Arch. Chrét.*, art. 'Canones.'

add 2.5 cm. for the column-headings and 4 cm. for upper and lower margins together—or 27 cm. in all. The codex, then, measured some 27 × 22.4 cm.

In the following tables the section-numbers of the papyrus (Pap.) are shown side by side with those of the standard printed text (St.) of the Canons, prefixed to the Clarendon Press *Novum Testamentum*. The variants of the papyrus are indicated by an asterisk; differences of order by diagonal arrow-marks.

CANON II

	Matth.		Mk.		Lk.	
Verso, Col. I.	*Pap.*	*St.*	*Pap.*	*St.*	*Pap.*	*St.*
	137	137	44	44	167	167
	143	143	57	57	90	90
	144	144	59	59	12	12
	149	149	66	66	43	35
5	153	153	66	66	35	43
	.	.	69	69	36	36
	.	.	79	79	144	144
	.	.	83	83	95	95
	*		*		*	
Verso, Col. II.						
	*143 "Concerning the end and signs" (xxiv 3 ff.)	243	138	138	.	.
	248	248	143	143	.	.
	248	248	143	143	.	.
	249	249	144	144	.	.
5	[25]1	251	146	146	.	.
	*		*		*	

Col. I, ll. 4–5 (Luke). The dislocation of numbers in Pap. is purely accidental.
Col. II, l. 1 (Matth.). The number ρμϛ (143) is a slip for cμϛ (243).

CANON III

	Matth.		Mk.		Joh.	
Verso, Col. III.	*Pap.*	*St.*	*Pap.*	*St.*	*Pap.*	*St.*
	1 "On the great	1	.	.	.	.
	1 Lord's Day of	1	.	.	.	.
	1 the Passover."	1	.	.	.	.
	7	7	.	.	.	.
5	7	7	.	.	.	.
	59	59	.	.	.	.
	64 "On the Servant of the Centurion" (viii 1 ff.)		.	.	.	.
	90	90	.	.	.	.
	97	97	.	.	.	.
10	1[11]	111	.	.	.	.
	[111]	111	.	.	.	.
	[111]	111	.	.	.	.
	[112]	112	.	.	.	8
	112	112	.	.	.	44
15	112	112	119	119	61	61
	112	112	119	119	8	76
	112	112	119	119	.	87
	112	112	119	119	*[9]1	90
	112	112	119	119	*[14]3	142
	112	112	[119]	119	*[155]	154
20	112	112	[92]	92	[46]	46
	[147]	147				

l. 1 (Matth.). The marginal note on Section I is surely misplaced, the passage indicated being the genealogy of Christ.

ll. 13–16 (Joh.). The dislocation of the section-numbers is probably accidental and due to the sequence of repeated numbers in the parallel sub-columns.

ll. 18 ff. (Joh.). For the significance of the consistent advance of the section-numbers in the Pap., see below, on Canon IV.

CANON IV

Recto, Col. I.

	Matth.		Mk.		Joh.	
	Pap.	*St.*	*Pap.*	*St.*	*Pap.*	*St.*
	.	.	.	.	26	26
	.	.	.	.	*94	93
	.	.	.	.	*96	95
	.	.	.	.	51	51
5	.	.	.	.	23	23
	.	.	.	.	53	53
	.	.	.	.	*92	91
	.	.	.	.	*136	135
	.	.	.	.	*151	128
10	.	.	.	.	*129	133
	.	.	.	.	*138	137
	.	.	.	.	*134	150
	.	.	.	.	*99	98
	.	.	.	.	.	72
15	.	.	.	.	.	121
	.	.	.	.	.	122
	.	.	.	.	.	152
	.	.	.	.	.	107
	297	297	178	178	70	70
20	299	299	180	180	*104	103
	307	307	188	188	*165	164
	32[1]	321	201	201	*181	180
	32[3]	323	*[20]1	203	*193	192
	.	.	.	.	*184	185
25	.	.	.	.	*186	185
	.	.	.	.	*[18]8	187
	.	.	.	.	[202]	203

ll. 2 ff. (Joh.). Somewhere between §§ 70 (see l. 19) and 91 (see *verso*, col. III, l. 18) the Papyrus omitted a section, since up to the former section the numeration of Pap. and St. correspond, while from the latter onwards Pap. is consistently one number ahead of St. The most probable explanation of this feature is that the codex of the Gospels (to which these Canons certainly belonged) omitted the *pericope* of the Woman taken in Adultery (John vii 53—viii 11), as do so many of the best MSS.; while the original of our St. gave a distinct section-number (87) to that passage.

CANON V

	Matth.		Lk.	
Recto, Col. II.	*Pap.*	*St.*	*Pap.*	*St.*
	[3] "On the Birth of the Lord" (i 18)	3	2	2
	[10]	10	8	8
	[12]	12	11	11
	[16]	16	16	16
5	[25] "On the Blessing" (v 4)	25	36	36
	[28]	28	3[8]	38
	.	.	.	.
	.	.	.	.
	.	.	.	.
10	.	.	.	.
	.	.	.	.
	[40] "On loving one's enemy" (v 44 ff.)	40	[55]	55
	[41]	41	.	.
	.	.	.	.
15	.	.	.	.
	.	.	.	.
	[49] "On 'Take no thought'" (vi 25)	49	[150]	150
	[51]	51	[59]	59
	[53] "On 'Knock, and it shall be opened unto you'" (vii 7)	53	[125]	125
20	[53]	53	[54]	54
	(Eleven further numbers lost.)			
Recto, Col. III.	93 "On Martyrs" (x 27)	93	145	145
	95	95	160	160
	96 "He who is above mother and (?) father" (x 37)	96	182	182
	96	96	184	184
5	102 "On those sent by John" (xi 2)	102	69	69
	104	104	71	71
	105	105	163	163
	107	107	73	73
	108	108	115	115
10	110	110	118	118

* * *

Col. III, l. 3. The reading of the note is uncertain: ο might be ε and π is indefinite, but ο ὑπερ seems to be the only restoration of which the space admits. In προς (= *πατρός*) the initial letter is more like π, but might also be a careless κ: no mark of abbreviation can be distinguished.

585. (MMA.)—Wall-plaster from vestibule (*v.* Greek Graffiti, fig. 585).

Letter of Saint Athanasius to the Monks

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Three fragments of wall-plaster B, C, D of which D is new, while B and C are parts of the considerable fragment, A, copied by Lepsius. The text is painted in red ochre on a whitewashed ground.

The title, B, C, in large plain uncials, is separated from the protocol by a thick horizontal band of red: the length of the line can be calculated at about 22 cm. The hand of the protocol, C, is a plain, squarish, upright uncial: the width of the written column (enclosed, as we know from the copy of Lepsius, between vertical borders) was about 32.2 cm. The third (new) fragment, D, belonging to the text proper, is written in careful but smaller uncials: one punctuation mark (medial) occurs, and initial ϊ and ϋ have the diaeresis. On the left of this fragment the vertical red border is preserved and to beyond it the whitewashed plaster is blank over a maximum width of 2 cm.; and since this fragment comes from the end of the text we may conclude that the whole formed a single column about 80 cm. high[1].

The fragments belong to the Letter of Saint Athanasius to the Monks. Such a text was seen by Wilkinson and Hogg (*see* Bibliography), the former of whom states that "behind the Christian ruins close to No. 23 are the remains of a curious Greek inscription being the copy of a letter from the celebrated Athanasius. . . to the orthodox brethren at Thebes." Lepsius is more explicit as to the position of this inscription, stating that it was painted on the wall of a tomb which had been used in the Christian Period as the abode of 'anchorites,' and that the tomb lay on the north side of the hill of Sheikh Abd el Gourneh. This points directly to the tomb of Daga against which the Monastery of Epiphanius was built and where our fragments were found. The identification is important because it establishes the *provenance* of **578** (Brit. Mus. Papyrus no. xxxvii).

There is a considerable difference between the Greek text of this letter as printed by Montfaucon (and in Migne's edition), and the Old Latin version in the Benedictine *Athanasius*. Migne's editor assumed that the Latin version was inferior; but the Epiphanius fragments reverse this judgment, showing that the printed Greek text is an inferior and abbreviated recension, while the Old Latin (as the Benedictine editor acutely perceived) is a very close and faithful rendering of what we must now regard as the earlier and (probably) the more original text.

The following is a collation of the two Greek versions. References are to lines of our text, the symbol *M* indicating the version of Montfaucon and Migne:

ll. 1–3 *τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἀθανασίου, M*; ll. 4–5 [ⲁⲑ]ⲁⲛⲁⲥⲓⲟⲥ . . . ⲙⲟⲛⲁⲭⲟ[ⲓⲥ] omitted by *M*; l. 7 ⲑ̅ⲩ̅: *θεοῦ, M*; ll. 9–11 *εὐχαριστῶ μὲν τῷ κυρίῳ τῷ δόντι ὑμῖν εἰς αὐτὸν πιστεῦσαι, M*; l. 12 *τὴν ζωὴν τὴν, M*; l. 13 *εἰσι τινές, M*; ll. 14 f. *δι' οὐδὲν ἄλλο εἰ μὴ ἵνα, M*; l. 16 [ⲉⲣ]ⲭⲟⲙⲉⲛⲟⲓ: *ἐλθόντες, M*; l. 17 ⲉⲭⲱⲥⲓⲛ ⲁⲡⲁⲧⲁⲓ: *ἐξαπατῶσι, M*; l. 21 ⲇⲓⲁ ⲧⲡⲱ[ⲙⲏⲥ]: *παρακελευόντων, M*; ll. 22 f. [ⲉⲡⲉ]ⲣ⟨ⲣ⟩ⲏⲑⲉⲓⲥⲁⲙ: *ἦν ἡ τοῦ θ. χάρις ἐν ὑμῖν ἐργάζεται, M*; l. 24 *ἀδόλως, M*; ll. 29–35 omitted by M^2; l. 37 ⲕⲁⲓ ⲗⲟⲓⲡⲟⲛ ⲕ[ⲁⲓ ⲉ]ⲕ[ⲉⲓⲛⲟⲓ: *κἀκεῖνοι, M*; l. 38 ⲥⲩⲛⲉⲩⲭⲟⲙⲉⲛⲟⲩⲥ: *M* omits (? a lacuna); l. 39 *φοβηθέντες, M*; ll. 41 f. *M* omits.

1 The complete text can be shown to have contained about 60 lines.

2 The Old Latin shows yet another section omitted by M: this doubtless appeared in the Epiphanius inscription, but no fragment has survived.

("A Letter) of Athanasius, Archbishop of Alexandria, to the Solitaries.

Athanasius to the orthodox monks in all places, who follow the solitary life and are established in the faith of Christ, brethren in the Lord beloved and desired, Greeting. I give thanks unto the Lord who hath vouchsafed unto you belief on Him, that with the saints ye also may have eternal life. Now whereas there are certain, holding the doctrines of Arius, who go round the monasteries for no other purpose than that, by coming to you and returning back from you, they may be able to deceive the guileless; and (again) certain who, though affirming that they do not hold the doctrines of Arius yet consort with them (*sc.* the Arians) and join in prayer with them;———at the instance of the brethren I have perforce hastened to write (unto you), that, by maintaining guileless and sincere the faith which hath been wrought in you by the grace of God, ye may give no cause of offence to the brethren. For whenever they behold you, the faithful in Christ, having fellowship or joining in prayer with such....

* * * * *

[I might have prolonged this letter] showing by comparisons from the Holy Scriptures the quality of such doctrine; but since ye, being already full of understanding, anticipate them who write (unto you)—nay rather, as devoted to abstinence, are capable of instructing others also—for this cause I have addressed you briefly as one who loves to them who love, being persuaded that by so continuing ye will preserve your faith pure and sincere; and furthermore that they (the Arian sympathisers), when they see that you do not join with them in prayer, will perceive that which is advantageous for them, for fear that they may be accounted blasphemers and holders of their (the Arians') doctrines.

The brethren who are with me salute you...."

586. (MMA.)—Wall-plaster from Vestibule (*v.* Greek Graffiti, fig. **586**).

The Twelve Anathemas of Cyril

(I) Five fragments of wall-plaster with remains of a Greek text painted in red ochre on a whitewashed ground. The hand, unlike that of **585**, is an informal though always clear uncial. Ligatures are not infrequent, and the abbreviations $\overline{\text{ΘΝ}}$, $\overline{\text{ΧΝ}}$, $\overline{\text{ΑΝΟΝ}}$, usual in theological texts occur. The text was written in paragraphs, short final lines being filled out with a long horizontal stroke.

The fragments come from a text of the Twelve Anathemas of Cyril[1], portions of Anathemas I, II—III, VI—VII and VIII being extant.

1. "If anyone confesses not that Emmanuel is in truth God, and that the Holy Virgin is therefore Mother of God—for she bare after the flesh the Word of God—; let him be Anathema.

2. "If anyone confesses not that the Word (proceeding) from God the Father has been personally united to the flesh, and that He is one Christ with His own flesh—that is, God and Man alike—; let him be Anathema.

3. "If anyone sever the Persons of the one Christ after the Union, connecting them only with a connection of dignity, or authority, or sway, and not rather with a meeting unto unity of Nature; let him be Anathema.

* * * * *

6. "If anyone say that the Word that is of God the Father is God or Lord of Christ, and does not rather confess that the same is God and Man alike, in that the Word has been made flesh according to the Scriptures; let him be Anathema.

7. "If anyone say that Jesus has been in-wrought as man by God the Word, and that the glory of the Only-Begotten has been put about Him, as being another than He actually is; let him be Anathema.

8. "If anyone dares to say that the Man assumed ought to be worshipped together with God the Word, and to be glorified with Him and with Him styled God, as if one Person within another, and does not rather honor Emmanuel with one worship and offer up to Him one doxology (glorification) in the sense that the Word has become flesh; let him be Anathema."

(II) Five further fragments of wall-plaster found in the *débris* are inscribed by the same hand as the foregoing, the first (*a*) alone being more formal, perhaps because it belonged to a protocol. The fragments certainly do not come from the Anathemas, nor (apparently) from the Oecumenical Letter of Cyril. But it seems not

1 Cyril, *Epist. Oecum.* II (= *ad Nestorium* III), ed. P. Pusey.

unreasonable to conjecture that the Anathemas were circulated by Cyril among the monks of his province embedded in a special letter, and that our fragments belong to such a covering letter.

On this supposition, Frag. *a* might be restored as follows:

[ἀναθεματίζει ἡ κα-]
[θολικὴ ἐκκλησία το]ὺς ἐμ[μένοντας ἐν]
[αὐτοῖς καὶ τὸ τοῦ Χῦ] μυστ[ήριον συγχέ-]
[οντας καὶ ταύτης τ]ῆς αἱρ[έσεως τοῦ Νεσ-]
[τορίου καὶ τῆς ἀσεβεία]ς αὐτ[οῦ μετέχοντας]

"The Catholic Church anathematises those who persist in them (the doctrines of Nestorius), and confound the Mystery of Christ, and partake of this heresy of Nestorius and his impiety..."

Frag. *b* would then be from the conclusion of the letter.

587. (MMA.)—Wall-plaster from Cell A (*v.* Greek Graffiti, fig. 587).

A single fragment of wall-plaster, found in the *débris* outside the tomb above and slightly E. of Cell A. As usual, the text is painted in red ochre on a whitewashed surface. The lettering, which is very careful, is different from that of **585**, **586**. The fragment, though too small for identification, comes of course from a later document, since the Council of Chalcedon (451 A.D.) is mentioned[1].

1 The spelling of the name is the same as in the Coptic graffito **635** c.

588. (MMA.)—Wall-plaster from Cell B.

Homily or Treatise?

Detached fragment of whitewashed wall-plaster inscribed in red ochre. The hand is small and quite informal.

The text is certainly literary, and in l. 6 a Scriptural citation (unidentified[1]) is introduced by the usual formula *καθὼς γέγραπται*.

The fragment is too small for translation.

1 The phraseology is suggestive of Romans i 17 ff. or Hebrews x 38.

589. (MMA. 14.1.213)—Cell B. Limestone.

Fragment of a Homily (?)[1].

The hand is a small and rather irregular semi-uncial.

Portions of the text have been lost at the top, on the right and on the left (the fracture on the left shows ancient pen-trials or scribblings). The subject therefore is uncertain unless it be the rewards bestowed by God (?) upon those who acquire divine wisdom (*cp.* ll. 6 ff.).

"...] Lord [...] knowing [...] to afford [...] but not even one to the [...] a man to the [...] He gives to those who learn [...] He gives to those who understand [...] yet twofold to those who learn [...] He gives to those who understand [...] being sick [...] those who keep [..."

1 In view of the repetitions in ll. 6–9 it is possible that the fragment is no more than a school-exercise, though the text may still be homiletic.

590. (MMA. 14.1.105)—Cell A. Pottery.

Homiletic (?).

Very rude semi-uncial hand.

"...] of all rule [...] of a righteous man [...] procuring (?) good things [...] He (?Christ) came to life again [...] of life [..."

591. (MMA. 12.180.335)—Original Monastery. Papyrus.

(A) "...Peter's wife's mother [...] crying out [..."

l. 1. *Cf.* Matth. viii 14. As W. E. Crum points out, the fragment may be from a charm, the passage indicated being frequently used for healing purposes. See *Rec. Champollion*, p. 543.

III. LITURGICAL

592. [= Copt. **49**] (Cairo 44689)—Rubbish Hole in 5. Papyrus. (Plate I.)

Codex of eight leaves, stitched with coarse double thread, passed 20–21 times through the inner margins and round to the back. The leaf measures 17 × 12·5 cm. No traces of a binding are discernible. The script—doubtless all by a single scribe, though varying in carefulness—is a sloping semi-uncial, resembling in type that of **84**, **328** and Appendix I. Foll. 1 *a*, 7 *b*, 8 *a*, *b* have Coptic texts; the Greek hymns with Coptic versions begin on fo. 1 *b*.

Both the 'hymns' contained in this Codex are hitherto unknown (they are not found in Anastasijevič's list[1]), but both belong to the well-known acrostic class, each verse beginning with a letter of the Greek alphabet. Other such examples recovered from Egypt are (1) Amherst Papyri (Greek), no. 2; (2) Rylands Papyri (Greek), no. 7; (3) Berlin Papyri, no. 8299 (a fragment)[2]. A third but much damaged example from our site is **593**.

The meter in both hymns is accentual[3]. Each verse contains four accented words (particles, articles, etc., being treated as unaccented), and has a tolerably well-marked pause in the middle. Thus in A verses 4–5 should be scanned as follows[4]:

ⲁⲱⲣⲟⲛ ⲫⲩ̀ⲗⲁⲧⲧⲉ ⲧⲱ ⲑ(ⲉ)ⲱ̀ ⲧⲟ ⲥⲟⲛ ⲥⲱ̂ⲙⲁ
ⲉⲧⲫⲣⲁⲓⲙⲉⲓ ⲅⲁⲣ ⲁⲩⲧⲟ̀ⲛ ⲟ ⲁ̀ⲭⲣⲁⲛⲧⲟⲥ ⲃⲓ́ⲟⲥ

This metrical system is, however, occasionally disturbed by (*a*) interpolations, (*b*) omissions in the Greek text, which can be detected either through the metrical disturbance itself or by comparison with the Coptic.

These interpolations and omissions show that the Greek text had had a history of some length before our copy was made in the sixth—seventh centuries: in verses 6 and 9, for example, of A meter shows that an accented word has fallen out of each and the Coptic version enables us to restore the missing word.

Again, in A verses 2, 5 and 14 either metrical considerations or the Coptic version show that there existed an earlier Greek text containing interpolations, some of which appear in the present copy while others have been removed, but are witnessed to by the Coptic. The stages through which the Greek text has passed may therefore be tabulated as follows:

1. Original (Pure) Greek Text
2. Interpolated Greek Text
3. Greek Text of the Codex Coptic

(Containing interpolations and showing omissions.)

How many successive copies were made in each of these stages it is impossible to say; but it is clear that the hymns are considerably older than the date of the Codex in which they are preserved. The vocabulary, the relative purity of the Greek, and the absence of controversial matter suggest that the two may be earlier than the Council of Chalcedon (451 A.D.) or may even claim a date in the fourth century.

A. "+ Lead, O God[5]. + (1) Ammonius, advance in ⟨all⟩ the virtues. (2) Go towards the right, and thou shalt have a great inheritance. (3) An old man's prudence get thou in youth. (4) Guard thy body as a gift for God; (5) for the unstained life delighteth Him. (6) Deprecate the ⟨destructive⟩ leaven of the soul. (7) Tame with fastings the impulses of youth. (8) Boiling wrath with meekness quell. (9) ⟨A youth⟩ undisciplined (is as) a horse unbroken. (10) Master the belly and thou shalt conquer the passions. (11) Painful

1 D. N. Anastasijevič, *Die Paränet. Alphabete*, Munich, 1905.

2 One from the White Monastery is in a Graeco-Coptic liturgical MS. in Paris (B.N. *Copte* 129[20] ff. 117, 118).

3 See Maas, *Frühbyzantinische Kirchenpoesie* (Kleine Texte Series), p. 2.

4 Whether any regard was paid to the position and nature of the 'orthodox' accents, I do not know.

5 Either a pious invocation, or perhaps an *incipit* indicating some well-known melody.

at first is the goad of admonishment; (12) but a little after thou shalt feel its profit. (13) Be sober unto prayers by night and day. (14) Make thyself a stranger to the things of the world. (15) For we have not here an abiding city. (16) That which is above we must consider our sure country[6]—(17) free from our raging enemies, the devils—(18) the sacred dwelling-place of saints who bear the cross. (19) Desiring to become a citizen of this (country), (20) give not sleep and slumber to thine eyes: (21) make bright with good deeds thy life: (22) bear fruit worthily of the joy which shall be. (23) Give food and drink to Christ in the persons of the poor: (24) buy with things perishing things which perish not."

v. 1 ⲁⲙⲙⲱⲛⲓⲉ: the name is common and identification with any particular person is unnecessary. | ⲉⲛ ⲧⲁⲓⲥ: read ⲉⲛ ⲡⲁⲥⲁⲓⲥ ⲧⲁⲓⲥ (though the Copt. has no corresponding word), since another accented syllable is required by the meter and the article can hardly bear an accent here.

v. 2 ⲃⲁⲗⲗⲁ ⲟⲩⲧⲱ ⲧⲉⲕⲛⲟⲛ: read ⲃⲁⲍⲓⲍⲟⲩ[7] ⟨ⲡⲣⲟⲥ ⲧⲟ⟩ ⲇⲓⲕⲁⲓⲟⲛ. The Coptic has "Go forward towards the right, my son"; whence it appears that an earlier copy of the Greek (*from which the Coptic translation was made*) read ⲃⲁⲍⲓⲍⲟⲩ ⲡⲣⲟⲥ ⲧⲟ ⲧⲓⲕⲁⲓⲟⲛ (for ⲇⲓⲕ-) ⲧⲉⲕⲛⲟⲛ—which gives one accented word too many. ⲧⲉⲕⲛⲟⲛ therefore should be deleted as merely a dittography of the preceding word, ⲧ and ⲇ, ⲁⲓ and ⲛ being frequently interchanged or confused in Graeco-Coptic documents.

v. 3. *Cf.* Palladius *Laus. Hist.* xvii (Butler), where Macarius the Great is nicknamed *παιδαριογέρων*.

v. 4. *Cf.* Romans xii 1.

v. 6. The second half of the verse has only one accented syllable. The Coptic has, "Renounce the leaven, destroying the soul in iniquity": the author of the version must therefore have had before him ⲍⲩⲙⲏⲛ ⲡⲁⲣⲁⲓⲧⲟⲩ ⲧⲏⲥ ⲯⲩⲭⲏⲥ ⲟⲗⲉⲑⲣⲓⲟⲛ ⲉⲛ ⲕⲁⲕⲓⲁ (or ⲕⲁⲕⲓⲁⲥ if the Coptic ϯⲛⲧⲕⲁⲕⲓⲁ is an error for ⲛ̄ⲧⲕⲁⲕⲓⲁ: *cf.* 1 Corinthians v 8 *ζύμῃ κακίας*). This, however, gives one more accented word than the meter will admit: either ⲧⲏⲥ ⲯⲩⲭⲏⲥ or ⲉⲛ ⲕⲁⲕⲓⲁ (ⲕⲁⲕⲓⲁⲥ)—probably the latter—is an explanatory gloss wrongly copied into the text from which the Coptic version was made (*cf.* note on *v.* 2).

v. 7. *Cf.* 2 Timothy ii 22.

v. 8. *Cf. id.* ii 24.

v. 9 ⲓ̈ⲡⲡⲟⲛ: for ⲓ̈ⲡⲡⲟⲥ | ⲁⲡⲁⲓⲇⲁⲩⲱⲧⲏⲧⲟⲥ: *sic* for -ⲏⲧⲟⲥ. For the whole verse *cf.* Ecclesiasticus xxx 8, Ps. xxxi 9, James iii 3. | The second half of the verse needs another accented syllable: this, as the Coptic ⲟⲩϣⲏⲣⲉ indicates, was some word like ⲡⲁⲓⲥ, ⲩⲓⲟⲥ or perhaps ⲛⲉⲟⲥ.

vv. 11–12. *Cf.* Hebrews xii 11.

v. 13. *Cf.* 1 Peter iv 7, 1 Timothy v 5.

v. 14. *Cf.* Colossians ii 20, *Apophth. Patr.*, Macar. Aeg. ii (*ap.* Cotelier, *Eccl. Graec. Mon.* i p. 527) *ἐὰν μὴ ἀποτάξηταί τις πᾶσι τοῖς τοῦ κόσμου...* | ⲡⲣⲁⲅⲙⲁⲧⲱⲛ is an interpolated gloss condemned by meter.

v. 15. = Hebrews xiii 14 | ⲉϫⲱⲙⲉⲛ for ⲉϫⲟⲙⲉⲛ.

vv. 16–17. *Cf.* 2 Corinthians v 1–2, Hebrews xi 14, Philippians iii 20.

v. 18 ⲥⲉⲙⲟⲛ: for ⲥⲉⲙⲛⲟⲛ.

v. 20. *Cf.* Ps. cxxxi (cxxxii) 4, Proverbs vi 4.

v. 22. *Cf.* Romans viii 18.

v. 23. *Cf.* Matth. xxv 35.

v. 24. *Cf.* 1 Cor. xv 42, Apoc. iii 18. | ⲫⲟⲉⲓⲣⲟⲙⲉⲛⲟⲩ for ⲫⲟⲉⲓⲣⲟⲙⲉⲛⲁ. An accented word, *e.g.* ⲉⲛ ⲟⲩⲣⲁⲛⲟⲓⲥ, must be supplied to complete the meter of the second half-verse.

B. (1) "When Christ was risen[8], He enlightened the world: (2) the altars of the idols and their sanctuaries He overthrew. (3) Let earth and sea and heavens rejoice: (4) the devils' ranks are fallen together: (5) the Savior has vouchsafed us authority against them[9]. (6) Enviable is he who has taken up His yoke: (7) such an one shall see good days, (8) (and) confident shall stand at the fearful judgment-seat. (9) But the Jews bitterly shall wail, unhappy: (10) evil their deeds, evil shall be their punishment. (11) Their own deliverer and benefactor they crucified, (12) though He wrought many and great wonders: (13) He raised the dead at His commanding word: (14) withered and immovable hands He restored to sense: (15) He gave strengthened sight to the blind: (16) the palsied He revived, and raised up the lame[10]: (17) easily He healed every sickness. (18) Yet though they were beholders of so many signs, (19) they feared not to dishonor the doer of these

6 Coptic: 'the sure city is that which is in heaven.'

7 Or ⲃⲁⲍⲓⲍⲉ, since the Middle is extremely rare.

8 Coptic: 'from the dead.'

9 Coptic: 'authority to tread them down.'

10 Coptic: 'He healed the paralytics, He caused the lame to walk.'

things, (20) but afterwards delivered Him even to death: (21) afflicted with frenzy and intent to fight with God, (22) unwittingly they procured joy for all mankind. (23) For, when He had delivered the souls in Hades, He rose again on the third day, (24) and was seen by all[11] the disciples with joy."

v. 1. *Cf.* 2 Timothy i 10.

v. 3. *Cf.* Ps. xcv 11.

v. 5. *Cf.* Matth. x 1, Luke x 19. | ⲏⲙⲓⲛ: The word is supported by the Coptic: if retained, it must be regarded as unaccented. | ⲕⲁⲧ ⲁⲩⲧⲱⲛ: The Coptic has: "The Savior has granted us a power *to tread them down*," showing that the translator had before him ⲕⲁⲧⲁⲡⲁⲧⲉⲓⲛ with or without ⲁⲩⲧⲟⲩⲥ instead of ⲕⲁⲧ' ⲁⲩⲧⲱⲛ.

v. 6. *Cf.* Lament. iii 27, Matth. xi 29–30. | The endings of the two half-verses are hidden owing to the stitching.

v. 7. *Cf.* Ps. xxxiv 12, 1 Peter iii 10.

v. 8. *Cf.* Romans xiv 10, 2 Cor. v. 10.

v. 9 ⲡⲉⲕⲣⲱⲥ ... ⲧⲁⲗⲁⲡⲁⲥ] for ⲡⲓⲕⲣⲱⲥ ... ⲧⲁⲗⲁⲡⲉⲥ.

v. 13 ⲧⲁⲕⲧⲓⲕⲱ] ⲕ altered from ⲣ.

v. 14 ⲕⲁⲓ ⲁⲕⲓⲡⲏⲧⲟⲩⲥ] introduces a superfluous accented word and should therefore be bracketed as an interpolation, though rendered in the Coptic.

v. 17 ⲉⲑⲉⲣⲁⲡⲉⲩⲟⲉⲡ] for -ⲉⲩⲥⲉⲡ.

v. 21. *Cf.* Acts v 39.

v. 23 ⲧⲁⲥ ⲕⲁⲑ' ⲁⲩⲟⲩ] is supported by the Coptic and so was present in the earlier Greek copy. It is nevertheless an interpolation, probably a gloss (based on 1 Peter iii 19), since it both adds an extra accented syllable and unduly limits the scope of ⲣⲥⲁⲙⲉⲡⲟⲥ.

A provisional attempt is here made to present a critical text of the two hymns. Only the 'metrical' accents are marked. The following signs and abbreviations are used in the Text and Apparatus: ( ) indicate a contraction resolved, ⟨ ⟩ a word or phrase restored, { } a word or words to be regarded as interpolated:

A. Ἀμμώνιε πρόκοψον ἐν ⟨πάσαις⟩ ταις ἀρεταῖς.
Βαδίζου προς το δίκαιον {τέκνον}, και μεγαν κλῆρον ἕξεις.
Γέροντος ἀγχινοίαν ἐν νεότητι κτήσαι.
Δῶρον φύλαττε τῳ θ(ε)ῷ το σον σῶμα·
Ευφραίνει γαρ αὐτὸν ὁ ἄχραντος βίος.
Ζύμην παραίτου της ψυχῆς ⟨ὀλέθριον {ἐν κακίᾳ}⟩.
Ἡμέρωσον νηστείαις τας ὁρμὰς της νεότητος.
Θυμὸν ζέοντα τῃ πραότητι σβέσον.
Ἵππος ἀδάμαστος ἀπαιδαγωγητὸς ⟨νέος⟩.
Κράτει της γαστρὸς και νικήσεις τα πάθη.
Λυπηρὸν μεν παραχρῆμα της νουθεσίας το κέντρον·
Μικρὸν δε ὕστερον αἰσθήσει της ὠφελείας.
Νήψον εἰς εὐχὰς νύκτωρ και μεθ' ἡμέραν.
Ξένον σεαυτὸν ποίει τ(ω)ν του κόσμου {πραγμάτω(ν)}·
Οὐ γαρ ἔχομεν ὧδε μένουσαν πόλιν.
Πατρίδα βέβαιαν την ἄνω νομιστέον,
Ῥαγδαίων ἐχθρῶν δαιμόνων ἐλευθέραν
Σταυρόφορων ἁγίων σεμνὸν οἰκητήριον.
Ταύτης γενέσθαι πολίτης ἐπιθυμῶν,
Ὕπνον μη δώσῃς και νυσταγμὸν ὀφθαλμοῖς ⟨σ⟩ου.
Φαίδρυνον ἔργοις ἀγαθοῖς τον σον βίον.
Χαρᾶς μελλούσης ἀξίως καρποφόρει.
Ψώμιζε και πότιζε Χ(ριστὸ)ν δια των πενήτων.
Ὠνήσαι των φθειρομένων τα μη φθειρόμενα ⟨ἐν οὐρανοῖς?⟩.

B. Ἀναστὰς ὁ Χ(ριστὸ)ς την οἰκουμένην ἐφώτισεν,
Βωμοὺς εἰδώλων και τεμένη καθεῖλεν.
Γῆ και θάλασσα και οὐρανοὶ εὐφραινέσθωσαν.
Δαιμόνων φάλαγγες ἀθρόως πεπτώκασιν·

11 Coptic *om.* 'are.'

Ἐξουσίαν ἡμιν κατ᾽ αὐτῶν ὁ σωτὴρ ἐχαρίζετο.
Ζηλωτὸς ὅστις τον ζυγὸν αὐτου ἀνεδέξατο·
Ἡμέρας ἀγαθὰς ὁ τοιοῦτος ὄψεται,
Θαῤῥῶν παραστήσεται τῳ φοβερῷ βήματι.
Ἰουδαῖοι δε πικρῶς στενάξουσι τάλανες·
Κακὰ δράσαντες κακῶς κολασθήσονται.
Λυτρωτὴν ἑαυτῶν και εὐεργετὴν ἐσταύρωσαν,
Μεγάλα και πολλὰ θαυμάσια πράττοντα.
Νεκροὺς ἤγειρεν προστακτικῷ ῥήματι,
Ξηρὰς {και ἀκινητους} χεῖρας εἰς αἴσθησιν ἤγαγεν,
Ὅρασιν τυφλοῖς ἐῤῥώμενον ἐδίδου,
Παρειμένους ἔσφιγξεν και χώλους ἀνόρθωσεν,
Ῥαδίως πᾶσαν ἐθεράπευσεν νόσον.
Σημείων τοσούτων θεαταὶ γεγονότες,
Τον τούτων ἐργατὴν ἀτιμάζειν οὐκ ὤκνησα(ν),
Ὕστερον δε αὐτὸν και θανάτῳ παραδεδώκασιν.
Φρενοβλάβειαν νοσοῦντες και θεομάχον σκοπὸν,
Χαρὰν δε πᾶσιν προξενοῦντες ἐλάνθανον·
Ψυχὰς γαρ {τας καθ᾽ ἅδου} ῥυσάμενος ἀνέστη τριήμερος,
Ὤφθη δε πᾶσι τοις μαθηταῖς ἀσμένως.

593. (MMA. 14.1.201)—Cell A. Pottery.
Acrostic Hymn on the Passion.

The hand is a good semi-uncial, identical with that of many other ostraca from Cell A (see **3** *note*). No stops are used; but a high comma appears in l. 20, apparently to avoid confusion between a final and an initial alpha. A plain cross + is generally, but not always (see l. 12), used to distinguish the verses.

The Hymn contained twenty-four verses, each beginning with a letter of the Greek alphabet (*cf.* no. **592** A, B), and is in accentual meter on a basis of eight accented words to the verse, in which there are three pauses or caesurae. Thus *v.* 18 (= ll. 23–24) should be scanned:

σφραγῖδας επέβαλον, | φύλακας έστησαν, | πομίσαντες τηρεῖν | θεὸν ἀόρατον.

Some fragments of this large ostracon are missing, while others have been so exposed to weather that the script is much faded or quite effaced. The acrostic arrangement, the meter, and the close relation to Biblical texts makes a certain amount of restoration possible; but up to l. 20 the text remains very imperfect, and only an intermittent translation of the earlier part can be offered.

" . . . (l. 11) He endured the cross + . . . seeing how . . . the sun appeared as ink. + Jesus said: 'Forgive them, Father, for they know not what they do' + . . . (l. 14) He bare the tree (?)—the Lord who (sitteth) upon the Cherubim. + (? The people cried out) to release (?) Barabbas and 'Crucify Jesus,' (persuaded by the Pharisees ?) + . . . (l. 17) + Having washed his hands, Pilate said: 'I am guiltless of the righteous blood' + . . . (ll. 19–20) + One gave for drink vinegar with gall to Him who freely gives to men the waters of life unasked + He drank (?), but said to the crucified sinner: '. . . I give life (?)' + . . . Christ the Lord beholding as He hanged upon the cross[1]. + They placed seals upon (the sepulchre), they set guards, thinking that they were guarding the invisible God + On the third day Jesus Christ, being God, rose again from the dead and set death at nought. + Mary went secretly to seek her son, the Mighty One who shall sit at the right hand of the Father. + Two angels say to her: 'Why seek ye (*sic*), Mary, the living God among the dead ?' + There was joy among the living and the dead, because the Lord was risen from the dead. + Thomas felt the print of the nails and (knew) that it is the Lord God Himself + . . . Savior (?), Lord of all creation, freely gives to all life and resurrection."

l. 5]ϲ ιη̅λ̅ : probably *βασιλεὺς* Ἰ(*σρα*)ήλ.

l. 11 +[ϴ]εμαιας : the initial letter of this verse should certainly be ϴ (since the next verse begins with ι). The word or name, if rightly read, must be corrupt.

l. 12 ϊϲ : without mark of abbreviation. A + should precede. αφες &c. : *cf.* Luke xxiii 34, where *πατέρ*

1 Perhaps the text is corrupt (see note on ll. 22–23) and we should read "He (the thief) . . . beholding Christ the Lord as he hanged upon the cross."

precedes ἄφες. If the further variants ⲟⲩⲁ]ⲉⲛ...ⲟⲛ ⲡⲣⲁⲧⲧⲟⲩ[ⲥⲓ] are more than accidental, we should render "for they know *naught* (of Him) with whom they have to do."

l. 13 ⲕⲁⲕⲓ[.]ⲛ: apparently corrupt.

l. 14 [.]ⲩ̣ⲗ̣[..]: ⲍⲩⲗⲟⲛ (= ⲥⲧⲁⲩⲣⲟⲛ: *cf.* John xix 17).

l. 15. *Cf.* Luke xxiii 18, 21. |]·ⲉⲓⲛ...ⲥⲧⲁⲩⲣⲱⲥⲟⲛ, infinitive and imperative: it is not clear which of the two should be corrected.

ll. 17–18 ⲡⲓⲫⲁⲙⲉⲛⲟⲥ—ⲁⲓⲙⲁⲧⲟⲥ: a complete verse. The restoration is tolerably certain: see Matth. xxvii 24.

l. 18 ⲍⲉ̣[: the verse certainly began with ⲍ. Possibly ⲍⲉ[ⲛⲟⲥ] ⲥⲓⲙ̣[ⲱⲛ] may be restored, the reference being to Simon of Cyrene (*cf.* Luke xxiii 26).

ll. 19–20. *Cf.* Matth. xxvii 48: ⲙⲉⲧⲁ ⲭ[ⲟⲗⲏⲥ], however, is derived ultimately from Psalm lxviii (lxix) 22. ὄξος μετὰ χολῆς is found in *Apost. Constit.* v 14 and χολὴν μετὰ ὄξους in the *Gospel of Peter* v. The latter part of the verse may perhaps be restored ⲧⲟⲛ [ⲭⲁⲣⲓⲍ]ⲟ̣ⲛⲧⲁ ⲁⲛ[ⲑⲣⲱⲡⲟⲓⲥ ⲍⲱⲏⲥ] ⲧⲁⲁⲧⲁ ⲁ̣ⲛ̣ⲁ̣[ⲣⲁⲕⲗⲏⲧⲟⲛ ?].

l. 21 + ..]ⲣⲱⲕⲉⲛ: *sic.* The verse certainly began with ⲡ: probably therefore ⲡⲉ]ⲡⲱⲕⲉⲛ should be read, "He drank (and) said." ⲥⲧⲁⲩⲣ[ⲱⲥ]ⲁⲙ[ⲉⲛⲱ]: doubtful, since the passive participle is required.

ll. 21–22. The Saying, whatever be the restoration, is new: possibly it is no more than an adaptation of the sense of Luke xxiii 43; but *cf.* also 1 Tim. i 15.

ll. 22–23. + ⲣⲏ[...: the restoration is baffling, though ⲣⲏ[... is surely a verb of which possibly the Thief mentioned in the preceding verse is the subject. If so, ⲭ̅ⲱ̅ⲥ̅ and ⲇⲉⲥⲡⲟⲧⲏⲥ should be altered and read as accusatives.

ll. 23–24. *Cf.* Matth. xxvii 66.

l. 24 ⲉⲡⲉϧⲁⲗⲉⲛ...ⲉⲥⲧⲏⲥⲉⲛ: for ⲉⲡⲉϧⲁⲗⲟⲛ...ⲉⲥⲧⲏⲥⲁⲛ.

l. 25 ⲓ̈ⲥ ⲭⲣ̣ⲱ̣ⲥ̣: probably for Ἰ(ησοῦ)ς Χρ(ιστ)ὸς; but if so, the double name received only one metrical accent. Possibly ἰσχυρός or ἰσχυρῶς was intended.

ll. 26–27. The Mary here mentioned is represented (wrongly) as the mother of Jesus. | The verse as it stands contains only seven accented words: ⲉⲕ ⲇⲉⲍⲓⲱⲥ (*cf.* Luke xxii 69) should therefore be replaced before ⲧⲟⲩ ⲡ(ⲁⲧ)ⲣ(ⲟ)ⲥ.

ll. 27–28. *Cf.* Luke xxiv 5.

ll. 30–31. *Cf.* John xx 24 ff.: ⲯⲏⲗⲁⲫⲏⲥⲁⲥ, however, is borrowed from Luke xxiv 39. As it stands the verse lacks one accented word: ἔνπω, which is also demanded by the sense, should be restored before ⲟⲧⲓ.

ll. 32–33. The initial lacuna should certainly be filled with an accented word: ⲕⲁⲓ ⲁⲛⲁⲥⲧⲁⲥⲓⲛ must consequently be bracketed as superfluous.

In the following tentative restoration of verses 8 ff. scribal errors are (as far as possible) corrected and accents of metrical value only are marked: the critical symbols are the same as those used in **592**. Hopeless corruptions are indicated by ††.

†[Θ]εμαίας† ἰδὼν πως [.....]κται ὁ ἥλιος ὡς μέλαν ἔφ[αν]εν.
Ἰ(ησοῦ)ς ἔλεγεν· ἄφες αὐ[τοῖς πατέρ, οὐδ]ὲν γαρ οἴδασιν ὃν πράττου[σιν.]
†Κακί[.]ν κρίνων† π[.....]νόμενος [ξ]υλον ἐβάσταζεν [ὁ κ(ύριο)ς ὁ ἐπι Χερουβίν
[Λαὸς ἀπολ]ύειν Βαραβ[βᾶν και] Ἰ(ησοῦ)ν σταύρωσον [ὑπο Φαρισαί]ω[ν πεισ]θεὶς ἔβα[ζε].
[Μ ἀ]μνός †ηωσει† Κ(ύριο)ς [ ] με [ ]σως ἱμά[τια?
[Νιψ]άμενος τας χε[ῖρας Πίλα]τ̣ο̣[ς ἔλεγεν· ἀθῶος] εἰμι [ἀπο του δικαίου α]ἵ̈ματος
Ξέ[νος] ϛ̣ι̣ḷ̣[ ] ἐν̣ ὁμολ[ογεῖ.....].δε Ἰ(ησοῦ)ς ὁ Χ(ριστὸ)[ς ..]κνει [
[Ὁ]ξος μετα χ[ολῆς τις ἐπ]ότισεν τον [χαρίζ]ο̣ντα ἀν[θρώποις ζωῆς] ὕδατα ἀ̣π̣ᾳ̣[ράκλητον.
[Πέ]πωκεν, εἶπεν [δε τῳ] σταυρ[ωσ]αμ[ένῳ] ἁμαρτωλῷ [..... ζωὴ]ν δίδωμι.
Ρη[.....]εν Χ(ριστ)ὸς δεσπότης θ[ε]ωρῶν ⟨ἐπι⟩ σταυροῦ κρεμάμ[ενος
Σφραγ[ῖδας ἐπέ]βαλον, φύλακας ἔστησαν, νομίσαντες τηρεῖν θ(εὸ)ν ἀόρατον.
Τῃ τρίτῃ ἡμέρᾳ ἀνέστη ἐκ νεκρῶν θεὸς ὢν Ι(ησοῦ)ς Χρ(ιστ)ὸς[2] και θάνατον κατήργισεν.
Ὑπῆγεν Μαριὰμ τον υἱὸν ζητεῖν τον μέγαν ⟨ἐκ δεξιᾶς⟩ του π(ατ)ρὸς καθησόμενον
Φρ[άζουσιν] αὐτῇ δύο ἄγγελοι· τι ζητεῖτε, Μαριὰμ, ζων[τα θ(εὸ)ν] ἐν [νε]κρο[ῖς;]
{ε} Χαρὰ ἐγένετο των ζώντων και ν[εκρῶ]ν ὁτι ὁ Κ(ύριο)ς ἀνέστη ἐκ νεκρῶν.
Ψηλαφήσας Θ[ωμ]ᾶς τους τύπους των ἥλων ⟨ἔγνω⟩ ὁτι αὐτός ἐστιν κ(ύριο)ς ὁ θ(εό)ς.
[Ω.....] ϛ̣[ωτ]ὴρ Κ(ύριο)ς πάσης της κτίσεως χαρίζεται [πᾶσιν ζωὴν] {και ἀνάστασιν}.

2 See note on l. 25.

594. (MMA. 14.1.216)—Tombs 65, 66. Limestone.
Hymn to an (unnamed) Ascete and Martyr.

The script is a fair-sized cursive hand, with some semi-uncial features, of the late sixth—seventh century. Partly owing to the action of salts and partly to the rubbing of the surface, the *recto* is, in parts, hard to read: the Greek also is extremely corrupt. Professor A. S. Hunt and H. I. Bell have kindly checked and corrected the transcript as far as possible with the aid of photographs.

The hymn is divided into three strophes, the first and second (separated by a *paragraphus*) occupying the *recto*, and the third the *verso*. Each strophe contained three verses (the second strophe, however, appears to have four verses), scanned accentually (*cf.* **592**, **593**), with four accented words to the verse.

In type the hymn corresponds closely with a Greek *Hymn to Dioscorus*[1] in the Rylands Library at Manchester (see Notes). The saint and martyr addressed cannot be identified; but he was apparently local (*cf. recto*, l. 7), and a victim of persecution in the Roman Period (*cf. recto*, ll. 3–4, *verso*, l. 3).

I. "(O thou), enlightening (?) as the sun, and before the judgment-seat a martyr, at the judgment-seat excelling amongst (?) martyrs! We take our share in hymns (?) to thy praise[2], O martyr. II. Deem us (?) worthy to. . . a hymn (?) in thy sanctuary, O victorious martyr. We will entreat (?) that we fall not short (?)[3] of the measure of thy triumphs; but reckon up ? ? , O martyr. III. (*Verso*) Ascete of the ascetic life and warrior athlete, O thou who didst count all things lost until thou didst gain Christ, intercede for our souls, holy martyr!"

Recto, ll. 1–2. *Cf. Hymn to Dioscorus* ωc o ηλιoc λαψ[..] (Crum, *op. cit.*). φιρηλημων is obviously corrupt: a participle is required, and φαιδρύνων (with an object like πάντα understood) is not impossible: W. E. Crum suggests φιλέρημος.

l. 3 μαρτυρε: a refrain exactly parallel to the ocιε ᾱιockope of the *Hymn to Dioscorus*: *cf. recto*, ll. 6, 8, 12: *verso*, l. 6. l. 4. Perhaps ὑπερβάλλων μετ[α]. l. 5 ηṿ: obscure. μη τοιχομεν υμειν: for μετέχομεν ὕμνων (?). l. 6 εῦς: for εἰς. l. 7 υμῳν: for ὕμνον (?). l. 8 υμεις: for ἡμεῖς. l. 9: perhaps for παραιτησόμεθα. . . μὴ ἐλαττονεῖν. l. 11 συλλογιζω: for συλλογίζου.

Verso, l. 2 στρατιωτα: used in a spiritual sense. ll. 3–4. *Cf.* Philippians iii 8 τὰ πάντα ἐζημιώθην. . . ἵνα Χριστὸν κερδήσω | εκερδανης: the initial epsilon is apparently introduced to ease the pronunciation of κ after ν (*cf.* **601**, l. 9 ωc επερεστερα, **593**, ll. 28–9 επ πεκροις | εχαρα). ll. 4–5. *Cf.* the conclusion of the *Hymn to Dioscorus*: πρεcβεγοπτα (*sic*) ϋπερ ημωπ cωθηπε τας ψγχας ϋμωπ.

1 Crum, *Cat. of the Copt. MSS. in the John Rylands Library*, no. 39 (p. 14).

2 Or (?) "May we share in thy blessings."

3 *sc.* in our praises.

595. (MMA. 14.1.212)—Cell A, below floor. Limestone.
Fragment of a Trisagion.

Very rough semi-uncials with frequent ligatures.

Recto. ". . . Holy is the Immortal (who sitteth at the right hand) of the Father (and came down from) Heaven (?), (having) lov(ed the world ?). . . that rose (from the dead), Savior, have mercy (upon us)."

ll. 3–4 αγαπη[cαc]. *Cf.* John iii 16.

l. 5 ηλε: for ελεηcoπ.

Verso. Negligible.

596. (MMA. 14.1.206)—Cell A. Limestone. (Plate XIV.)
Fragment of a Trisagion.

Regular semi-uncial hand probably identical with that of **608**.

Recto. "Holy is (God ?. . . Holy is the) Strong One. . . Holy (is the Immortal. . . Have mercy) upon us (. . . Holy) is God who (raised up the dead. Holy is) He who. . .

(*The remainder is too fragmentary for translation.*)

Verso. Fragment of a Trisagion.

"(Holy is God who gave) deliverance (?). Holy is the Immortal who was incarnate for our sake. Have mercy upon us. The kings of the earth bringing (?) (their glory, and) the nations their honor shall walk

⟨in thy light ?⟩, O Lord of spirits. (Holy, Holy,) Holy, the archangels' hymn (. . . Holy is the) Strong One who paid the price (and took away death) from us his (servants ?). Holy (is the Immortal who rose from) the dead, the Savior."

l. 2 ϯmac: for ημac.

ll. 3–4 e ⲗacιλειc: for oι ⲗacιλειc. For the association of *οἱ β. τῆς γῆς* and *ἔθνη* see Isaiah lx 3 and Apocalypse xxi 24–6, both of which are apparently laid under contribution. In l. 4 πορε ϯ⟨c⟩οϯcιπ ⟨τω φωτι⟩ c⟨οϯ⟩ should probably be read: *cf.* Isaiah *l. c.*

l. 5 αρχαπϵλικη: *cf.* Isaiah vi 3. πϖ for ϖϖ is a Copticism.

l. 6 τηπημ: for τηπ τιμηπ.

l. 7 ⲁϯτοϯ: apparently something like τοιc ⲇοϯλοιc has been omitted before ⲁϯτοϯ.

597. (MMA. 12.180.67)—Below 1st Boundary Wall Pavement. Limestone. (Plate XIV.) Trisagion.

Rough semi-uncial hand similar to that of 595.

Recto. "+ Holy is God Who sitteth upon the undefiled throne and maketh the earth His footstool (?); holy is the Strong One; holy is the Immortal Who is glorified by angels; holy is the Immortal Who both died and rose again from the dead. Have mercy upon us. + Thou that sittest at the right-hand of the Father, have mercy upon us. O Lord, Lord, beside thee ⟨there is none⟩ other, and Holy, Holy, Holy: Lord, save us mortals. + O God, Thou art the Word . . ." (*The remainder is too imperfect for translation.*)

l. 2. *Cf. verso* l. 4: the final word might be read ϵποⲍο. Possibly ϯποποⲍιοπ should be restored (see Isaiah lxvi 1).

l. 4: read ⲁϖϵλωπ ⲇοⲍⲁζομϵπος.

l. 5 ⲑⲁπ apparently for ⲑⲁπωπ.

l. 6 τϵ ⲇια for τη ⲇϵⲍια.

l. 7 ⲁλλοπ *sic.* At the end no more than a few letters can be lost, but possibly something like ⲁλλοπ ⲟ̄π οϯκ ϵⲭομϵπ was intended.

l. 9 -ⲟρωποι . . . ϵϯ for -ⲟρωποϯc . . . cϯ.

ll. 10–13: the ink is here greatly faded and both beginnings and endings of the lines are missing.

Verso. Trisagion (*continued* ?).

". . . Who raised (?) us and (tasted) of death; holy is the Immortal, for He hath sanctified (?) us . . . Who died and rose again. Have mercy upon us . . . Holy is God Who upon earth (prepared ?) a table before (?) His servants, and in Heaven gave them rest (?); holy is the Strong One, Who delivered us (?) from the snare (?) and refreshed us . . . hath trodden down (?) death . . . ; holy is the Immortal, for He ? us . . ." (*The remainder is too imperfect for translation.*)

The original text seems to have faded in ancient times and to have been retraced: this no doubt accounts for the gross corruptions which occur everywhere.

l. 1 ϵφⲑωραc: possible for ορⲑωcαc.

l. 2 ϵκοcια: ? for ϵⲍοcιωcαc. ϯmac for ημac, as commonly (*cf.* l. 3).

l. 4 ϵποⲇοϯλωπ τραπϵ[ζαπ]: presumably for ϵπωπιοπ τωπ (?) ⲇοϯλωπ: *cf.* Psalm xxii (xxiii) 5.

l. 5 ϵποπλϯⲑαc: certainly re-written, and ⲑ appears to have been altered from ϵ. Possibly the word is a corruption from ⲁπαπαϯcαc.

l. 8 ϵποπημϵπος: ? for πατοϯμϵπος (*cf.* 598, l. 6).

l. 9 πϵπιαcατορ: no suggestion can be made for the emendation of this hopeless corruption.

598. (MMA. 14.1.199)—Cell A. Pottery. (Plate XIV.) Trisagion, followed by three Troparia.

Clear but informal semi-uncial hand, identical with that of 3 &c., 593, 600, 601, 603–607. Divisions are marked in the text by the usual ⸗ or +; but no stops occur. It is noteworthy that accents appear only

in biblical citations, no doubt because an accented text was used (*cf.* 583). It should be added that these accents are mostly incorrect.

This ostracon, together with 3 &c., 600 and 606 were found on the sleeping-mat (*ψιάθιον*) in Cell A, where presumably they had been left by the owner of the cell shortly before it collapsed.

"(Holy is the Lord who set at naught) death and gave life to the world; holy is God who came down from (heaven and) raised up the dead; holy is the Strong One, the Savior, who giveth life and treadeth down death; holy is the Immortal who was incarnate for us. Have mercy upon us + 'Let the Heavens rejoice, and let the earth be glad: the plains shall exult, and all things that are in it (them)'; for the Lord is risen. He shall save the world which He has fashioned + Zacharias the priest (was) in the temple of the Lord: Gabriel the archangel said to him, 'God has heard thee.' Lo, Elizabeth bare the Forerunner, the great one from the Lord. A Savior, and He shall save our souls. Glory be to thee, O Lord + (There were) shepherds of that region (?) amid their flocks by night (?)..." (*The final line is unintelligible.*)

ll. 7–8 = Psalm xcv (xcvi) 11–12 (with the second clause of either verse omitted). Note the accents.

l. 7 ⲡⲁⲓⲁⲓⲁ (*sic*) for ⲡⲉⲁⲓⲁ.

ll. 10 ff. *Cf.* Luke i 8 ff. ⲁⲓⲧⲟⲩⲣⲟⲟⲥ derived from Luke i 23.

l. 11 ϊⲁⲟⲩ &c. The narrative recommences.

l. 12 ⲙⲉⲛⲛⲧⲟⲛⲧⲁ: not for ⲙⲛⲛⲧⲟⲛⲧⲁ, but ⲙⲉⲧⲁⲛ ⲡⲁⲣⲁ (as appears from 599 l. 8). *Cf.* Luke i 15. Possibly the high comma (see Text) is to draw attention to the corruption.

ll. 12–13 ⲥⲱⲧⲏⲣ &c. *Cf.* Matth. i 21.

ll. 14–15: the subject dealt with was, no doubt, the shepherds of Bethlehem (*cf.* Luke ii 8 ff.).

l. 14 may perhaps be corrected to ⲛⲟⲓⲙⲉⲛⲉⲥ ⲥⲧⲛⲟⲣⲓⲁⲥ ⲉⲛ ⲛⲟⲓⲙⲛⲓⲟⲓⲥ ⲉⲛ ⲧⲏ ⲛⲩⲕⲧⲓ; but l. 15 must be abandoned as hopeless. In all probability the text was never completed.

599. (Cairo 44674.58)—W. Rubbish Heaps. Pottery.
Troparion (?) on the Birth of John the Baptist, &c. (= 598, ll. 10–15.)

"Zacharias the Priest (was) in the temple of the Lord. Gabriel the archangel said to him, 'God hath heard thee.' Lo, Elizabeth bare the Forerunner, the great one from the Lord. A Savior, and He shall save our souls. Glory be to thee, O Lord. (There were) shepherds of that region (?)..."

l. 8 ⲙⲉⲩ[ⲁⲛ ⲡⲁ]ⲣⲁ: the restoration is tolerably certain (*cf.* Luke i 15) and provides a useful correction of 598, l. 12.

ll. 11–13 throw no light upon the puzzling text of 598, ll. 14–15.

600. (MMA. 14.1.198)—Cell A. Pottery. (Plate XIV.)
Troparion (?).

For the hand *cf.* on 598. Here again accents are used in sporadic fashion in biblical citations or semi-citations.

The ostracon was found with certain others (see on 598) upon the sleeping-mat in Cell A.

"℣ Mary the Mother of God, the ever-virgin, has borne for us to-day Emmanuel, both God and Man. 'Lo, the virgin shall conceive and bear us a son, and they shall call His name Emmanuel, which is, being interpreted, God with us.' Him did an archangel suddenly announce; Him did a virgin's womb conceive without intercourse. A virgin conceived, a virgin was with child, a virgin was in travail, a virgin brought forth, and remained a virgin; before bearing virgin, and in bearing virgin, and after bearing virgin +"

ll. 5–9 = Matthew i 23.

601. (MMA. 14.1.200)—Cell A. Pottery.
Troparion (?) on the Baptism of Christ.

For the hand, see on 598.

"℣ Come and tell with joy of marvellous things. John, the Forerunner of Christ, was baptizing the people with the baptism of repentance: a prophet and forerunner was proclaiming. There came a Holy One (?) and

the Spirit of God (?) came down as a dove in Jordan, and our God turned our captivity. God, Who is blessed day by day, will save (the people). Praise befitteth thee, O God."

l. 2 ϫαρα: no doubt a dative.

l. 4 ϫριϲτοϲ: for ϫριϲτοϲ.

l. 5. The + does not indicate any break in the sense.

ll. 5 ff. *Cf.* Luke iii 3.

l. 6 ογ: possibly the Coptic indefinite article; but in this text the scribe is lavish with the syllable. *Cf.* l. 8.

l. 8 ηλθετο ⲁⲩⲓⲉ: *sic.* The 'Holy One' is certainly Christ: probably some words have here fallen out of the text. ⲡⲛⲁ ⲟⲩ: possibly an error for ⲡⲛⲁ ⲑ(ⲉⲟ)ⲩ.

l. 9 επερεϲτερα: for περιϲτερα (the initial ε probably to assist the pronunciation). *Cf.* Luke iii 22.

ll. 10 f. *Cf.* Psalms cxxv (cxxvi) 4.

l. 14 = Psalms lxiv (lxv) i.

602. (MMA. unnumbered)—Cell A. Pottery.
Troparion for Epiphany (?).

The hand is very similar to (perhaps identical with) that of **598** &c. Owing to the dark color of the pottery, the text is difficult to decipher.

"...(Savior) of souls and bodies (who giveth) to all immortality and resurrection, have mercy upon me ...(save) and deliver me out of... (l. 8 ff.) according to thy great mercy. The Wise Men saw the star of life rising upon the race of man. They came and brought their gifts to the incarnate God. (All) ye works, bless ye (the Lord)."

l. 1. *Cf. Liturgy of S. Mark* (Brightman, *Liturgies Eastern and Western*, p. 118): *σὺ γὰρ εἶ ὁ εὐαγγελισμὸς σωτὴρ καὶ φύλαξ τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν.*

l. 3 ⲛⲁⲣϫωⲡ: either ⲧ]ⲛⲁⲣϫωⲡ or ⲛⲁⲣ⟨ⲉ⟩ϫωⲡ (the latter governing the accusatives in l. 2).

l. 4 ⲣⲥⲙⲟⲩ: probably for ⲣⲥⲟⲡ ⲙⲉ.

ll. 5–7: unintelligible.

l. 8. *Cf.* Psalms l (li) 1.

l. 9 ff. *Cf.* Matthew ii 1–2.

ll. 13–14: read ⲑⲉⲱ ⲧⲱ ⲥⲁⲣⲕⲱⲑⲉⲛⲧⲓ.

ll. 14–16: *incipit* of the Song of the Three Children which presumably followed the *troparion* in the service.

603. (MMA. 14.1.204 + 207*a*)—Cell A. Pottery.
Troparion (?).

The hand, though much smaller, is the same as that of **598** &c. The fragment *b* (14.1.207*a*) has every appearance of belonging to the same ostracon, but it is hard to trace a connection with ll. 4–6 of *a*.

a. "...taking...all ye powers (?)...great wonder and (?) to the shepherds (?), (who said) 'Come, let us arise and worship Christ the... The Wise Men saw a star and brought gifts, incense (? and gold and myrrh to Thee)...who didst raise up the dead, O Lord, the virgin-born."

604. (MMA. 14.1.207 *b–f*)—Cell A. Pottery.
Fragments of a Troparion (?).

The hand is the same as that of **598** &c. With the possible exception of *c*, all belong to one ostracon and quite possibly come from the upper part of **603**.

b + *f*. (l. 2): "...All ye works of the Lord (praise ye) the Lord...(l. 4 f.)...waters and winds (?)... inheritors of the Lord...(l. 7 f.)...maidens...in heaven..."

l. 2 ⲕⲩⲧⲟⲛ: *sic* for ⲕⲩⲣⲓⲟⲛ (ⲕⲩⲣⲓⲟⲩ).

(*The remaining fragments are too slight for translation.*)

605. (MMA. 14.1.205)—Cell A. Pottery.
Troparion ?

The hand is the same as that of **598** &c.

"Sing praises unto our God, sing praises; sing praises unto our Lord (?), sing praises...and (who) delivered

them who were bound...and of spirit...I will cry aloud. Lo also (?)...Alleluia + ... (ll. 7 ff.)...made wide...The commandment of the Lord is pure, giving light unto the eyes. Glory be to thee, O Lord."

l. 1 = Psalms xlvi (xlvii) 7. ϩ[εcποτη is very uncertain since the LXX. has *βασιλεῖ* here.

l. 2. *Cf.* Psalms cxlv (cxlvi) 8 πεπετϩ[is probably for πεπεϩηιεποτc.

ll. 8 f. = Psalms xviii (xix) 9.

l. 9. For the Ascription *cf.* 598, l. 13.

606. (MMA. 14.1.202)—Cell A. Pottery.
Biblical Passages for Liturgical use (?)[1], possibly in honor of a Bishop or Patriarch.

Same hand as 598 &c., but the Greek is extraordinarily corrupt (see especially ll. 8–9). The corrected text reads as follows:

διεθέμην | διαθήκην τοῖς ἐκλεκ|τοῖς μου, ὤμοσα Δαυὶδ τῷ δούλῳ μου· | καὶ εἰς τὸν αἰῶνα ἑτοιμάσω τὸ σπέρμα | σου, καὶ οἰκοδομήσω εἰς γενεὰν καὶ | γενεὰν τὸν θρόνον σου. + σὺ εἶ Πέτρος | καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω | τὴν ἐκκλησίαν μου, καὶ πύλαι ᾅδου οὐ κατισχύ|σουσιν αὐτῆς. δώσω σοι τὰς κλεῖς τῆς βα|σιλείας τῶν οὐρανῶν, ὅτι σὺ ἱερεὺς εἰς τὸν | αἰῶνα κατὰ τὴν τάξιν Μελχισε|δέκ.

"I made a covenant with my chosen, I sware unto David my servant: even for ever will I establish thy seed, and will build up thy throne from generation to generation. + Thou art Peter, and upon this rock I will build my church; and the gates of Hell shall not prevail against it. I will give thee the keys of the Kingdom of Heaven; for thou art a priest for ever after the order of Melchisedek."

ll. 1–6 = Psalms lxxxviii (lxxxix) 4–5, the only variant being ναι εις τον αιωνα of our text for *ἕως τοῦ αἰῶνος* of the Septuagint.

ll. 6–10 = Matthew xvi 18–19. The same citation occurs in *Coptic and Greek Texts*, ed. Hall, no. 5853.

l. 6 μη suprascript over the first syllable of οικοδομοιcω is by the original hand; its significance is utterly obscure.

l. 8 ϩcω represents ϩωω ω 'telescoped.'

l. 9 απαcταcιη (with ταcταcιη suprascript by the original hand) stands in the place of ϩωcω coι; but how the scribe arrived at this amazing perversion is inexplicable.

ll. 10–11: cp. Hebr. v 6.

1 *Cf.* 4, 5, 9 and many similar Coptic ostraca.

607. (MMA. 14.1.209)—Cell A. Pottery.
Fragment of a Canticle (?).

Hand the same as that of 598 &c. One high stop is used (l. 5).

Possibly the fragment may be identified as part of a known text. There is some resemblance to certain clauses in the *ὕμνος ἑωθινός*, ll. 30 ff.[1]

(ll. 1–7): "...Blessed (art thou, O Lord?) for ever...(for us) to be kept safe...and let all...praise ...Amen. The race...hope and blessed (?)...Blessed art thou, O Lord, who dost enlighten (?)..."

1 *The Old Testament in Greek*, ed. Swete (2nd edn.) II 811.

608. (MMA. 14.1.215)—Cell B. Limestone.
Fragment of a Troparion (?).

Square, upright semi-uncials.

In addition to other fractures, a large flake has split away from the upper right-hand side of the stone; on the fractured face is an ancient pen-trial. Presumably a new text began at l. 11.

(ll. 9–10): "...on this day the Virgin bare the King..."

ll. 9–10: probably relate to the birth of Christ. *Cf.* Matthew ii 1.

609. (MMA. 14.1.208)—Cell A. Pottery.
Fragment of a Troparion (?).

Sloping semi-uncial hand, perhaps the same as that of **598** &c.

l. 7. Probably the text was never completed and should continue ϵ[ιϲϵλϵυϲϵται], "The King of Glory shall come in": Psalms xxiii (xxiv) 7. The absence of κ(υρι)ϵ makes it unlikely that δοξα ϲϵ is an Ascription as in **598**, l. 13.

l. 8 is not part of the original text.

610. (MMA. 14.1.172)—Original Monastery (?). Pottery.
Invocation or Charm.

"+ Cherubim and Seraphim, Michael and Gabriel, host (?) and ? ? of all the undefiled, guard (?)..."

ll. 5–6: the reading is very doubtful. In the translation it is assumed that the first word in l. 5 is (or should be) ϲτρατϵυμα.

IV. SCHOOL PIECES

611. (MMA. 14.1.140)—Cell B. Limestone. (Plate XIV.)
Homer, *Iliad* i 1.

Cursive hand of late vi—early vii century.

The line is written four times over (in varying stages of completeness), no doubt as an exercise in cursive Greek. This example, with **612–614**[1], suggests that Homer was still used even in monastic schools—if only to provide copy-book maxims.

"Sing, goddess, the wrath of Peleus' son."

The Coptic text beneath (by the same scribe) is negligible.

1 See also Crum, *Coptic Ostraca* nos. 523 f., *Wiener Stud.* viii, 116.

612. (MMA. 14.1.139)—Cell B. Limestone. (Plate XIV.)
Homer, *Iliad* i 1–2.

Cursive hand of late vi—early vii century.

"Sing, goddess, of the baleful wrath of Achilles, Peleus' son."

613. (MMA. unnumbered)—Cell B. Limestone.
Homer, *Iliad* i 201 (and *passim*).

Cursive hand of late vi—early vii century.

The line is, of course, a constantly recurring Homeric tag.

"And to him speaking he addressed winged words."

614. (MMA.)—Cell B. Limestone.
Homer, *Iliad* i 22 (and *passim*).

Cursive hand of late vi—early vii century.

"Then indeed all the others. . ."

615. (MMA. 14.1.210)—Cell A. Limestone.

Sentences from Menander

The script is a good-sized but rough sloping uncial. The left, right, and lower edges are for the most part destroyed, and the whole surface is affected by the action of salts.

The text is a collection, arranged in alphabetic order, of sentences from Menander. For the most part these are to be found in the larger of the two collections printed by Meineke[1], but a few cannot be traced to that source. Such short collections seem to have been common in Egypt: Pap. Bouriant 1, *e.g.*, is an alphabetic series of twenty-four lines (*α–ω*, one line each)[2]; and an isolated maxim occurs with a Coptic translation on another ostracon[3]. Other examples are: (1) a papyrus in the Vatican[4], containing twenty-five sentences (from *α* to *γ*); and (2) the British Museum Pap. viii (fols. 1 and 3), fragments of a similar collection in Greek and Coptic[5].

1 *Menandri et Philemonis Reliquiae*, pp. 311 ff.

2 Wessely, *Studien z. Paläogr. u. Papyruskunde* vi, p. 154. (I owe this reference to the kindness of Prof. A. S. Hunt.)

3 Crum, *Short Texts*, no. 403 and p. viii (note).

4 See O. Marucchi, *Il Museo Egiziano Vaticano* (second edition), pp. 296 ff.

5 I am indebted to W. E. Crum for my knowledge of this and of the preceding example.

The sentences preserved are the following (numerals on the right refer to the larger collection printed by Meineke):

[.....] *φοβὸς θεοῦ*[6].	
ἀρχὴ μ[εγίστη τοῦ φρονεῖν τὰ] γράμματα[7].	
ἀρχῆς ἀπ[άσης?.....].κα.	
ἀνδρὸς δικαίου καρποὶ [*οὐκ ἀπόλλυται.*	= 27
ἀ]γαθὰ προθύμως [.....]*α.χεθ*[....	
β[ί]ου ⟨δικ⟩αίου γίνετ[αι] ⟨τέλος⟩ καλόν.	= 67
βο[υλόμε]θα πλουτ[ε]ῖν πάντες ἀλλ' οὐ δυνά[μεθα.	= 64
γυνὴ δικαί]α τοῦ βίου σωτηρία.	= 93
γάμει [*δὲ μὴ τὴν προῖκα τὴν γυναῖκα δέ*].	= 98
γυναικὶ πίστῃ κ[.....[8].	
.....]*ος ἀνὴρ πανταχοῦ λα*[*λεῖ*?.	
.....]*ν παλαιὰ μετάψεται* (*sic*).	
δειλ[*οῦ γὰρ*] *ἀνδρὸς δειλ*[*ὰ*] *κα*[*ὶ φρονήματα.*	= 128
ἔρως[9]] *ἁπ*[*ά*]*ντων τῶν δ*[*ιδαγμάτων κρατεῖ.*	= 214
ἔθους[10] *δὲ βάσα*]*νός ἐστι*⟨*ν*⟩ *ἀνθρώπο*[*ις χρόνος.*	= 219
.....*κρ*]*εῖ τ*[*όν*] *ἐστι τοῦ λαλεῖν.*	
ζῆν βουλόμενο[*ς μὴ πρᾶττε θανάτου ἄξια.*	= 194
ἤ]*θη πονηρὰ τὴν φύσιν δ*[*ι*]*αστ*[*ρέφει.*	= 203
θεὸν προτίμα] *δεύτερον* [*δ*]*ὲ τοὺς γονεῖς.*	= 230
[*ι*?.....]*ει* [.]*.τοὺς γονεῖς.*	= 270?
[*κ*?.....	
[*κ*?.....]	
λάλει {*τὰ*} *μέ*[*τρια καὶ μὴ λάλει ἃ μή σε δεῖ.*	= 328
μακ]*άριός ἐστι πᾶς ὁ ν..θα* [.....	? 340, 350
νύμφη δ' ἄ]*προικος ο*[*ὐ*]*κ ἔχει παῤῥησίαν.*	= 371
[*ξ*.....]*ευ.*	
ὁ γράμματ' ε[*ἰδὼς καὶ περισσὸ*]*ν νοῦν ἔχει.*	= 403
πλου[*το*]*ν .ν*[.....]*ει τὰ γράμματα.*	
ροπή[.]..[.....] *τὰ γράμματα.*	
σ.[..]*επ*[.....]*ον.*	
τέχνη δια[.....]	
[*υ*.....]	
φαῦλος [.....]	

6 *Cf.* Meineke's note on 53.
7 = Pap. Bouriant 1.
8 ? = 86 (*γυναικὶ μὴ πίστευε*) in corrupt form.
9 *ἡ φύσις*, Meineke.
10 *ἤθους*, Meineke.

616. (MMA. 14.1.219)—Cell of "Priest Elias." Wood. (Plate VII.)

Anthologia Palatina ix 538 (ed. Stadtmüller), followed by cypher alphabet.

The former should read:

ἀβροχίτων δ' ὁ φύλαξ θηραζυγοκαμψιμετώπος—a verse containing every letter in the Greek alphabet: this reason no doubt accounts for its association with the cypher following. The occurrence of the verse at a date certainly anterior to the VIII century is noteworthy, since the *Codex Parisinus* (see ed. cit.) ascribes it to John Tzetzes (XII century).

The cypher is formed by breaking the alphabet into four unequal parts which are shuffled and then inverted.

A fragmentary copy of the same line is painted in red ochre in the doorway of the vestibule leading to the Hall of the Altar in the XVIII Dynasty Temple of Dêr el Bahri.

A short text thus enciphered was found at the Monastery of Jeremias at Saḳḳara (see Thompson, *Coptic Inscriptions* no. 105, *ap.* Quibell, *Excavations at Saqqara*, t. ii); see also the Graffiti, **701**, **702** (below).

617. (MMA. 14.1.13)—Tombs 65, 66. Wood.
List of the Coptic Months.

618. (MMA. 14.1.214)—Cell B. Limestone. (Plate XIV.)

Obv. (*a*) List of the Days of the Week beginning with the Sabbath and ending with the παρασκευή or 'Preparation.' It should be noted that the monks of Egypt and indeed Egyptian Christians generally regarded the week as beginning with the Sabbath which was observed almost equally with the Lord's Day or Sunday.

Sabbath	The Third,
Lord's Day	of Ares
The Second Day	The Fourth,
Third	of Hermes
Fourth	The Fifth,
Fifth	of Zeus
Preparation	The Preparation,
———	of Aphrodite
The Second,	
of the Moon	

(*b*) After a paragraphus follows a second list of week-days each with its pagan equivalent, the Sabbath and Lord's Day being excepted.

Rev.	Of the Moon	Of Zeus
	Of Ares	Of Aphrodite

The pagan names for the days of the week, from Monday to Friday.

619. (Cairo 44674.171)—Original Monastery. Limestone.
Greek Ordinal Numbers from one to eighteen.

620. (MMA. 12.180.107)—Original Monastery. Pottery. (Plate XIV.)

The Greek alphabet in a cursive hand, followed by a fragment (?) or exercise "monks most beloved of God."

V. MISCELLANEOUS DOCUMENTS

621. (MMA. 14.1.549)—Cell A. Papyrus.

List of bird-names, possibly part of a glossary (but the right side of the papyrus with the presumed Coptic equivalents has been broken away).

l. 4 ff.: "The bat . . . ; the fowl (? read *ὄρνεον*) . . . ; the ? ? . . . ; the turtle-dove . . . ; the stork . . . ; the owl . . . ; the pigeon . . . ; the falcon (?) . . . ; the vulture . . ."

622. (MMA. 14.1.73)—Tomb 95. Pottery.

Medical prescription (?) or list of substances. For those mentioned in ll. 5–7 see Dioscorides i 99; i 93; ii 106.

ll. 5 ff.: "Bitumen . . . ; resin (= *φρυκτή*) . . . beeswax . . ."

623. (MMA. 14.1.550)—1st Tower, Room D, under floor. Papyrus.

Fragment of inventory of Church property.

"Cups . . . ; Censers . . . ; Vessels . . ."

624. (MMA. 14.1.551)—Below 1st Boundary Wall Pavement. Papyrus. Cursive hand of VI—VII century. (Plate X.) On the *verso* is **106**.

Fragment of a letter.

The writer states the anxiety he has felt for the safety of a certain person (who, however, has reached Lycopolis), and recommends the recipient to travel only under the protection of "the most illustrious *archon*." He acknowledges information about an attack made on an official (?), presumably by the lawless country-folk. Though details are obscure, the fragment vividly illustrates the prevalent insecurity in Egypt at this time.

". . . For I thought that she had not come up to Lycopolis, but had remained. [. . .] and knowing the disposition of the people of the region (and that) they were ready to plunder, I remained there in anxiety, until I received letters from her saying that she was living in Lycopolis. Do not decide, therefore, to leave the most excellent *archon*. But if he should resolve to come up, come up with him. In my opinion, it is not possible to come up soon, until there is a complete settlement. As for your writing that the . . . near Kolotse came up as far as Mounaei, and was attacked there, and lost many of his followers, and returned to Antinoë, and dared no longer to come up . . ."

l. 1 Ⲁⲥⲕⲱ: now Assiût.

l. 2 *πραιδευσαι* = *Lat.* praedari.

l. 4 *οπερ νομιζω*: better taken with what follows than with what precedes.

l. 6 *ο ξοστου*: the reading is certain, but the group might be divided *οξος του*. Presumably we have an obscure (or blundered) personal name.

κατα Κολοτσε: as W. E. Crum points out Κολοτσε is probably the true form of the Hellenized Κόλλουθος[1], particularly common in the Lower Thebaid. In Coptic the forms ⲕⲟⲗⲟϫⲉ, ⲕⲉⲗⲱϫⲉ, ⲕⲗⲱϫⲉ, ⲕⲟⲧⲗⲟⲧⲧⲉ &c. occur. A famous shrine of the saint so named was at Antinoë. Probably therefore the phrase indicates that the person attacked was connected with this shrine or the property belonging to it.

Μουναει: in the neighbourhood of Antinoë, as appears from Rylands Copt., no. 338 (Crum, *Catalogue*, p. 159).

l. 7 *εσφαξαν*: as the sense shows, the robbers are the subject, but the change of person is awkward.

1 See **532** note.

625. (MMA. 12.180.274)—Original Monastery. Papyrus. Semi-uncial hand.

Fragment of a letter dealing apparently with ecclesiastical affairs.

626. (MMA. 14.1.548)—E. Buildings near Room 20. Papyrus. Large cursive hand of late VI—early VII century.

Reference is made (frags. *a*, *b*, *c*) to two monks, Apa Elias and Apa Enoch (?); but beyond the fact that the writers profess themselves ready to perform the commands of the persons addressed the subject of the letter is obscure.

627. (MMA. 14.1.552)—Cell A. Papyrus. Cursive hand, VI—VII century.

Fragment of a petition or letter addressed by a certain George of the village of Pinaï (*verso*, ll. 2–3) to a magistrate of the same village (*verso*, ll. 5–6).

628. (MMA. 14.1.553)—Tomb above 65–66. Papyrus. Cursive hand, VI—VII century.

Three fragments from a letter or possibly a petition, the substance of which is not clear.

629. (MMA. 14.1.554)—1st Tower, Room D, under floor. Papyrus. Cursive hand, VI—VII century.

Fragment of a letter or document naming a certain John, the deacons of a certain Church, and an "illustrious notary (*σκρινάριος*) Menas" (?).

630. (MMA. 12.180.322)—Original Monastery. Papyrus. Cursive hand, VI—VII century.

Five fragments of a list of names, the first being in two columns. The nature of the list is obscure: since no sums of money are entered, it cannot be a tax-schedule. In three instances (frag. *a*, col. 2, ll. 2–4) notes, which are wholly obscure, have been prefixed.

The list is of particular interest as containing several non-Egyptian names.

(*a*) George, son of Thêl [
George, son of Rudimer.
. . .es, son of Alexander.

(*b*) ll. 8 ff.
Stephen, son of Paul.
Gentzon, son of Gentzon.
George, son of Donatus.
Lazarus, son of Lazarus.
. . ., son of Gl[
Stephen, son of Carellus.
Thadouaris, son of Collonius.
Alexander, son of Paul.
Paul.

Professor H. M. Chadwick has most kindly furnished the substance of the following notes on the non-Egyptian names. (1) *Rudimer* (Ρουδιμερ) is pretty obviously Gothic. The first part is the element which appears as Hrōð- in Anglo-Saxon names; and a pronunciation of ū for ō is a feature of Gothic. So also with the second element, -μερ, which would be found in Gothic of the fourth and perhaps of the fifth century, though later it would appear as -mīr. The corresponding German form would be mār(i). (2) *Carellus* (Καρελλος) may be a Teutonic name—Karl, Charles, *i.e.* 'man,' 'male'; but it seems to occur no earlier than the seventh century, when we find the Anglo-Saxon 'cearl.' That the name does not appear in Gothic nomenclature may be an accident. (3) *Thadouaris* (Θαδουαρις) appears to be Teutonic; but the first element Θαδ- cannot be identified unless it is a corruption, representing the Anglo-Saxon 'þeod,' Gothic 'þiuda.' As regards the second element, '-waru' is common in women's names, and Schönfeld[1] gives evidence for a

1 *Wörterbuch d. Altgermanischen Personen- u. Völkernamen*, p. 200.

rare masculine termination '-warus.' But names in '-warius' appear to be unknown, though they may have existed (Old Norse '-verr'). In names of peoples the element '-warii' is of course common. (4) *Gentzon* (Γεντζων) is a Vandal name: see Theophanes, ed. de Boor, I 187; Procopius, ed. Haury, III 5. 11; 6. 24; 8. 1 &c.

On the *verso* is part of a Coptic letter (discarded) addressing "my holy father."

631. (MMA. 14.1.534). 1st Tower, Room D, under floor. Papyrus. Cursive hand, VI—VII century.

Account of grain. On the *verso* is a Coptic text (269 *sic*).

632. (MMA. 14.1.555)—Original Monastery. Papyrus. Semi-cursive hand, VI—VII century.

Seven fragments from a legal agreement (*cf.* frag. f_2 l. 4).

633. (MMA. 14.1.556). E. of Cell C. Papyrus. Cursive hand, VI—VII century.

Three fragments of a deed containing mention of the sanctuary (τόπος) of an unidentified saint, and dated in the 9th Indiction.

634. (MMA. 12.180.134)—Original Monastery. Pottery.

Semi-uncial hand with some ligatures. In l. 2 the name Flavion occurs: in l. 3 is a fragmentary date.

COPTIC GRAFFITI

Original Monastery, Vestibule.

635. Fragments of a dogmatic text, comparable with those in Appendix I and found lying in their neighborhood. Written like them upon a white plaster surface, perhaps by the scribe of **586**. Attempts to connect this with either of the other texts retrieved, or copied by Bouriant from the Vestibule, or its vicinity[1] have not been successful: the reference here (*c*) to Chalcedon excludes the extracts from Cyril (Bouriant *I*, *K* and perhaps more); the subjects dealt with in others (*E*, *J*) make connexion with our text improbable; the completeness of Bouriant's *D* and *H*, besides the evidence of their scripts, excluded these likewise from consideration. There remain Bouriant's *C*, the small fragment printed below it, *F*, which being by Severus and imperfect, was to be considered, and *G*, which is too incomplete to justify conclusions. The present text dealt with "the right faith" (*a*), which if any should [deny ?], he is to be (?) removed from "this synod," or perhaps "this community" (*συναγωγή*)[2]. ["If] indeed he shall undertake [. . ." (*b*) ". . .] observe it (*sc.* the faith) [. . ." ". . .] occasion for offence [. . ." ". . .] If one should see you [. . ." ". . .] agree(ing ?) with them[3] [. . ." (*c*) mentions the Synod of Chalcedon[4]. The right sequence of the 7 fragments is unknown.

636*. A small fragment in a hand closely resembling that of Appendix I, to which it may belong. Visible are the words ⲟ]ⲩⲁⲁ[ⲛ and, in the next line, ⲯ]ⲩⲭ[ⲏ.

637. "I Peter, ———[5], this wretched one. Pray for me in charity."

638. "John, the son of A[. . . . .] and George, his [. . ."

639. "I, Mena, the son [. . . . ., this] sinner. Pray for [me. . ."

640. Appears to invoke Epiphanius[6] and the prayers of other [holy men.] The writer is John[7], who asks "that thou wouldst give [him[8]] means [to escape] all the snares of the devil [and wouldst prosper ?] him in everything that he shall [undertake ?[9] . . ."

641*. Fragment showing nothing consecutively legible. The text perhaps[10] framed in an ornamental border.

642 (*a*). Prayer (?) by Peter [. . . (*b*) "I, Faustus[11], [. . . . .], be so kind [and pray for me. . ."

643. ". . .] have thou [mercy] with Samue[l, son of ? Pa]eiôn[12], that did [. . ."

644. ". . .ho]ly Epi[phanius, pray. .?. .for me] in charity [. . ."

1 *V.* Appendix I.

2 On this depends recognition of the body to which the text was addressed. Συναγωγή, though often used by Shenoute of his own community, is not to be expected and does not occur in Theban monastic texts. What removal from a 'synod' would here imply it is not easy to say. The Coptic church moreover recognizes no synod after that of Chalcedon, so that it would be hard to see the import here of the word *σύνοδος*.

3 ⲥⲩⲙⲫⲱⲛⲉⲓ with ⲙⲡ-, Budge *Misc.* 128, but with ⲉ-, *Rec.* vii 46, Paris 129[14], 52.

4 Spelt as in **587**.

5 What the abbreviation $\overline{\text{ⲉⲛ}}$ means I know not. One would expect a patronymic.

6 *Cf.* **644**, **647**, **680**.

7 Spelt as in **501**.

8 [ⲛⲁϥ seems, considering what follows, more probable than [ⲛⲁⲓ, 'me.'

9 Assuming ⲙ[ⲱⲕ ⲉⲣⲟϥ.

10 In l. 2 the border seems to form the ⲕ of ⲕⲟⲩⲓ.

11 The same man ? in **653**.

12 This name belongs, it seems, to Syene: *ST.* 96 and refs.

Tomb Passage.

645. "[I, Mo]ses. Jesus, pity me. Keep the right faith. The body is troubled[1]."

646. "Be so kind and do thou pray for me in thy prayers [. . . . .] the habit (*σχῆμα*) [. . . . . .][2], that God would have pity on my wretched soul, in charity. Anna[3], the sinner, [. . . . . .], the daughter (?) of Theodosius."

647. "I, this wretched sinner J(o)annacius, be so good, I beseech thy fathership, my father, holy Epiphanius, be so good and do thou entreat the saints for me in charity, that God would bring about my (life's) end[4]. Pray for me. Amen."

648. "Jesus Christ. John."

649. "My holy fathers, [be] so good and do ye pray for me, John, this sinner, ———[5], that your blessing attain unto [me] and Jacob, son of Zacharias."

650. "Have mind of me, Victor. Amen, Amen, *Amen*."

651 (*a*). "This humblest monk, [. . . . .] Pray for me in charity [. . . . .of Ap]a (?) John [. . . . .] Pray for me [. . . . .Ap]a Azarias . . . [. . . . .] Pray for me."

(*b*) ["May the] blessing of God [be] upon me[6] [and upon ?] all [. . ."

652. "Everyone that entereth the (this ?) *τόπος*, have mind of me, Apa Severus, the man of Antinoë[7]."

653 (*a*). ". . . , this wretch]ed one[8]." (*b*) ". . .] Pray [for. . . . .], that God may have mercy with him. And pray for Faustus, that God, lover of man, may have mercy with him."

654. "I, Dius, (son) of John. Pray for me."

655. "I, Com[es. . . . .]. Be so good and pray for [me], every one that entereth this place."

656*, **657*** probably parts of one text. The names Elias and George are visible.

Cell A.

658. Fragments of a dogmatic text (*cf.* **635**)[9]. It seems impossible to read the first word "Severus[10]." The words "they know," "demiurge," "beget," are visible in 3 successive lines. The letters following ⲟⲩⲣⲟ were altered.

659. "I, Ba[sil. . . . .]. Be so g[ood. . . . . .Ge]orge [. . ."

Cell B.

660 (*a*). "I, John, [this] sinner. Be so good and pray for me, that God may have mercy with me because of [my] sins. God [. . . . . .] in charity."

(*b*) "Be so good and pray for [me], Matthew, the man of Koptos[11], this sinner, that God may have mercy with me, in charity."

1 Translation uncertain. In the bible ⲧⲱⲣ intrans. renders *ταραχθῆναι, συγκινεῖσθαι, συγχεῖσθαι*.

2 All obscure. Perhaps ⲡⲡⲉⲕ- is for ⲡⲥ-, 'and do thou pray for [,' and ⲧⲉⲕ- for ⲉⲧⲉⲕⲙⲉⲣⲉ[ⲓⲧⲉ, 'the habit that thou lovest.' Or ⲉⲁ[might =ⲉⲧⲱ[ⲛⲡ, 'thy acceptable prayers,' though then to continue the phrase would be difficult. The ref. to the monastic habit probably shows that Epiphanius is invoked.

3 For ⲁⲛⲛⲁ perhaps merely ⲁⲛⲟⲕ.

4 The phrase is unfinished; *cf.* **164**. A similar prayer in Greek, Budge *Apoc.* 126=*Misc.* 255.

5 Φιλόπονος seems the sole possible word. Not hitherto met with at Thebes. For its meaning *v.* BM. 1013 n., *Echos d'Orient* 1904, 341, *ib.* 1911, 277, *ROC.* 1906, 47. The title is distinguished from κληρικός: Budge *Mart.* 143, *Misc.* 174, 247, 259 (*sic*), *St Mich.* 67, Cod. Vat. lxvii 85.

6 The spellings ⲉϫⲱⲓ, ⲁϫⲱⲓ would testify to two distinct writers.

7 Not certain. If so, this visitor came from afar. He is named, no doubt, after the great patriarch; but of ⲁⲡⲁ prefixed to this name I have not found another instance; in BM. 1119, *ST.* 212 it is a mere courtesy.

8 Or possibly the name Theodore.

9 The hand is perhaps that of BM. 273 (*v.* Crum, *Sévère d'Ant. en Égypte*, *ROC.* 1923), of which type Horner, *Copt. Vers.*, Sah. iii, pl. 1, is a neater specimen.

10 The 3d letter cannot be ⲧ. Most probable is ⲥⲉ-, prefix of 3d plur. pres. (*cf.* ⲥⲉⲥⲟⲟⲩⲛ in the fragt. next below it), the chrysmon on its left standing, not at the opening of the text, but between its two columns.

11 ⲕⲟϧⲧ (the facsimile forbids the usual forms) is not found elsewhere. It approximates to one of the modern pronunciations, Ḳuft, while the other extreme is represented by ⲕⲓϧⲧ (MMA. 14.1.509 discarded), perhaps merely equivalent to ⲕⲏϧⲧ, the commonest form.

661 (*a*). ...]..., this wretched [one... (*b*) ["Jesus] hath created, Jesus hath conquered, Jesus hath prevailed, Jesus hath redeemed the universe[1] [.....] thou shalt devour my God[2]."

662. "We [.....], John and Elias, these sinners. Be so good, my holy fathers, and pray for us, that God may have mercy with us. Amen, Amen (?). Pachôn 14, 7th Indiction."

663. "I, Leontius, this wretched one, [.....]. Be so kind, whoso shall read this memorial, let him pray for me, that God [may have] mercy with me."

664. ["God,] lover of [man,.....] pray (*or* prayers) [.....] all [the saints,] p[ray..."

665. "I, John, the lec[tor]. Be so kind and pray for me."

666. "I, John. Pray for me, this wretched sinner, that God may have mercy with me."

667 (*a*). "Apa Rêshe[3], Ezekiel, Aaron, Ma....us." (*b*) "I, Zekêl (Ezekiel), the oil dealer. Pray for me." (*c*) "Be so good and pray for me in charity, me, this sinner, little Cosma. *Amen, Amen, Amen.*"

668. "Have mind of me in charity in thy prayers, [me, P]apnoute the deacon, [the man of] Peshinaei[4] of [.....]. I, Andrew, [.....] and Jacob his s[on and] Peter your b[rother..."

669 (*a*). ["Grant my requ]est[5] and pray for this sin[ner.....] Pray for me in charity." (*b*) "I, Me[.....] ..... Pray for me." (*c*) "Be so good and pray for me, this humblest sin[ner..."

670. "I, Pheu, the son of Pesente. Pray for me in charity, that [God may have mercy] with me in charity."

671 (*a*). "I, Papnouthius, this w[retched one..." (*b*) "...., he]lp thy servant Peter[6]."

672 (*a*). "...every] one that shall read this writing, have us in re[membrance..."
(*b*) "...] this sinner, [.....] and do ye pray for me."

673 (*a*). "A copy (?) [.....[7]." (*b*) "...my fath]er and all my people, according to their names. Amen." (*c*) "Ananias."

674. "...Abraham and] Isaac and Jacob [.....] me[8]."

675. "I, [.....]s, this humblest (?) deacon. Pray for me in charity, that God would have mercy with me in charity."

675 A*[9]. "Moses, this wretched one. Pray to God (and ?) Jesus Christ, every one that entereth this place, that God may remit me my sins in charity."

1 *Cf.* a comparable series in 49 p. ⲓⲏ, another in A. Vassiliev, *Anecd. Gr. Byzant.* 339 ιη, 343 α. The latter are talismans, or magical invocations, as our text may be.

2 Taking this as the conclusion of the obliterated lines above it and reading ⲕⲡⲁ- for ⲡⲕⲁ-, since ⲡⲕⲁ (ⲡ)ⲟⲩⲱⲙ, 'food of (for) my God,' seems of two improbabilities the greater. Is reception of the communion intended? 'My' may perhaps be omitted. But on a text so fragmentary hypotheses are wasted.

3 *Cf.* Apa Rashe, Hall p. 6 and Apa Rasius, *CO.* 116, Ryl. 255, BM. Gk. iv, p. 221 n. The latter possibly gives the right reading for بداسيوس, مداسيوس, *Synax.* Forget i 295, 403 &c. (13th Hatûr, 23d Tûbah), the initial *b*- representing the end of *Apa.* Prashe (Ryl. 184 &c.) may be formed from the same word.

4 *V.* 433 n. The following ⲡⲁ may be the possessive, the gap holding a nome name (? ⲕⲏⲧ).

5 Reading ⲣ ⲧⲡⲁⲣⲁⲕⲗⲏⲥⲓⲥ, *lit.* 'the request'; *cf.* 163 n. 9.

6 This in Greek.

7 Reading *ἀντίγ*[*ραφον*. The 2d line may contain a date, with the month Epeiph, though to take ⲡ/ for ⲣⲟⲙⲡⲉ is to assume an abbreviation not otherwise known.

8 *Cf.* 696, 697. This should be among the Greek graffiti.

9 Frag. in Cairo Museum, copy W. E. C.

GREEK GRAFFITI

Original Monastery.

676. Lord, help thy servant Joseph the Physician and all his house. Amen, Lord, (Amen). And Sarapion.

Joseph is probably identical with the writer of **681**.

677. God of the holy Powers and prayers of the holy Fathers, help thy (*sic*) servant Menas and all them who are dear to him in the Lord, until he enjoy (?)...

For the concluding phrase, *cf.* **683**, 6.

678. Lord, help thy servant Phoebamōn, the unworthy Reader of the holy Church of the Mother of God at (?) Hermonthis, and all his house. In peace! Amen.

679. Lord, help thy servant Apa John the Physician and all his house. Amen.

680. God of the holy Powers and of Apa Epiphanius, and prayers of the saints, help thy (*sic*) servant Jacob and all his house.

681. Joseph. Lord, help thy servant Joseph the physician, and John his brother, and all his house. And Ananias. Amen. And Anastasius the smith (and ?) Pleïn (?) the sailor.

(The last sentence is in Coptic.)

682. God of the holy Powers and ye prayers of the holy Fathers the three hundred and eighteen, help me, the servant and most mean one, Marcus, and Menas my son, and Constantine his brother, with all who are dear to him in the Lord. Amen, Amen, Amen. [Repeated in cipher.] (This) was written to-day, the 1st of Khoiak in the XII Indiction; and I beseech your holiness to pray for my soul. In peace! Amen.

l. 3. The 318 Fathers are they of Nicaea.

683–702. Cell B.

683. God of Abraham, Isaac, and Jacob, and prayers of the holy Fathers, help me the most mean slave Gabriel (?) with all who are dear to him, until he enjoy (?) [...Show forgiveness ?] unto every deed of his...

684. Remember me, prayers of the saints. I am Agapetus the sinner and Theognetus my little son. Do charity and pray for me.

685. Lord, help thy servant and most mean..., and Anastasius, and all his house. Amen...Amen.

686. Jesus Christ. Lord, help thy servant Moses the son of Saneth; and remember not, Lord, his transgressions...(Thou) who didst redeem (?) us. In peace! Amen, Lord.

687. ...help thy servant Paul, the son of Sanas. Help.

688. Lord, have mercy upon Elias thy servant...

689. Lord (?), and Powers of the mighty Saints, help thy servant Menas, Tur..., ...kion, Thekla and Kir. Amen.

690. Lord, help thy servant and most mean one, Mikhaias and all in (?) his house. In peace! Amen. (This) was written Pakhon 11 in the VIII Indiction.

691. Lord, help thy servant...

692. Lord, help thy servant...

693. Lord, help. Power of the saints (unfinished).

694. Lord, help thy servant Apa (?) Koluthus.

695. Lord, help Moses and all in his house.

696. God, of Abraham, Isaac, and Jacob, and prayers of the holy Fathers help...the most mean one. Lord, help thy servant...with...dear to me. Lord, help...and Jacob...Help...until he enjoy (?) and [...deliver him from...] and [from ?] wicked men (?)...Amen. Lord, help thy servant Peter and John.

697. Lord God of Abraham, Isaac, and Jacob, and prayers of the holy Fathers, guard the going-in and coming-out of us, Theophilus and Theodorus (his) son and Marcus his children (*sic*), and John their scribe, and Stephanakis, son of the departed Constantine, and Heracleius, and...his son...And guard all their dear ones * * * Help us...

698. I am Moses (?), the son of Zeth, son of Abba Papnouthius the martyr.

699. Lord God of the Powers and prayers of the Fathers, help thy servant Anastasius.

700. Lord, help...Thy glory...Amen...(*In Coptic*)...whoso shall] read these writings...most mean...

701. Lord of all Powers, and prayers of the Saints, I pray (?)...thy great [mercy ?] to pray for my sins. I am Menas the sinner. Amen, Amen, Amen, Lord. VI Indiction.

702. Lord, help thy servant John and all his house, and all his friends, and his...In peace! Amen.

APPENDIX I

REMAINS OF DOGMATIC TEXTS

THE following pieces were copied in 1883 by U. Bouriant[1] from the plastered walls of the Vestibule preceding the Tomb Passage. Every one of them was already to some extent damaged and illegible, most of them very much so; and from these imperfections Bouriant's copies obviously suffer. But in the last forty years—probably far more rapidly —all remnants of the texts have disappeared, one alone having been saved by transport then and there to Cairo (Inscr. *A* below); and with this one exception and that of another (Inscr. *D*) fortunately extant elsewhere, our knowledge of them rests solely upon Bouriant's copies. So inadequate are these that it might be doubted whether an even disproportionate expenditure of time could much improve them. We therefore offer the following translations (of all except *A* and *D*) as scarcely more than sketches, sufficient at best to guide others in a search for the still unidentified Greek originals. It may be noted that the decoration of the walls with texts was never completed; the large space marked *O* in Bouriant's plan has remained blank[2].

Inscription A. (Plate XV)

The Synodical Epistle of Damianus is, in the Syriac version[3], addressed to Jacob Baradaeus and the monks and clerics of the East (*dioecesis orientis*). It was doubtless promulgated immediately after Damianus's elevation to the patriarchate; for Jacob died in 578 and Damianus was consecrated in the same year; but no hint of such an occasion is given in title, or contents of the Coptic version. The handwriting indicates for this copy a date contemporary with, or (more probably) shortly after that of Damianus himself[4].

It will be seen that the Coptic differs not seldom from the Syriac. Not only are passages which do not immediately concern the Egyptian church omitted—the dedication to Jacob and the condemnation of Paul of Antioch (*v. ad* l. 133)—the entire divergence between the titles and concluding passages in the two versions might (but for the words in ll. 129, 130) show ignorance of the work's original intention, or else a subsequent diversion of it to a purely homiletic purpose. The text substituted for the long erased passage (ll. 35–39) agrees with the Syriac; the alteration may have been needed owing to a mistake by the copyist.

Three apparent alterations at the close of the text (ll. 143, 144) are of some chronological interest. (1) "The kings," (2) "the Caesar," (3) "every barbarian nation" are all words which the photograph shows to have had the attentions of a second scribe. The hand in (2), if not in (1), is clearly not that of the writer of the text: the letters are of a quite other type. The question is: do these words replace others, or are they but the original words, subsequently retouched ? M. Munier, who has kindly examined the fresco itself at Cairo, is of opinion that at any rate (1) and (2) are written upon earlier words, now unrecognizable. Rewriting of the same words might be called for either because it chanced that at these points the text had more than usually suffered from time and thus invited renewal (though it would be remarkable that ill-fortune should have visited these significant words and, it seems, no others in the text); or possibly these words had been intentionally defaced and subsequently rewritten (though again it is not easy to say who should have an interest in their defacement). On the other hand, the first objection to assuming these words to replace other, different

1 Excepting Fragg. *a*, *b* of Inscr. *A*, copied by me in 1898.

2 Maspero, who discovered this and the following texts in 1883, has given an account of them in his *Guide, e.g.* ed. 1910, p. 250, no. 427. For the identification of Inscr. *A* *v. Theol. Texts* p. 31. An instructive photograph in Hyvernat's *Album*, viii 6, shows the appearance of the main text (*A*) *in situ*.

3 Embedded, with the title *Synodus*, in the *Chronicle of Michael the Syrian, ed.* Chabot ii 325 *ff.* (French translation). E. W. Brooks has kindly given me exactly literal versions of certain passages which have helped to interpret the Coptic.

4 The scribe is, I believe, Mark, who wrote *RE.* 29 and 84, 482 &c., the first of these being addressed to bishop Pesenthius, the last to Epiphanius. What was said *CO.* p. xv, col. 2, requires modification: *CO.* 158 might be by the scribe of the present text, but not E. 301.

words is the difficulty of finding substitutes, suitable both in meaning and in length, to fill their places. In the case of (1) ⲡⲣⲣⲟ, "the king," is far too short alone for the space to be covered; for (2) I can imagine no alternative at all, nor is (3) easy to replace by any other phrase, whereas the words, as they at present stand, give a text harmonizing with historical facts; for "kings" (*i.e.* emperor and empress) and "Caesar" can apply only to a year in which the sovereign and his heir designate are both alive. Thus we seem to be restricted to the earlier part of 578; for by July 30th Jacob Baradaeus, to whom our text was addressed, is dead, while by September 26th Tiberius has become emperor and the title "Caesar" is again in abeyance. But a precise *terminus ante quem* is only to be ascertained when the exact date of Damianus's accession to the patriarchate is beyond doubt: at present it remains controversial[1]. We have no evidence to show whether patriarchal documents such as these were sent from Alexandria already translated, or whether the Coptic version was made at Thebes.

It is the continuous Syriac version which shows the true sequence of the smaller Coptic fragments (Fragg. *a*, *b*) in relation to the main text: a sequence which does not agree with Bouriant's indications as to the original positions upon the walls of these smaller fragments[2]. The 3 extant columns of the main text are numbered[3] vi, vii and viii; the smaller remnants, including the title, must have had their places on another stele, containing the missing columns i–v. It is therefore probable that the Coptic text was that of the complete Epistle, since what would be required to fill its 5 lost columns is considerably more than equivalent to the introductory part of the Syriac version[4]—avowedly but an extract—which nothing extant in the Coptic resembles.

In the following translations, as in those preceding, the number of dots in the *lacunae* does not more than approximately and conventionally represent the amount lost. B. = Bouriant's publication in *Mém. de la Miss. franç.* i 36 ff. His numbering of the texts, *A* to *K*, is here retained. For texts *C* to *K* the less obvious emendations are inserted in Coptic type, as they occur.

1 Professor Jülicher, whose article upon the patriarchal chronology of this period (in *Festgabe f. K. Müller*, 1922) induced me to put the above facts before him, inclines to attribute the alterations in our text to the momentary carelessness of a scribe, accustomed hitherto to writing such formulas under a single sovereign. His mistake being afterwards noticed, the corrections were made either by himself, or (as the hand indicates) by some other scribe.

2 *Miss.* i pp. 36, 48 (plan).

3 It is obvious that these numbers refer merely to the columns of the stele, not to any division into chapters.

4 Pp. 325 a–328 a *infra*.

Frag. *a* (Cairo 8318).

["A discourse (λόγος)] of our holy father Apa Damianus, the arch[bishop] (*ἀρχιεπ.*) of Alexandria, which he pronounced for (*πρός*) the confirming of the holy catholic (*καθ.*) church (*ἐκ.*) and concerning all heresies (*αἵρ.*) . . . . ."

Nothing in the fragmentary lines 4–7 can be recognized beyond the words 'the love'[1] (perhaps with an epithet), 'toward,' 'persecution (*διωγμός*),' 'wicked (?) precepts' (*δόγμα ἀσεβής* ?). No passage towards the beginning (or elsewhere) in the Syriac version appears to correspond with this.

From l. 7 onwards (= B. *Inscr. B'*. *Cf.* Syriac p. 328 a, *infra*.)

". . .] Nestorius the (*or* who) [. . . . .] of my holy [fathers] that did entrust unto me [. . . . .] that I should
10 [. . . . .], but (*δέ*) especially Theodosius and [. . . . .] | the] establishment [of. . . . .], the valiant against the heresy (*κατά, αἵρεσις*) that [? arose. . . . .against] the church (*ἐκ.*) of God, in that they proclaimed th[ree[2] . . . . .], proclaiming a plurality of essences (*οὐσία*) for the Godhead [. . . . .] a single Godhead, the Holy, coessential (*ὁμοού.*) Trinity (*τρ.*), wherein is no creature, and (proclaiming) a [. . . . .] and the nature (*φύ.*), in word and deed [, even (*κατά*) as] Athanasius hath said, who [. . . . .[3]] the Apostles (*ἀπ.*). And we [. . . . .]
20 the substances (*ὑπόστ.*) that they are three, being [. . . | . . .] being firmly established, unconfused a[nd (?) . . . . .] distinct, each one in [. . . . .] that are its, according to the [. . . . .]. For neither (*οὐδὲ γάρ*) doth the
25 [Father become the] Son, nor (*οὐδέ*) | [the Son] become Father, [nor (*οὐδέ*)] the [Holy] Spirit (*πν.*) [. . . . ."

1 But for the word-dividing comma, one might read instead 'the remembrance.'

2 Perhaps 'substances.'

3 'attained unto the measure of' seems obvious here, as in Frag. *b*, 9.

APPENDIX I

Frag. *b*, col. 1 (= B. *Inscr. B*) shows only the words "holy," "Son," "for (*γάρ*) each one," "substance" (*ὑπόστ.*). (*Cf.* Syriac, p. 333 *supra.*)

Col. 2, l. 5 may introduce a quotation. The Syriac here cites Basil[1]; in l. 4 therefore we should perhaps read "the g[reat[2] Basil. . . . .] discourse, saying, [. . .

L. 6 ". . .] the fatherhood [. . . . .] belongeth unto the Son alone [. . . . .] belongeth unto the Holy Ghost (*πν.*) [. . . . .our] father Athanasius, he that attained unto the measure of the [apostles,] | reproving his babble (*-φλυαρός*) by his [writings (?) . . . . .], in that he preached the three sub[stances (*ὑπ.*) that are] coessential (*ὁμοού.*), (saying) that He consisteth in a [single God]head and a single essence (*οὐ.*). For (*γάρ*) [. . . . .] wrote [. . ."

Here, after a short gap, should follow our main text.

1 *Cf. PG.* 29, 637.

2 His standing epithet; *v.* **460** n.

VI (*Cf.* Syriac, p. 333 *supra.*)

". . .which he pronounced concerning the salvation-filled manifestation of Our Lord Jesus the Christ, Our Savior; for He bade His disciples (*μαθ.*) that they should baptize (*βαπ.*) every one in the name of the Father and the Son and the Holy Ghost (*πν.*); displaying the matter herein, that the three substances (*ὑπόστ.*) are in a single Godhead; for (*γάρ*) one is the essence (*οὐσία*), since (*ἐπειδή*) the Godhead also is one. Wherefore they that were doctors of the evil heresy (*αἵρ.*) of Arius have many a time manifested their iniquity (*-ἀσεβής*) in that they ascribed three essences (*οὐ.*) unto the three substances (*ὑπ.*); in order that, by the plurality of essences (*οὐ.*), they might abrogate the holy and orthodox preaching of piety (*-εὐσεβής*). And [further, the] holy Severus, in [whom] speak all our holy [fathers,] saith [thus in the] first discourse (*λόγος*) that [he wrote], reproving John of Caesarea[1], saying, 'The whole [nature[2]] of the Holy Trinity (*τρ.*), a single essence (*οὐ.*) it is which[3] [. . . . .] the three substances (*ὑπ.*), the Father, the Son and the Holy [Ghost (*πν.*)]. But (*δέ*) each one of the | substances (*ὑπ.*) doth on its part (?)[4] share (*μετέχειν*) [in the essence] equally. (In) this [perfect] Godhead there is not [any] difference in regard to its substances (*ὑπ.*) [. . . . .], even if (*κἄν*) each one of these be separate; and [. . . . .] by [its] own particularity (*χαρακτήρ*), [. . . . . there] is [no] confusion among the substances (*ὑπ.*), but (*ἀλλά*) each one [. . . . .] the Godhead. For (*γάρ*) [. . . . .] they having immutability [as regar]ds one [another. . . . .] coessential (*ὁμοούσ.*), and with this [. . . . . .[5] But (*δέ*)] we follow after the church's (*ἐκκλ.*) doctors and instructors and [we] confess (*ὁμολ.*) the three substances (*ὑπ.*), the Father, the Son and the Holy Ghost (*πν.*), to be one Godhead. For neither (*οὐδὲ γάρ*) do we proclaim [three] coessential (*ὁμοούσ.*) essences (*οὐ.*); nor (*ἤ*) as consisting in essences (*οὐ.*) differing [one from another;] neither (*οὐδέ*) three natures (*φυ.*), whether (*εἴτε*) like unto one another, or (*εἴ.*) [not like;] neither (*οὐδέ*) three Gods, nor (*οὐδέ*) three Godheads, that[6] [. . . . .] this same essence (*οὐ.*) and this same Godhead [. . . . .] regarding (?) many essences (*οὐ.*), or (*ἤ*) many natures (*φυ.*), or (*ἤ*) many Godheads, [even as | said] John the Grammarian (*γραμματικός*), that did[7] [. . . . .] his own precepts (*δόγμα*). For (*γάρ*) he set out to [. . . . .] God[8] and fell down into fables[9] and [. . . . .]. Certain also [have] perverted the teachings of our holy fathers to their (own) iniquity (*-ἀσεβής*) and their blasphemy, in [folly desiring] to proclaim many Godheads, or (*ἤ*) essences (*οὐ.*), or (*ἤ*) natures (*φυ.*); they it is do [. . . . .] themselves. But as for (*γάρ*) us, we will follow our father Theodosius, who strove (*ἀγωνίζειν*) like the Apostles (*ἀπ.*) and who apprehended (*καταλαμβάνειν*) above (*παρά*) all men the aim (*σκοπός*) and the teaching of our holy fathers; and (*δέ*) we are far from proclaiming many essences (*οὐ.*), or (*ἤ*) many Godheads for the holy and coessential (*ὁμοούσ.*) Trinity (*τρ.*). And such as believe (*πιστ.*) not thus, them we anathematize (*ἀναθ.*). For (*γάρ*) the great Athanasius also taught us that we should confess (*ὁμολ.*) that a single [essence (*οὐ.*)] and a single Godhead is unto the Father and the Son and the Holy Ghost (*πν.*); since (*ἐπειδή*) it is a single nature (*φυ.*) and a single rule (*ἀρχή*) and a single kingdom and

1 John the Grammarian (*v. PRE.*[3] 18, 255, 5). For Severus' polemic *v.* Lebon, *Monophysisme* 147 ff.

2 Syriac (333, l. 10) suggests 'Godhead,' but our gap cannot hold so long a word.

3 Or 'is a single essence [and it . . .].'

4 Very uncertain.

5 The text here lacks the passage on p. 333, ll. 15–20 of the Syriac translation.

6 Or 'for.' This clause appears to be absent in the Syriac (l. 25).

7 Or possibly ⲟⲩⲱ[ⲱ, 'wished [not to say.' *Cf.* Syriac, 'was pleased not to say.'

8 Prob. 'of, appertaining to God.'

9 The form ⲱⲙⲁⲱⲟⲥ seems a pure error, due to I know not what.

a single glory and a single might (*δύναμις*) | and a single operation (*ἐνέργεια*) and a single power[10] and a single will and a single knowledge; and any other magnitude there may be [whatsoever ?] that we cannot proclaim, great and glorious, appertaining (*πρέπειν*) unto the holy, coessential (*ὁμοούσ.*) Trinity (*τρ.*)[11]. And (*δέ*) [we] anathematize (*ἀναθ.*) them that say that the Holy Trinity (*τρ.*) did altogether take flesh (*σάρξ*) in one of the[12] substances (*ὑπ.*) and that confess (*ὁμολ.*) not that one only of the three substances (*ὑπ.*), [namely] God the Word (*λόγος*), took flesh (*σ.*) and became man. For neither (*οὐδὲ γάρ*) [the Father, nor (*ἤ*) the] Holy Ghost (*πν.*) took flesh (*σ.*), nor (*οὐδέ*) was made man. We confess (*ὁμολ.*) therefore (*οὖν*) in [. . . . . .] the holy, coessential (*ὁμοούσ.*) Trinity, that[13] it is a single Godhead and [a single essence (*οὐ.*)], even as (*κατά*) we have often said. We indeed (*μέν*) know it to be one [in the] Godhead; and moreover we worship (*προσκυνεῖν*) it in three substances (*ὑπ.*). For neither (*οὐδὲ γάρ*) can the separation [of the substances (*ὑπ.*)][14] take away the unity of essence (*οὐ.*), nor (*οὐδέ*) can the unity of essence (*οὐ.*) take away the likeness of [substances (*ὑπ.*)]; for (*γάρ*) their fellowship (*κοινωνία*) and their separation are ineffable[15]. For (*γάρ*) Gre|gory [the Theologian (*θεολ.*)] said, in the discourse (*λόγος*) that he pronounced when returning [to the] city (*πόλις*) from the country, [. . . . . .], how is this same one able to [apprehend (*νοεῖν*)] itself and [. . . . .the] Trinity ? And how is He that was begotten and He that was not begotten [. . . . .] holy [. . . . .] For it is one essence (*οὐ.*).' And again the other Gregory for his part, he that [was bishop of the ci]ty of the Nyssenes (*Νυσαευς sic*), speaking thus, 'How [can] He [. . . . .] be reckoned[16] and also cannot be reckoned; and again is seen to be divided and [. . . . .] in unity (*μονάς*) ? He is separated in the substance (*ὑπ.*) and is not divided in the essence (*οὐ.*) [. . . . .]. And [. . . . .] that[17] appertain unto theology (*θεολ.*) we have declared, according to (*κατά*) our power. It is needful (*ἀναγκαῖον*) [besides] to declare other (things) before your benevolence (*ἀγάπη*), concerning the manhood of God the Word (*λ.*) [, which is] one of the holy Trinity (*τρ.*). For (*γάρ*) He that proceeded from the essence (*οὐ.*) of the Father before all worlds (*αἰών*) and all ages (*χρόνος*), the creator (*δημιουργός*) of [every] creature (*κτίσις*), [whether (*εἴτε*)] them [that] we [see], or (*εἴτε*) them that we see not, whose are [all that (belongeth) to the Father], yet (*δέ*) is He not Father, when He saw us to have suffered loss[18], in that [we. . . . .the] image (*εἰκών*) of God, wherein at the first we were, | and (when) God also [. . . . .] and the [. . . . .] of immortality, wherein we had [. . . . . ;] and when moreover we were liable justly (*δικαίως*) unto death [. . . . .] disobedience, He [. . . . .us,] by His philanthropy and [His] goodness (*-ἀγαθός*) [. . . . .] that He should summon (*ἀνακαλεῖν*) [us. . . . .] once more and raise us up [. . . . .] after His image (*εἰκών*) [. . . . .] grant (*χαρίζειν*) us [. . . . .] joy (*τρυφή*) of Paradise (*παρ.*), which [. . . . .] became [fulfilled (?)]. For[19] He bowed the heaven and came down [. . . . .]
VII the heaven, | neither (*οὐδέ*) ceased He from the bosom of His Father; He that filleth all, that is everywhere, Whom the universe may not contain, neither (*οὐδέ*) may He be confined in one place, Him did the Virgin's (*παρ.*) womb contain. Albeit[20] (*καὶ γάρ*) no place may contain Him, yet took He flesh (*σ.*) from her by a holy spirit (*πν.*); a flesh (*σ.*) like unto ours in all things save sin, without change, without confusion; having received a soul reasonable and intelligent (*ψ. λογική, νοερά*). And thus did she bare God, that from her had taken flesh (*σ.*), and was made man. For (*γάρ*) whilst she remained a virgin (*παρ.*) after the birth, we believe (*πιστ.*) of a truth that the Virgin (*παρ.*) was a God-bearer. For was it (*μὴ γάρ*) one like unto us that was born, even as (*κατά*) they say | that are envious (*φθονεῖν*) of our salvation and that abrogate the dispensation (*οἰκονομία*) of the flesh (*σ.*), (saying,) How did she that bare remain a virgin (*παρ.*) after the birth ? We therefore confess (*οὖν ὁμολογεῖν*) two births of this one child: one (+ *μέν*) of the Father, before all worlds (*αἰών*), wherein He was without mother, and (*δέ*) another of the Virgin (*παρ.*) Mary, from whom He took flesh (*σ.*) without seed (*σπέρμα*), at the end of the times[21], yet (*δέ*) herein being without father. We in no wise (*ὅλως*) proclaim two Christs, neither (*οὐδέ*) two Sons, nor (*οὐ.*) two natures (*φυ.*), nor (*οὐ.*) two operations (*ἐν.*); but (*ἀλλά*) one Son is He and one nature (*φυ.*) of God the Word (*λ.*) that had taken

10 Translates *κράτος*, or *ἰσχύς*, not *δύναμις*.

11 The passage (Syriac, p. 334, ll. 5–9), including a ref. to Gregory 'the Theologian,' is here omitted.

12 Apparently not space for 'its.'

13 From here to 'are ineffable' is upon an erasure.

14 Syriac (transl. 334, l. 17) has the equivalent of this here, as in next clause.

15 One would expect ܐܬܬܘܪ *ākatālēptos*, rather than ܐܬܬܘ *ānekdiēgētos*.

16 A slight change would give 'be contained,' in place of 'reckoned' (due ? to dictation). This citation from Grègory Nyssen is not in the Syriac.

17 Or the sentence may begin, 'What appertaineth. . . ,' instead of at the preceding 'And. . . '

18 Or 'paid a penalty.' Syriac (326 b), 'had fallen.'

19 *Cf.* Ps. cxliii 5.

20 From here to 'flesh' (1°) on an erasure, 'from' to 'spirit' being added in the margin.

21 *Cf.* 1 Pet. i 20.

flesh (σ.), and one substance (ὑπ.) and one person (πρόσωπον) and one operation (ἐν.). For (γάρ) He that is was begotten and He emptied Himself in that He took the form (μορφή) of a servant[22] and He willed to[23] become such as we, for our sakes. He that is above all created things (κτίσις) became flesh (σ.); He was not transformed into the nature of flesh (φύσις, σ.), for (γάρ) He remained as He was and took upon Him that which He had not. For (γάρ) thus do we apprehend (νοεῖν) Him, as one with the flesh (σ.) that He had
70 taken, consisting of two and perfect (τέλειος): (from) the Godhead, which was | before the worlds (αἰών), which caused all things to be from that which was not; and from the manhood which took its beginning (ἀρχή) in God the Word (λ.); even as (κατά) Athanasius, the son of the Apostles (ἀπ.), hath said, in the discourse (λόγος) that he pronounced concerning the flesh (σ.) of the Son of God[24], (saying,) 'God the Word (λ.) from the beginning (ἀρ.) and at first formed (πλάσσειν) for Himself His own flesh (σ.) in the Virgin's (παρ.) womb, it having a reasonable and intelligent soul (λογική, νοερά, ψυχή). For on (ἅμα γάρ) becoming flesh (σ.), it became godly flesh (σ.); for (γάρ) out of Him it came to being.' Wherefore indeed (γάρ) we do confess (ὁμολ.) Him from two natures (φ.), the Godhead and the manhood, in perfection (-τέλειος); and (we confess) that it is one nature (φ.) that we apprehend (νοεῖν); and we say that the wonders and the sufferings [are those of this] one and same. For (γάρ) they that divide [. . . . .] the Christ into two natures (φ.) after the ineffable union and [that] ask, 'Which nature (φ.) was it that was nailed upon [the] Cross (στ.)?' let them be with the Jews, slayers of God, [*erasure*[25]] that impiously (-ἀσεβής) said unto Him, ['We[26] will not stone] thee because
80 of good works, but (ἀλλά) because thou blasphemest in that thou, being a man, | dost make thyself God.' For either (ἤ γάρ) [(? μέν)] it[27] died being one and the same, and (δέ) they shun the two natures (φ.) [and ?] do confess (ὁμολ.)[28] Him that was born of the Virgin (παρ.) to be true God; or (ἤ) not being willing to depart from the duality, they deny (ἀρνεῖσθαι) the oneness of Christ, and are unable any more to say that the Virgin (παρ.) was a God-bearer. For (γάρ) it is impossible that the two (things) should subsist together, so as it were (ὡς) they deceive (ἐξαπατᾶν) themselves, not to speak of others. Such also as suffer (ἀνέχειν) it to be said that they are two natures (φ.), united one with the other, the same introduce separation, as (κατά) it seemeth good (δοκεῖν) unto them, proclaiming a false unity, thereby upsetting and deceiving (ἀνατρέπειν, ἐξαπατᾶν) the ears of the simple (ἁπλοῦς) with speech (appearing) sweet unto them. Indeed (γάρ) for this cause do we anathematize (ἀναθ.) the Synod (συν.) that gathered at Chalcedon, which itself did proclaim this malevolently, against (κατά) the right faith (πισ.); and (we anathematize) every one that proclaimeth two natures (φ.) for Christ, after the union. For (γάρ) that Synod (συν.) took as excuse that it would depose (καθαιρεῖν) the impious Eutyches, yet it established the vain babble of Nestorius;
90 which (synod) [if] | any shall say that it came together against (κατά) our father the archbishop (ἀρχιεπ.) Cyril, he shall not [at all] err. [The] expressions[29] (φωνή) indeed (γάρ) 'From [the two] and the union[30],' and 'It was one nature (φ.) that took flesh [of] God the Word (λ.),' from these arose a great strife (ἀγών[31]) for our holy father against the impious (ἀσεβής) Nestorius and he exposed them that oppose the right faith (πισ.) as defeated and vain; for that, in place of one, they proclaim two natures (φ.) and in place of the union that was from the two [. . . . .[32]], considering only [. . . . . .] them that had become one and possessing[33] the fullness of the [divinity,] they rather choosing the two natures (φ.). Indeed (γάρ) it is not possible to dissolve the union by means of other expressions (φωνή), but (εἰ μήτι) only by this vain talk. And (γάρ) for this cause do we anathematize (ἀν.) them that were teachers of this deception, namely, Diodorus and Theodorus and Nestorius and Theodoretus and [Ib]as and Andreas and Irenaeus, that married two wives. And we anathematize (ἀν.) likewise the Tome (τόμος) of Leo, full of impiety (-ἀσεβής), but (δέ) we confirm (βεβαιοῦν) the act
100 (πρᾶξις) established by our father the archbishop (ἀρχιεπ.) Dioscorus. | For (γάρ) our holy fathers [the doctors (?) of the] church (ἐκ.) approved (συναινεῖν) this, namely Timothy and Theodosius and Peter, that are praised of all. [And (δέ)] we anathematize (ἀν.) [further] them that were in impiety (-ἀσεβής), the

22 *Cf.* Phil. ii 7.

23 'Willed to' added in margin.

24 In Syriac (transl. 327 b *int.*) called 'The Letter to the Emperor Jovinian (Jovian).' *V. PG.* 28, 532. (The ref. is Chabot's; but neither there, nor in the other Ep. to Jovian, *PG.* 26, 813, are comparable words found.)

25 B. says (p. 38) this erasure is due to the original scribe. The text as it stands corresponds with the Syriac, p. 328 b.

26 Joh. x 33.

27 The fem. pronoun refers presumably to φύσις. Syriac (328 b, l. 22) begins 'For either they do truly show' &c.

28 Syriac 'and let them confess.'

29 Probably ⲛⲉⲫⲱⲛⲏ, not ⲧⲉ- as printed.

30 Syriac p. 329 b omits the latter part of this phrase.

31 The text has αἰών. Due to dictation?

32 Not space for φύσις.

33 The subject of 'possessing,' as of 'considering,' is singular.

doctors [of[34].....], they that proclaim a mere phantom, namely Marcion and Valentinus and Manes and Eutyches and every one that hath drunk from out this same polluted[35] cup. And we anathematize (*ἀναθ.*) further such as say that the body (*σῶμα*) of the Lord is impassible and immortal by reason of the union, [not] being willing to confess (*ὁμολ.*) that Our Lord suffered of His own will, in sufferings [that[36].....] our nature (*φ.*) and without sin: and from thirst[37] and weariness by the way and sleep and sorrow (*λύπη*) and trouble and [sadness] of heart; and that He died in that flesh (*σ.*) which was subject unto death [and] suffering;
VIII but that rather (*ἀλλά*) say [that He (?)] suffered in a body (*σῶ.*) immortal and impassible, [the which] is folly (*-φλναρός*), springing up from senseless thoughts. For (*γάρ*) when He willed to overcome for us our adversary (*ἀντίδικος*), He took our feeble body (*σῶ.*) and made it one and the same with Himself, save for
110 (*χωρίς*) sin and destruction, that | He might cast down the pride of him that had got power over us by means of the powerlessness of our bodies (*σῶ.*) and that He might grant (*χαρίζειν*) unto the passible impassibility and unto the mortal immortality. For (*γάρ*) it is no great (thing), nor (*οὐδέ*) a marvel if He have destroyed (*καταλύειν*) death in a body (*σ.*) impassible and immortal; neither (*οὐδέ*) shall death show itself overcome therein that an immortal body (*σ.*) escaped from it. Moreover the body (*σῶ.*) holy and life-giving of God the Word (*λ.*) that was made man for us, was before (+*μέν*) the resurrection (*ἀν.*) mortal and passible, according to (*κατά*) its nature (*φ.*), and it accepted sufferings devoid of reproach and knew (*αἰσθάνεσθαι*) weariness by the way. But (*δέ*) after the resurrection (*ἀν.*) it was converted into a (body) imperishable and immortal and had not need (*χρεία*) again of meat and drink. Albeit (*κἄν*) [He took] food (*τροφή*) after the resurrection (*ἀν.*), this [He] did not because of the need (*χρ.*) of [the body (*σ.*)], but (*ἀλλά*) only that He might give us confidence in [the] hope (? *ἐλπ.*) of [the] resurrection from the dead. Since (*ἐπεί*), even as (*κατά*) we have
120 said, in rising from the dead, He bared Himself of suffering and corruption, | whereof and of pain it (*sc.* His body) was compounded; as (*κατά*) our father Athanasius[38], the true teacher and wise (*σοφός*) in God's word, hath said. But (*ἀλλά*) if any shall think by these words to ascribe ignorance unto Christ, in whom is the fount (*πηγή*) of all knowledge, and (thus) making of foolish men wise (*σοφός*), in not saying that the flesh (*σ.*) of Christ had a soul reasonable and intelligent (*ψ. λογ. νο.*) and that through the divine union it was enriched with every divine activity (*ἐνέργεια*) and that this same (flesh) had likewise knowledge—such, then (*οὖν*)[39], as say words of this sort and the rest of the heretics (*αἱρ.*) we flee from and anathematize (*ἀναθ.*). But further (*ἔτι μέν*) Arius also and Eunomius and Aetius and Sabellius, that foolish one that belonged unto Libya, we more especially anathematize (*ἀναθ.*) and cast forth, together with their impious (*ἀσεβής*) and impure doctrines (*δόγμα*). But (*δέ*) we receive all the words[40] (*λόγος*) of our father the archbishop (*ἀρχιεπ.*) Theodosius and Peter[41], that revived the church (*ἐκ.*) after him, whose[42] discourse (*λόγος*) we subscribed (*ὑπογράφειν*) which he sent unto your benevolence (*ἀγάπη*), when he became archbishop (*ἀρχ.*), we agreeing (*συναινεῖν*)
130 with him in all that he | declared, whether (*εἴτε*) in doctrines (*δόγμα*), or (*εἴτε*) in canons (*κανών*). Furthermore (*ἔτι*) we accept the condemnation (*καθαίρεσις*) that took place through the bishops (*ἐπ.*) that belong unto the East (*ἀνατολή*)[43] and the bishops (*ἐπ.*) that belong unto Egypt, against such as would not anathematize (*ἀναθ.*) John the Grammarian (*γραμ.*)[44], that blasphemer, but (*ἀλλά*) rather preached his foul doctrines (*δόγμα*), be they (*εἴτε*) bishops (*ἐπ.*), or (*εἴτε*) priests (*πρ.*), or (*εἴτε*) deacons (*δι.*). These are the (things) unto which the law (*νόμος*) of the priesthood hath constrained (*ἀναγκάζειν*) us, both at once[45]: me (+*μέν*) that I should declare them, you (+*δέ*) that ye should hear them, in order that ye may become true (*γνήσιος*) children, in that ye know the particularity (*χαρακτήρ*) of the doctrines (*δόγ.*) of our fathers, which appertaineth unto truth; and that, through hearing, ye may become a flock knowing well (*καλῶς*) how to follow its shepherds, and hearkening not [unto] the voice of strangers and being in a green place, pastured beside waters of stillness[46], repudiating corrupt doctrines (*δόγ.*), even as sheep which flee from baneful[47] herbs; so that by

34 Syriac p. 330 b 'of the phantasiast doctrine.'

35 *Cf.* Jer. ii 18.

36 'Belong unto' is hard to accommodate to what is here legible.

37 *Sic.* The Syriac (330b, 14) shows that 'from hunger' must have been inadvertently omitted. The next word does not appear to be 'hunger,' yet the Syriac justifies no other addition.

38 Syriac p. 331 b has 'Cyril.'

39 Taking ⲟⲩ for ⲟⲩⲛ, as often in non-literary texts from Thebes.

40 Or 'discourses, treatises.'

41 Peter IV, predecessor of Damianus.

42 Syriac, p. 331 b *inf.*, makes no reference to this.

43 Syriac, 'by you.' The Epistle is, in that version, addressed to the clergy of 'the East.'

44 Syriac, p. 332 b, adds a condemnation of Paul (of Antioch) and henceforth differs totally from the Coptic.

45 ⲉⲓⲟⲩⲥⲟⲛ as in **318, 482.**

46 *Cf.* Ps. xxii 2.

47 *Lit.* 'full of sickness.'

this obedience and the keeping of the right faith (*πισ.*) and blameless toward Christ, ye may be able to escape
140 | from the fear and the grief and the suffering appointed for sinners, whilst (*δέ*) ye receive the good things (*ἀγαθόν*) that have been promised unto the just (*δίκαιος*), even as sinless sheep, being worthy of standing upon Christ's right hand; and also that ye may thereby be able, in that ye have boldness (*παρρησία*) toward God that createth all things, to send up prayers continually for the prosperous life of the kings[48], that they may reach a great age; and for the devout (*εὐσεβής*) Caesar[49], that God would continue to preserve him; and that every barbarian nation (*ἔθνος, βάρβαρος*), unto the ends of the earth, may be in subjection (*ὑποτάσσειν*) under their hands[50]; and that the whole world (*οἰκουμ.*) may become one body (*σῶ.*); we begging (*αἰτεῖν*) God the Christ that He will speak unto his[51] heart for the peace (*εἰρήνη*) and concord (*ὁμόνοια*) of the holy apostolic church (*ἀποστολικὴ ἐκ.*), that we may pass a quiet and still life (*βίος*)[52] and be found in all piety (*-εὐσεβής*) and holiness (*-σεμνός*), by the grace (*χάρις*) and loving-kindness[53] and mercy of the great God, Our Savior (*σω.*) Jesus Christ Our Lord; unto Whom is due (*πρέπειν*) glory and power and honor (*τιμή*), with His
150 Father and the life-giving Holy Spirit (*πν.*), now and | for all [time], unto all ages (*αἰών*) of ages. Amen.

Pray for me, this sinner, that mercy attain [unto me]."

48 and 49. These 2 words on erasures, 'Caesar' at any rate in a different hand.

50 Similar wishes for the imperial victory and welfare in other *συνοδικά*: Sophronius Hieros., *PG.* 87, 3197 *inf.*, Anastasius Alex., *Chron. de Michel*, ii 398.

51 Altered from 'their.'

52 The Greek is added above the Coptic word, ⲣ to mark its distinction from ⲟⲩⲉ, l. 136.

53 *Lit.* 'love of man.'

Inscription C.

L. 9 "...] But (*ἀλλά*) let another become teacher of (? for) [.....] devil [.....], that teacheth everyone [.....that] hath not ⲙⲡⲧⲉⲩ [.....] the Preacher (*ἐκκλησιαστής*) saith[1], 'If [the spirit of him that] hath power rise up against thee ⲉⲓ ⲉⲣⲉⲁⲓ [ⲉϫⲱ]ⲕ, give him not place' ⲙⲡⲣϯ [ⲙⲁ ⲡⲁⲩ]. Shut ⲯⲧⲁⲙ thy door [.....] be far from thee and [.....] not be able to do aught [.....] but receive not ϫⲓ ⲁⲛ the seed of faith [...] shall increase (*αὐξάνειν*) and strike root ϫⲉ ⲛⲟⲩⲛⲉ in the [.....] and shall bind thy heart and cast thee into the pit ⲉⲡⲱⲓⲕ of iniquity. But perhaps (*πολλάκις*) thou sayest, 'I am a believer ⲁⲡⲓⲥⲧⲟⲥ [...]; he will not have power over me.' Many a time hath a sycamore[2] been found splitting a rock (*πέτρα*). Receive not ⲯⲱⲡ ⲉⲣⲟⲕ the seed [.....] thou shalt destroy ⲧⲁ[ⲕⲉ] thy faith. Take away [ⲫⲓ] ⲙⲙⲁⲩ the evil, ere ⲙⲡⲁ it sprout; lest [ϫⲉ]ⲕⲁⲥ axe ⲕⲉⲗⲉⲃⲓⲛ and fire [.....]. Now the deception ⲡⲁⲣⲁⲗⲟⲩⲥ of sin ⲙⲡⲛⲟⲃⲉ is the devil [.....] is the begetter of iniquity [..."

In col. 2 nothing consecutive is intelligible.

1 Eccl. x 4. *Cf.* Ciasca, neither for whose ⲛϩⲏⲧⲕ, nor for ⲡⲉⲕⲙⲁ, does there appear to be space here.

2 ⲛⲟⲩⲛⲉ would give 'root,' instead of 'sycamore.'

Inscription D.

From a dogmatic epistle by Severus of Antioch.

This text, so fragmentary in Bouriant's day (*cf.* Hyvernat, *Album* viii 5), has been edited elsewhere[1] from an almost complete copy by Sir J. Gardner Wilkinson. Some readings suggested there have here been revised.

"Of Severus, Patriarch of Antioch (Σευήρου Πατριάρχου Ἀντιοχείας)—Believe (*πιστεύειν*), then, before everything in a single God, that is to be known (*νοεῖν*) as a Trinity (*τριάς*) in a unity and a unity in a Trinity (*τρ.*): the unity indeed (*μέν*), in that it is a single Godhead, the three substances (*ὑποστ.*) being in this same honor; but (*δέ*) the Trinity (*τρ.*), in that the unity of God appertaineth unto three substances (*ὑπ.*), namely the Father and the Son and the Holy Ghost (*πν.*). For (*γάρ*) the mystery (*μυσ.*) of the Trinity (*τρ.*) is divisible and is not divisible: it is divisible indeed (*μέν*) as concerns the substances (*ὑπ.*)[2], but (*δέ*) it is indivisible as concerns the Godhead. And these things we say, not proclaiming three beginnings (*ἀρχή*), *μὴ γένοιτο*, but rather as (*ἀλλὰ ὡς*) being from a single beginning (*ἀρ.*), namely the Father, whilst the Son and the Holy Ghost (*πν.*) exist[3] from everlasting, without division, without time (*χρόνος*). For (*γάρ*) they are from the Father, albeit (*κἄν*) they came not into being after Him. For (*γάρ*) the Trinity (*τρ.*) is altogether eternal, before all worlds (*αἰών*) and time (*χρ.*). And know (*νοεῖν δέ*) moreover that one of the substances (*ὑπ.*) of the holy Trinity (*τρ.*), namely God the Word, that was before the worlds (*αἰ.*), did take flesh (*σ.*) on our

1 Crum in *ROC.* 1923, *Sévère d'Ant. en Égypte.* 2 B. col. 1 begins. 3 B. l. 7 shows that ⲙⲙⲁⲩ must be read.

behalf: a flesh (σ.) even as ours, reasonable (λογικός) and intelligent (νοερός), there being in it no mark of sin, μὴ γένοιτο; which did fulfil the dispensation (οἰκονομία) in truth and not according to appearance (κατά, φαντασία), He being both God and man, being one and being the same, perfect, (*col.* 2) being of two natures (φύ.) differing one from another, the Godhead and the manhood, this one and same, not being divided into two natures (φύ.), μὴ γένοιτο. God, then, is one and is worshipped (προσκυνεῖν) by the pious (εὐσεβ.) in three[4] substances (ὑπ.), whereof one took flesh (σ.). Now (γάρ) the proclaiming of many gods (belongeth) unto the vain sages (σοφός) of the gentiles (ἕλλην), that proclaim gods male and female. For (γάρ) the Godhead is not divided into male and female, μὴ γένοιτο, for (γάρ) it is without body (ἀσώματος) and infinite[5] and unbounded. But (δέ) the gentiles (ἕλ.) [.....] proclaim (?)[6] confusions [.....] their gods, because of [.....], kneaded together with the passions (πάθ.), [and regard]ing[7] pollution as if they do [thereby] a service unto their gods. But (δέ) as for thee, do thou manifest thy God (?) in thy life (βίος), of what a kind He is, being one that teacheth virtue (ἀρ.) and all sobriety[8]; even as the wise (σοφ.) Paul wrote, (saying[9],) 'Glorify God then in your body' (σῶ.)."

4 B. col. 2 begins.
5 Prob. ⲁⲧϯ ⲧⲟⲩⲓ ⲉⲣⲟⲥ.
6 ? ⲧ]ⲁⲧⲟ ⲛⲣⲉⲙ.
7 ? ⲉⲧⲙⲉ]ⲉⲧⲉ.
8 ? ⲙⲛⲧⲣⲁⲕ ⲛⲓⲙ, very doubtful.
9 1 Cor. vi 20.

Inscription E.

From a Homily treating here of the Annunciation and Incarnation.

The subject of this and of the next text and their proximity on the wall of the Vestibule (*v.* Bouriant's plan) make it probable that they are but one. The title preserved in *F* perhaps extended so as to form a heading over both.

The first score of fragmentary lines allows of no consecutive translation. In l. 8 the name "Michael" is visible, in 14 perhaps "the holy Virgin" (παρ.), in 15 "Gabriel," in 16 "this service" (λειτουργία), in 17 "He shared likewise in sorrow" (κοινωνεῖν, λύπη), in 18 "the good tidings that he announced (εὐαγγελ.) unto the holy Virgin." From l. 19: "...] God (?), whom they despised (ἀθετεῖν). For (γάρ) he was first to say [.....] thou that hast found grace. The Lord (is) with thee.' And he made the matter manifest [.....] He having neither beginning, nor time (ἀρχή, οὐδὲ χρόνος), He that was before the worlds (αἰών), He that [.....] the holy Virgin (παρ.), without (χωρίς) seed (σπ.) of man and He was made flesh (σ.) in [.....] ineffable, without change (conversion) and without confusion (σύγχυσις). [.....] when the voice of the archangel (ἀρχ.) reached the Virgin (παρ.), the Word (λ.) of God abode in her womb. For (καὶ γάρ) that salutation (ἀσπασμός) is not a word of this sort[1] merely (ἁπλῶς), rather (ἀλλά) it doth set forth (προιστάναι) a thing wonderful and full of mystery (μυστ.)."

1 *I.e.* like the others that we use.

Inscription F.

(The line-numbers are merely those of this translation.)

["Apa Se]verus ⲥⲉ]ⲩⲏⲣⲟⲥ, the Patriarch of Antioch — ...that] dwelt ⲟⲩⲏⲣ in heaven, was upon earth, illumining ⲣ ⲟⲩⲟ[ⲉⲓⲙ all [the.....] with his rays (ἀκτίν) and arising in full [.....] dark place(s ?). This same [.....] left not another place, [.....] was not divided, neither (? οὐδέ) [.....] sojourn (ἀπο]δημία) that He made [.....]. For this thing came to pass [.....] weakness (ἀσθένεια) [.....] power to reply [.....for] there is no creature ⲙⲡⲥⲱⲛⲧ ⲥⲁⲣ able to express it [.....the] mystery (μυστ.) [of] the Godhead [.....]. Since (ὅτι μέν) He was manifested unto them [.....]. For (γάρ) Paul saith[1], ['He was made manifest unto ⲁⲅⲟⲧⲱⲛⲣ ⲉⲃⲟⲗ ⲛ] the angels (ἄγγ.) [.....] understand it, that they might [.....] concerning which he was silent. And when (ὅτε μέν) [.....] by the angels (ἄγγ.), he (*or* they) told us also of [.....] glory unto God in the highest [.....] incorporeal (ἀσώματος). They did not [.....] this [.....]. For (γάρ) Gabriel understood[2] the salutation (ἀσπ.) of the Virgin (παρ.) [.....] exalted (?) God. He said unto her[3]: 'Hail (χαῖρε), thou that hast

1 1 Tim. iii 16. No other verse seems suitable.
2 A slight alteration would allow of 'brought.'
3 Lu. i 28.

found grace. The Lord (is) with thee.' Thereupon she was distraught (?) ⲡⲱ[ⲱⲥ ⲉⲃⲟ]ⲗ by the word (of Gabriel), not comprehending it, nor did she hasten to receive ⲉⲱⲱⲛ the word that was in the salutation (*ἀσπ.*), saying, in what manner was the Lord with her. He declared not this, neither (*οὐδέ*) shall [. . . . .] to comprehend the incomprehensible ⲛⲁⲧⲧⲁϩⲟⲩ. But (*δέ*) she for her part is perplexed (*ἀπορεῖσθαι*) and saith: 'How shall this befall me? I have not known man.' He took away ⲙⲙⲁⲩ her perplexity (*ἀπορία*), saying: 'A holy spirit (*πν.*) it is shall come upon thee and the power of the Most High overshadow [thee]. Let not,' said he, 'the not knowing man disturb thee, neither (*οὐδέ*) think that thy conception shall be through ⲛⲁⲱⲱⲡⲉ ⲉⲃⲟⲗ ϩⲓⲛ seed (*σπ.*) of man. For (*γάρ*) a holy spirit (*πν.*) it is shall come[4] upon thee. But (*δέ*) the name of the spirit (*πν.*) is beyond every working (*ἐνέργεια*) of the body (*σῶ.*); nor is it a mere (*ἁπλῶς*) spirit, rather (*ἀλλά*) it is the Holy Spirit (*πν.*). It is not one of [. . . . .], neither (*οὐδέ*) is it bound in the ranks (*τάγμα*) of those ministering (*λειτουργικός*); rather (*ἀλλά*) it is the Holy Spirit (*πν.*), which proceeded from the Father, which mightily supplieth ϫⲟⲣⲏⲥⲉⲓ holiness unto every creature. For (*γάρ*) where holiness is thought upon, there surely (*πάντως*) is the holy one and none that hath [. . . . .] pleasure (*ἡδονή*), or (*ἤ*) sin shall be there. Is he not then (*οὔκουν*) the spirit (*πν.*) that worketh (*ἐνεργεῖν*) by the creative power through God and whereby and from whose ϩⲛⲧⲉⲥ substance (*οὐσία*) He was to be conceived ⲛⲉⲧⲟⲩⲛⲁⲱⲱ? Nay rather (*μᾶλλον δέ*) He was already in being [. . . . .] He that [. . . . .] was promised (*or* vowed) [. . .] to him. And who is it shall be conceived ⲁⲩⲱ ⲛⲓⲙ ⲛⲉⲧⲟⲩⲛⲁⲱⲱ ⲙⲙⲟϥ? It is the Son. And it (?) ⲁⲩⲱ ⲛⲧⲟⲥ[5] is the power of
Col. 2 the Father Most High. For (*γάρ*) 'the power of the Most High,' said he ⲙⲡⲉⲧϫⲟⲥⲉ ⲡⲉϫⲁϥ, '| shall overshadow thee.' We hear Paul likewise writing[6]: 'But (*δέ*) Christ is [a] power of God and a wisdom (*σοφία*) of God.' Now (*δέ*) this word that he spake: 'The power of the Most High shall overshadow thee,' when she said: 'I have not known man,' he answered the Virgin (*παρ.*), removing ⲉϥϣⲓ the doubt (*ὑποψία*) as to the words: 'I have not known man,' and casting forth from her every human thought, lifting her heart unto the height so holy, confirming the existence of the true flesh (*σ.*), wherein is no phantasy (*φαν.*), which He took in a manner ineffable, as can be [*an omission in copy*?] by the miracles. For (*καὶ γάρ*) John the son ⲡϣⲏⲣⲉ of thunder hath told us of this, with a loud voice, filled as he is with the Holy Spirit (*πν.*), saying[7]: 'The Word (*λ.*) was made flesh (*σ.*) and dwelt with us.' And (we know[8]) that the working (*ἐνέργεια*) of the Word (*λ.*) and the power that did overshadow the Virgin (*παρ.*) are not separate. Neither (*οὐδέ*) was the child sanctified like Jeremias[9], or (*ἤ*) other of the saints, while in His mother's womb; rather (*ἀλλά*) He it is, God the Word (*λ.*), that sanctifieth, and is with God and that was from the beginning. And when He was made flesh (*σ.*), He was not changed from that He had been; but (*ἀλλά*) when He took flesh (*σ.*) He was but one and the same, Himself ⲛⲧⲟϥ ⲟⲛ without change. He was begotten [. . . . .] in accordance with (*κα]τά*) His substance (*ὑπ.*), being indeed unspeakable, for He was God; yet to be spoken of, in that He became man for us, (albeit) unchanged; having adopted the seed (*σπ.*) of Abraham[10], the race (*γένος*) whence was the Virgin (*π.*) that bare ⲡⲧⲁⲥϫⲡⲉ God, of whom He took flesh (*σ.*) and was made man, having become one with the flesh (*σ.*) that had ⲉⲟⲩⲡⲧⲁⲥ a reasonable soul (*ψ. λογική*). For this is ⲡⲁⲓ ⲥⲁⲣⲡⲉ the saying: 'He dwelt with us.' For (*γάρ*) there is nought within us wherewith the Word (*λ.*) made not Himself at one. Know ⲛⲟⲓ, then, reverently (*-εὐσεβής*) that the Word (*λ.*) was made flesh (*σ.*) and dwelt (ⲁϥ)ⲟⲩⲱϩ with us and do thou profit on both sides and divide thou (? not) ⲛⲥ(ⲧⲙ)ⲡⲣϫ one from the other. For (*γάρ*) if thou divide the word from the spirit, thou shalt separate one (of them) from the truth. For (*γάρ*) this saying: 'He was made flesh (*σ.*),' hath displayed the wisdom ⲣⲙⲛⲟⲏⲧ (?) and His ⲙⲡⲉϥ- [. . . . .], the more (*μάλιστα*) in that it is joined with this: 'He dwelt with us,' estranging Himself from the dwelling of (mere) vain desire, and telling us that He dwelt with us in that He became flesh (*σ.*). So now abandon ⲛⲥⲱⲕ the fantastic (*-φαντασία*) deceptions of the heretics (*αἱρετ.*) and proclaim with me Emmanuel, by the holy, perfect [. . . . .]. He is neither diminished by the emptying which He made ⲁⲁϥ (?) [. . . . .], nor (*οὐδέ*) is He separated with the separation of the heretics (*αἱρετ.*). For our body (*σῶ.*) also is called ϫⲉϣⲁⲧⲙⲟⲩⲧⲉ ⲉ the dwelling-place of the soul (*ψ.*), even as (*κατά*) Paul wrote unto the Corinthians, saying[11]: 'If the house of our sojourning be dissolved,' and again[12]: 'For indeed (*καίπερ*) whilst we are in this dwelling-place we do

4 If ⲛⲁϩ=ⲡⲛϩ (Lu. i 35) is rightly read, *cf.* **304** n.

5 Does this fem. pronoun refer to the Virgin, or to *δύναμις* (Lu. i 35)?

6 1 Cor. i 24.

7 Jo. i 14.

8 ⲅⲉ, since it introduces no further quotation, implies some such words.

9 *Cf.* Jer. i 5.

10 Heb. ii 16.

11 2 Cor. v 1.

12 *Ib.* 4. Perhaps alter to *καὶ γάρ*.

groan.' But (ἀλλά) we neither think thus, nor (οὐδέ) say we so [. . . . .] the intelligent soul
60 (ψ. νοερά) that is within the body (σ.) in (κατά) like manner (as) 'the dwelling-place,' and not (as) a ⲉⲧⲥⲓⲙ- vain indwelling, or (ἤ) thus merely (ἁπλῶς); rather (ἀλλά) it surpasseth all thought, nay (μᾶλλον δέ) the wisdom (σοφία) of God the Father is incomprehensible ⲁⲧⲧⲁϩⲟⲥ. The Son that was before the ages (αἰών), and was but one, according (κατά) to His substance (ὑπ.), He dwelt with us in the body (σῶ.), having an intelligent (-νοεῖν) soul (ψ.), neither changeable nor (οὐδέ) variable at His taking flesh (σ.), that is, on His becoming man. [For (γάρ?)] He changed not and remained the same ⲙⲁⲧⲁⲁϥ. Neither (οὐδέ) think we of any change, or (ἤ) confusion, or (ἤ) division consciously ⲛⲟⲉⲧⲟⲥ (νοητῶς ?) [. . . . .] the Godhead and the manhood. The thoughts of [. . . . .] all words (?). It is a single person (πρόσωπον) and a single nature (φ.) and a [. . . "

Inscription G.

A strip too meager for recognition. The occurrence in l. 3 of ⲣⲁⲕⲟⲧⲉ 'Alexandria' may indicate the work of an Alexandrine patriarch, possibly Cyril, extracts from whom had their place next to this upon the wall. But an ornamental dividing-line below the text forbids our actually uniting it with these.

Inscription H.

From a Homily on the Incarnation. Since the text next after this bears Cyril's name, we may ascribe this to him. The phraseology is decidedly Cyrillic.

". . .] He became one with the flesh (σ.), as regards the substance (κατὰ ὑπ.), [Him the] holy Virgin did bear according to the flesh (κ. σ.) [. . . . .] she that was called Her that bare God [in the] flesh (σ.). The nature (φ.) of the Word (λ.) had beginning (ἀρχή) [ere it ⲙⲡⲁⲧϥ] came to being; for (γάρ) it (the Word) was from the beginning and the Word[1] was [God] and the Word was with [God] and He it was was creator of the worlds (αἰών)[2], He being [. . . . .] always ⲛⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ with the Father ⲉⲓⲱⲧ and creator (δημιουρ.) [. . . . .], as (κατά) we have already ⲡⲧⲁⲡⲱⲣⲡ said. Since (ἐπεὶ δέ) [. . . . .] as regards the substance (κατὰ ὑπ.), He made the [human]ity -ⲣⲱⲙⲉ to be one ⲛⲟⲩⲱⲧ [with. . . . .[3]] and He abode in the womb ⲁϥⲟⲩⲱϩ ⲛⲧⲟⲟⲧⲉ and submitted ϩⲩⲛⲟⲙⲉⲓⲙⲉ[4] to a birth according to the flesh (κ. σ.), [. . . . .] had not need (χρεία) of necessity (κατά, ἀνάγκη) [or ?] according to nature (κ. φ.) [. . . . .] birth in time (χρ.), or (ἤ) in [. . . . .] last [. . . . .], but (ἀλλά) that He might [. . . . .] woman bear Him [. . . . .] become one with the flesh (σ.)."

1 Jo. i 1, with ⲡϫⲁϫⲉ, as in the Coptic, not λόγος.
2 *Cf.* Heb. i 2.
3 Not space for 'the Godhead.'
4 Scarcely to be read from the copy, where following ⲛ- is against it; but the phrase is a known one. Ὑποπτεύειν gives no sense.

Inscription I.

From a Homily on Christ's nature.

"Likewise (ὁμοίως) Apa Cyril[1]— [. . . . .] Christ that[2] [. . .] that beareth (φορεῖν) [. . . . .] beareth (φ.). [. . . . .]. And again, that [. . . . .] seeing him not (*or* him invisible) [. . .] worship (προσκυνεῖν) Him they see. Fearful is it to utter this second thing (*lit.* other) concerning Him. He that hath received it [. . .] Him they call ⲙⲟⲩⲧⲉ God with Him that hath received it [? not]. For (γάρ) whoso proclaimeth such things doth divide Him into two Christs, [. . . . .] man [on] one side, alone, and [. . .] God (?)[3] also likewise [. . . . .] avowedly (ὁμολογουμένως) the unity. These that worship (προσκ.) not one, these another therein (?)[4]. Neither (οὐδέ) do we speak of a god and a man therein, rather (ἀλλά) are [. . . . .] one and the same, the Christ, the only-begotten (μονογ.) Son, whilst we glorify ⲉⲛϯ ⲉⲟⲟⲩ Him in a single worship, together with His flesh (σ.). And (δέ) we confess (ὁμολ.) that He it is was begotten of God the Father, the only-begotten

1 I have failed to find this among Cyril's works, in Greek or Syriac (Pusey). It recalls De Recta Fide ad Theodos., *PG.* 76, 1160 &c.
2 *Sc.* ὅτι.
3 Or ⲙⲟⲩ]ⲧⲉ for ⲛⲟⲩ]ⲧⲉ, 'and [they] call likewise.'
4 All very obscure. Perhaps ⲟⲛ for ⲁⲛ, 'these also that worship one.' 'Therein' should refer to the unity.

(*μον.*) Son (and) God. And albeit (*καίτοι*), as respects His nature (*κ. φ.*), being deathless, (yet) did He die in the flesh (*σ.*) for us, according to the scriptures (*κ. γρ.*), being in the body (*σῶ.*) which was crucified (*σταυροῦν*), accepting the woes of His flesh (*σ.*), yet (*καίπερ*) being deathless. By[5] the grace (*χάρις*) of God He tasted death on behalf of the world. [He] gave His body (*σῶ.*) unto death, albeit (*καίτοι*) He was life by nature (*κατὰ φύσιν*) and was Himself the resurrection (*ἀνάστ.*)[6]."

5 Heb. ii 9. 6 *Cf.* Jo. xi 25.

Inscription J.

From a Homily treating here of Christ's nature.

Ornamental dividing-lines at the top of this piece probably show that the column began with the conclusion of a foregoing text (rather than with merely the title of what follows).

L. 7 "...] in order that ⲁⲉⲕ]ⲁⲥ He might take upon Himself [.....] of deathlessness [.....] of a man, dissolved ⲉⷭϩⲏⲗ ⲉϩⲟⲗ when dead; in order that we, the [.....], even as these men, we may become [.....] and that death may not from henceforth have lordship over us ⲣ ⲁⲟⲉⲓⲥ ⲉⲣⲟⲛ. For (*γάρ*) death hath lordship over Him [...from] now. He was crucified (*σταυροῦν*) that He might become a teacher ⲥⲁϩ [.....], whilst (*δέ*) we might inherit (*κλ.*) the blessing[1]. For (*γάρ*) He [.....] the world, He suffering the while [.....] in that He suffered ϩⲙⲡⲧⲣⲉϥϣⲡ ϩⲓⲥⲉ, He granted (*χαρ.*) benefits unto every one. And after He had died, He remained not among the dead ⲛⲉⲧⲙⲟⲟⲩⲧ, but rather (*ἀλλά*) did Himself raise the dead. Moreover, being slain, He was not corrupted ⲧⲁⲕⲟ, but (*ἀλλά*) by the blood of the slaughter He redeemed every one. And He Himself willingly suffered for every one and He Himself became [.....]. But (*δέ*) should any say, At what time ⲡⲟⲩⲟⲉⲓϣ did this befall? let him hear ⲉϥⲉⲥⲱⲧⲙ two things that befell here both together ⲙⲡⲛⲉⲩⲉⲣⲏⲧ. The things whereof I speak have no equal and there is naught that is like unto them in any wise. For (*γάρ*) that which dieth became one with what is deathless and the corruptible body (*σῶ.*) was united with the incorruptible Word (*λ.*). And that which dieth injured not (*βλάπτειν*) that which dieth not ⲙⲉϥⲙⲟⲩ, for (*γάρ*) it was deathless; but (*ἀλλά*) the body (*σῶ.*) itself became ⲉϥⲟ ⲛ deathless, that is, so that death was not able to have power over it, for it was risen. For (*γάρ*) always they that hold power do have lordship over them they have power over. And because, then, of the deathless Word (*λ.*) that was in the body (*σῶ.*), so was death mightily destroyed, even as a reed is destroyed by fire."

1 *Cf.* 1 Pet. iii 9.

Inscription K.

"Apa Cyril, the Archbishop of Alexandria— We confess (*ὁμολ.*) that the Word (*λ.*) became one with the flesh (*σ.*) as regards the substance (*ὑπ.*). We worship (*προσκ.*) a single Son (and) Lord, nor (*οὐδέ*) make we division of the manhood upon one side [and] the manhood[1] upon another side and as if (*ὡς*) they should cleave one to another ⲛⲉⲩⲉⲣⲏⲧ [? *an omission in copy*] honor, and the unity of (*or* for) its own authority (*-αὐθέντης = αὐθεντία*)[2]. For (*γάρ*) it is not a [.....] a vain sound and [.....] not the Word (*λ.*), that is from God upon one side and that (?) Christ be upon another side, who is from a [.....]; but (*ἀλλά*) we know this one and same and His flesh (*σ.*) [.....], that is from God the Father."

1 *Sic.* 'Godhead' must surely be intended. 2 Greek presumably *ἡ ἕνωσις τῆς αὐθεντίας*, or *τῇ αὐθεντίᾳ*.

APPENDIX II

(Plate XVII)

A SYRIAC TEXT

THIS appears to be the sole surviving remnant of the various Syriac inscriptions found in 1883 in the Tomb of Daga. It is now in the Cairo Museum, and bears the number 445 in Maspero's *Guide*, ed. 1910, p. 357, where it is said to measure 30 × 37 cm. Like the frescoed texts in Appendix I it was written upon a plastered wall. Beyond the beginnings and ends of the lines the surface is blank; but below the last line are, in another ink, two Greek graffiti (printed below the Syriac text on p. 152). Now these run at right-angles to the Syriac and were doubtless horizontal to the spectator. If so, the lines of Syriac must have been perpendicular, running from the ceiling downwards. What was the purpose of writing them in this awkward direction it is not easy to say. Professor Burkitt, who has kindly annoted the text for us, remarks that Syriac is not infrequently written in perpendicular lines and suggests that our inscription may perhaps have been written along the side of a doorway: see Wright's *Catalogue*, pp. xxvii and 80*b*, A. J. Butler, *Churches* i p. 324, Strzygowski in *Oriens Chr.* i p. 364ff.

As to the text, which is that of The Lord's Prayer, Professor Burkitt says:—"The rather curious hand in which it is written is almost exactly like that of BM. Add. 14,542, of which there is a facsimile in Wright's *Catalogue*, pl. iv. The date of this is A.D. 509. I should imagine the present text to be a little later, but not much; anything from 500 to 600. The scribe of Add. 14,542 appears to have come from Amid, but he mentions friends from Lebanon: I do not think any inference can be drawn as to the home of the scribe of The Lord's Prayer, except that he writes Syriac like a native, not like a foreigner.

"The text as given on the plaster is essentially that of the Peshiṭta, or Syriac Vulgate. This is clear from the word *sunḳānan*, 'our need,' which is the characteristic reading of the Peshiṭta for ἐπιούσιον, while the Old Syriac and the Diatessaron rendered it by *'amīnā*, 'constant.' But the inscription exhibits curious differences from the Peshiṭta, particularly in dropping 'and' at the beginning of several petitions. This, and the other small variations noted, are not to be thought of as real 'various readings,' but rather as careless simplifications in reciting the *Paternoster*."

APPENDIX III

(Plate XVI)

A WILL

A TRANSLATION of the following Will is obviously appropriate in the present publication, for the deed relates to the very monastery whence our documents come. We might assume that it too was found there at an earlier date, but nothing precise can now be ascertained as to this. The papyrus on which it is written has long been in the Cairo Museum, where it is numbered 8730. The text was first published in 1876 by Revillout, *Actes et Contrats*, pp. 36 ff., then in Crum and Steindorff, *Koptische Rechtsurkunden*, 1912, pp. 239 ff., the latter edition, supplemented by photographs, being here used. In the *Festscrift til Vilhelm Thomsen*, Copenhagen 1894, pp. 98 ff., H. O. Lange translated it and discussed various questions involved.

The joint testators are Jacob, a monk and actual occupant of the τόπος (called also by the Coptic equivalent "place"), and Elias, at time of writing a πιστός and probably a "worldling" (*v.* l. 35 n.). Jacob had been left the τόπος by his father in God, Psan, the well-known disciple and, as we here learn, eventual heir of Epiphanius, who had himself inherited it from predecessors (l. 76 ff.). It is indeed upon this conjunction of the two latter names that we claim the will as a document relating to our monastery. Elias had become an inmate of the place during Psan's lifetime and his right of residence had then been assured by a revision of Psan's will (l. 20 ff.). The present will in its turn bequeaths the τόπος to another monk, Stephen, who is enjoined likewise to choose a monk as his successor. It is to be observed that our will contains no hint of any legal *status* of the monastery, nor any reference to episcopal supervision. It may well be that humble and far distant congregations such as this would remain unheeded by the civil powers: Justinian's regulations would scarcely reach them. But for the restrictions put by the testators on the class of successor to be chosen—wherein they do but follow the injunctions of previous occupants (ll. 87, 106)—the monastery is treated like any other heritable property.

Of the couple Jacob and Elias there is no certain trace elsewhere, though the two names are among the commonest at Thebes. In the letter *BKU.* 282 a Jacob and Elias together are in question, and the recipient is George—the name likewise of the friend who wrote for our two testators[1]. In our **434** the two names so occur as to suggest them. In *ST.* 356 an Elias addresses Jacob (and Joseph) in filial terms. *ST.* 244 is a letter to a prior Elias. (*Cf. CO.* 274.) In the series of letters from an Elias (*v. CO.* 227, but they are not from Dêr el-Bahri) there is nothing to distinguish the writer's position; his distinctive hand is represented almost exclusively in the Cairo and Berlin collections. Whether the letters in the present book from a distant site and addressed to a priest Elias (**182** &c.) were destined for this writer we cannot tell.

The date of the will is hardly to be decided by internal evidence; it records nothing helpful for the purpose; we can merely infer that Epiphanius must at the time have been some years dead, since not only was his younger contemporary Psan no longer alive, but Psan's successor, Jacob, is here himself appointing a successor. But the dates of Epiphanius's

1 It is not impossible that this is the George who appears—with a less formal hand—to be the scribe of **431**, although he is there contemporary with Psan.

life are themselves uncertain and we are therefore without any fixed point from which to begin calculations. Given what may however be assumed as the epoch at which Epiphanius lived, the earlier half of the VII century is the period to which this will may best be assigned. The irregular, somewhat uncouth script may be of that period. It has marked enough features[1], yet I have not succeeded in finding any datable hand which might be compared with it. George, the testator's amanuensis (ll. 131–139), writes a fully trained hand, of much the same type as that of our 1 &c., of Appendix I (Plate XV), of Hall pl. 99 (35123), and of *RE.* 22 (addressed to bishop Pesenthius). The witnesses all write too clumsily to be useful guides as to date[2]. Neither should the unusual correctness of grammar and purity of dialect be appealed to as chronological arguments; they would characterize an educated author down to a later period than that here in question.

The situation, extent and boundaries of the monastery will be found discussed in Part I.

Other wills referred to for comparison are *Jême* no. 65, whereof the object is the neighboring monastery of St Phoebammon and which shews a terminology often identical with that of our text—notably different, it may be observed, from that of the remaining *Jême* wills; BM. Gk. i, Pap. lxxvii (reedited by Mitteis, *Chrest.* p. 370), the will of bishop Abraham, relating to the same monastery as the last; P. Cairo ii, 67151, from Antinoe.

References preceded here by "no." are to other *Jême* texts.

". . .] now, these humblest ones (ἐλάχιστος), Jacob and Elias, [that] wrote above, we have been taking thought continually for the parting of the soul (ψ.) from the body (σω̂.) (and) for a long while have urgently (ἀναγκαίως) desired, for the soul's (ψ.) behoof and profit (ὠφέλεια), to bethink us (ἐπινοεῖν[3]), seeing how we had esteemed (5) the things of this present, empty life to be despicable[4] and dreams, if so be we might find means to avoid the wrath (ἀγανάκτησις) of the dread judge (κρ.), having a hope (ἐλ.) to get us relief (ἄνεσις) in the time of the need (ἀνάγκη) that is without appeal (-παραιτεῖν) for every man. We have desired[5], with benevolent intent and in (full) knowledge, respecting the dwelling-places, (10) namely (ἤγουν) the caves, that are at my, Jacob's, disposal, according to (πρός) the force (δύν.) of the two testaments (διαθήκη) that had been drawn up for me by my holy father, Apa Psan—whilst he, for his part, was lord thereof through the force (δύν.) of the testament (δ.) that had been drawn up for him by [his] holy father, Apa Epiphanius—those that I now give[6] unto thee, Stephen[7]. And my holy father, Apa Psan, ere (15) ever Apa Elias dwelt with us, did write me the first testament (δ.), making me lord of all the dwelling-places, namely (ἤγουν) the caves and the tower (πύργος), from the road that goeth in unto St (ἅγιος) Phoebammon[8], to the road that goeth in unto the cave of them whose remembrance is among the holy ones[9], Apa Abraham and Apa Ammonius, the men of Esne[10], and to the road of the valley and up to the

1 Characteristic are the small cross-piece often at the apex of ⲁ and ⲗ (added separately, not as elsewhere, a loop in a continuous stroke) and the ⲙ made in 3 strokes, *IVI*. Unfortunately the former of these features is not clearly visible in the first 5, or last 3 lines of our Plate, but it is to be seen in Revillout's rough facsimile (Pl. 6).

2 John, son of Papnoute, is indeed also the name of a witness in no. 5 and Moses, son of Matthew, that of one in no. 119. But the former MS. is certainly, the latter most probably, of the VIII century.

3 *Cf.* no. 65, 28, where perhaps ἐπίνοια is intended (on which *v.* Mitteis *Chrest.* 371 n.), while here the verb suits better.

4 *Lit.* 'cast forth.' *Cf.* no. 65, 28 ff. for these phrases.

5 Anacoluthon apparently.

6 Or possibly 'these I now give.'

7 Recipient of *CO.* 383 is a Stephen whose τόπος is there spoken of. The writer is the Elias, referred to above and author of many letters.

8 *I.e.* the neighboring monastery, assumed to be that in the Dêr el-Bahri temple.

9 *Cf.* Cairo 67151, 103 τοῦ ἐν ὁσίοις τῇ μνήμῃ, also the frequent ὁ ἐν ἁγίοις.

10 Of Abraham nothing is known. Ammonius one is tempted to identify with the bishop of Esne, martyred under Diocletian, whose cave is told of in the *Synax.*, 13th (or 14th) Kihak, though it appears there to be near Esne. If this were our Ammonius, the phrase to which the last note refers might indicate his inclusion in the diptychs, where in fact one type of list (Cairo *Euchol.* 359, Tuki *Miss.* 124 ff., Curzon no. 131, BM. Add. 17,725) has 'Am., martyr bishop and his children.' But apparently another (?) Am. recurs in these same lists (Cairo *Euch.* 358). The application however of the same words to Epiphanius and Psan in 65 makes this a less probable suggestion. The phrase 'he that shineth among the holy ones' (*Jême* no. 24, 67 &c.) may be compared here.

hill (*βουνός*) that is above (20) the said caves and the tower (*π.*). When Apa Elias (came to) dwell with us, he (Psan) drew up for me the second testament (*δ.*) besides, in keeping with (*κατά*) the force (*δύν.*) of the first in every thing, yet (*δέ*) saying therein thus: 'But (*δέ*) as for Apa Elias, (son) of Samuel, he that is come in and dwelleth with us, thou, Jacob, canst not cast him forth from the *τόπος*, during such time as he shall pass alive. And (*δέ*) if it befall that God visit (25) thee before Apa Elias and thou make over unto him the place (*i.e.* the *τόπος*), he shall dwell therein until the Lord visit him also. But (*δέ*) when he endeth (his life), he shall not be able to make his kinsfolk (*κατάσαρξ*[1]) lords over this[2] *τόπος*; rather (*ἀλλά*) he shall seek a reverend monk (*μοναχός*) and shall make over unto him the place, even (*πρός*) as I did formerly write and in accord with (*κατά*) the bidding of the testaments (*δ.*) of the great men[3] at whose feet (30) we grew up, following their precepts in every thing, according to (*κατά*) the will of God.'

Seeing (*πρός*), then (*οὖν*), how[4] the testaments (*δ.*) have been drawn up for me, Jacob, I know not whether it be I that first shall quit the body (*σῶ.*), nor (*οὐδέ*) know I whether it be Apa Elias that first shall quit the body (*σῶ.*)—for the thing is hidden from every one—we, therefore (*οὖν*), Jacob, this humblest (*ἐλ.*) monk (*μον.*), and Elias, this (35) worthless (*εὐτελής*) believer (*πιστός*[5]), we have come to one mind, one with another, as (*κατά*) befits (*πρέπειν*) our humility (*-ἐλάχιστος*), so that we be saved and be not doomed (*κρίνεσθαι*) because of this thing; for (*γάρ*) for this do we always pray. Seeing we have known thy discretion (*εὐλάβεια*), how that it feareth God and walketh in His commandments (*ἐντολή*), and seeing that we are agreed as to thee, for long have we proved (*δοκιμάζειν*) thee; (40) on[6] that account are we content with thee and have cast upon thee, by means of this our writing here present, the care of all the caves, which we have already declared, and the new tower (*πυρ.*) and all the dwelling-places and all the chattels (*ὕλη*) present in the caves, them that were made over unto us on our part by our holy fathers, and the other humblest (*ἐλαχ.*[7]) things (*πρᾶγμα*), those moveable and those immoveable and those that move themselves[8]. We (45) have had recourse to[9] this testament (*δ.*) here present (and) invincible[10], we[11] being alive and intelligent (*νοεῖν*) and responsible, having our mind sound[12] and being active (*πράττεσθαι*) according to our wont (*συνήθεια*), and we have dictated (*ὑπαγορεύειν*) every thing that is written in this unrepentable[13] testament (*δ.*) in the Egyptian tongue and have bidden write them therein[14]; expecting[15] the while lest (*μήπως*) on a sudden[16] we be changed from out this life and leave the things (*πρᾶγμα*) that we have already set forth (50) unprovided for (*ἀπρονόητος*) and uncared for (*-ἐπιμέλεια*) and we be found as it were neglectful (*ὡς καταφρονητής*).

So, then, are the things that have seemed good (*δοκεῖν*) unto us and have pleased us and been meditated on by us a long while (and) we have had recourse to it, this testament (*δ.*) invincible, intending that it may be valid[17] and potent and may acquire all validity, being confirmed[18] wheresoever it shall be displayed (*ἐμφανίζεσθαι*), at whatever time (*καιρός*) and that every thing therein written shall come to pass and have fulfilment. (55) Nay (*μᾶλλον*), we do adjure such as shall chance to read the (things) written upon this papyrus (*χάρτης*) and such as hear them, by the holy, consubstantial (*ὁμοούσ.*) Trinity (*τριάς*) and the dread judgment-seat (*βῆμα*), whereat we all shall be set, that they observe (them) and be constrained[19] to the uttermost[20] to keep every proposition (*θέμα*) and every chapter (*κεφάλαιον*) and [every] part (*μέρος*) [thereof[21], that is in this test]ament (*δ.*) immoveable and irrefutable (?)[22].

1 Thus, as noun, in no. 67, 14. Sometimes in literature: *Mus. Guim.* xxv 36, 170, 175; almost so Zoega 295.

2 Elsewhere merely 'the.'

3 This must here mean 'abbots,' or heads of the community; *v.* **143** n. 4 For *πρός cf.* **156**, **482**.

5 *V.* **125** n. As a title in epitaphs, *Rec.* v 62, Cairo 8588. In no. 65, 46 ff. *πιστός* seems plainly to be a lay postulant, a disciple serving an abbot; *cf. CO.* 248 n. On the abbot's 'disciple' *v.* the Nomocanon (القانون الصغوى, Cairo, p. 100). Note that the Ethiopic version calls him the abbot's 'layman' (*Fetha Nag.* Guidi, Trad. pp. 116, 118), whereas the bishop's *μαθητής* in BM. lxxvii is a cleric.

6 It seems impossible here to translate *γάρ*.

7 BM. lxxvii 18, 23 uses *μέτριος*, *μετριακός*.

8 *Cf.* BM. lxxvii 19. 9 *Cf.* *ὁρμᾶν* in BM. lxxvii 4.

10 ? *ἄτρωτος*.

11 *Cf.* BM. lxxvii 10–12, Cairo 67151, 29, 30.

12 ⲧⲟⲩⲱⲛϩ, as in Budge *Apoc.* 98.

13 *Ἀμεταμέλητος*, BM. lxxvii 4; Cairo 67151, 128 *ἀμετανόητος*.

14 Perhaps *ὑπαγ.* is therefore 'recite previously' what was afterwards to be written down. *Cf.* BM. lxxvii 12.

15 Cairo 67151, 36 *εὐλαβούμενος*.

16 *Cf.* phrase in BM. lxxvii 3. 17 *Cf.* Cairo 67151, 81.

18 ⲉⲥⲧⲁϫⲣⲏⲧ seems preferable in 54.

19 ϣⲣⲁ, reappearing as ϩⲣⲁ in no. 50, 70, is also found in **108**. Here (and in no. 50) it is possibly the known word 'drive, compel,' used passively; *cf.* Spiegelberg, *Handwb.* 203.

20 *Ἐπὶ τὸ διηνεκές*, *e.g.* BM. lxxvii 64.

21 In 14 these terms are repeated, but without *μέρος*. *Cf.* P. Mon. 7, 83. Read here ⲙⲉⲣⲟ[ⲥ ⲡⲧⲁⲥ; *cf.* no. 15, 77 &c.

22 If ⲧⲣⲟ = Boh. ⲫⲣⲟ, it should mean 'cause' (thus twice

If it be[fall that.....at] (60) another time, or (ἤ) indeed it should seem good (δοκεῖν) unto our Lord and our God that we should suffer (παθεῖν) the human lot (ἀνθρώπινον[1]) and be changed from out this vain earthly life, we desire and bid that (ὥστε) thou[2], Stephen, most pious (θεοφιλέστατος) monk (μον.), do thereupon become possessed of and hold the whole ownership (νομή) to the uttermost of all the dwelling-places, namely (ἤγουν) the caves that we have already set forth and the tower (πύρ.) (65) that was built by our holy fathers Apa Epiphanius and Apa Psan, them whose remembrance is among the holy ones, and whereat I also laboured (ὑπουργεῖν), until we finished it—those that lie there, in this same mount of Jême, from the road that goeth in unto St Phoebammon to the road that goeth in unto the cave of them whose remembrance is with the holy ones, Apa Abraham and Apa Ammonius, the men of Esne, (70) and unto the road of the valley and up to the hill (βουνός) that is above the said caves and the tower (πύρ.), these (all) that came to us through our holy father Apa Psan and that came to him on his part through Apa Epiphanius, those whose holy remains (λείψανον) lie now in the τόπος, in keeping with (κατά) the force (δύν.) of the testaments (δ.) which he, our holy father Apa Psan, drew up for us while yet (ἔτι) he was in (75) the body (σῶ.), saying therein thus: 'According as (κατά) my beloved father, Apa Epiphanius spake, (saying,) They came to me on my part through testamentary writings (ἔγγραφον, δ.), which were (there) for me through my fathers according to (κατά) God that were before me.'

And now we for our part, Jacob and Elias, these humblest ones (ἐλ.) that have already written above, we have made them over (ἀναδιδόναι) unto thee (80) henceforth (ἐντεῦθεν), thee Stephen; so that (ὥστε) after our demise, thou mayest rely on (?) (ἐπερείδεσθαι[3]) them and be lord of them and possess (κτᾶσθαι[4]) them and mayest have them at thy disposal and administer (διοικεῖν) them and manage (οἰκονομεῖν) them and build them and dwell in them and cede (παραχωρεῖν) them after thee unto other reverend monks (μον.), that have already taken heed unto the fear of our God and our Lord[5]. (85) Howbeit (μέντοι γε δέ) thou mayest not give them unto any kinsman (συγγενής) of thine according to the flesh (κατά, σάρξ), or (ἤ) take unto thee a man under twenty[6] years (of age), even (κατά) as our holy fathers that were before us gave commandment (ἐντολή) unto us herein, that we should not make over the holy place unto kinsmen (συγ.) of ours, or (ἤ) take unto us any man under twenty years (of age). In short (ἁπλῶς) we (bid ?) that thou act (πράττεσθαι) (90) regarding all this in everything in accord with (κατά) all ownership (νομή) and all lordship and everlasting right (κατοχή), in unhindered (-κωλύειν) lordship, albeit (μέντοι) in the fear of God and the observance (ἀκολουθία[7]) of monachism (-μοναχός).

And there shall no one at any time (καιρός), neither (οὐδέ) of such as appertain unto my, Jacob's, kindred (γένος), nor (οὐδέ) of such as appertain unto my, Elias', kindred (γ.), nor any heir (κληρονόμος) of mine, (95) Jacob and (mine) Elias, be able to sue thee[8] upon any excuse (πρόφασις), whether (ἤ) he belong (διαφέρεσθαι) unto us, or (ἤ) (be of) such as belong (δ.) unto our holy fathers that were before us, or (ἤ) stranger, or (ἤ) magistrate (ἄρχων), or (ἤ) judge, or (ἤ) any man at all (ὅλως); in short (ἁπλῶς) he shall not be able to sue thee, Stephen, whom we have many a time declared, or (ἤ) to disturb (*lit.* move) thy discretion (εὐλάβεια) respecting all these things, or (ἤ) them unto whom thou mayest hand them (100) over (ἀναδιδόναι) after thee, namely the dwelling-places that we have declared and the chattels (ὕλη) and also the books that my father made over unto me, the which I will give unto thee likewise, thee Stephen. And (δέ) whoso shall dispute (ἀντιλέγειν), or (ἤ) set himself against these our present desires at any season (κ.), or (ἤ) time (χρόνος), or (ἤ) that shall make any attack (κίνησις) upon thee, or (ἤ) them that come after thee, them that thou on thy part shalt have chosen and unto whom thou shalt have made over the place (105) —howbeit (μέντοι γε δέ) thou shalt not be able to give it unto a kinsman (συγ.) of thine according to the

in a Shenoute MS., Curzon 109). But to what does masc. -ϥ refer ? Were it not for this, one might take it as a mistake for ⲁⲧⲭⲣⲟ (*cf.* ll. 45, 52). The usual verb besides ⲕⲓⲙ in parallel phrases is ⲯⲱⲗ ⲉⲃⲟⲗ, 'upset,' or παραβαίνειν.

1 As in no. 65, 16; *cf.* BM. lxxvii 15, Cairo 67151, 74.

2 This ⲉⲣⲟⲕ, so common in such phrases (no. 1, 77, no. 2, 33, no. 40, 24 &c.), has not yet been explained. In Greek simply accus., BM. lxxvii 17. Might it be connected with ⲉ- of the debtor, or person responsible ?

3 No other occurrence in such formulas has been found (H. I. Bell).

4 *Cf.* BM. lxxvii 35.

5 This phrase recurs in no. 65, 39, where the words found in ll. 91, 92 of our text are combined with it. 'Take heed' is a possible meaning for ⲥⲱⲯⲧ ⲉ-. A different translation: 'in whose eyes hath been beforehand seen the fear of God,' would grammatically be less defensible. Perhaps a reference to Ps. xxxv 1.

6 Correct ϫⲟϥⲱⲧ in l. 86 to ϫⲟϥⲱⲧⲉ (but not in 89).

7 *Cf.* no. 65, 39. Not elsewhere thus, though ⲡⲣⲟⲥ (ⲕⲁⲧⲁ) ⲧⲁⲕⲟⲗ. ⲙⲙⲟⲙⲟⲥ is so common in these texts.

8 BM. lxxvii 42 ἐπελεύσασθαί σοι.

flesh (*κ. σ.*), for neither were we on our part able to give it unto a kinsman (*συγ.*) of ours, even (*κατά*) as we had received commandment (*νόμος*) through our holy fathers in their testaments (δ.), not to give the place unto our kinsfolk (*κατάσαρξ*)—whoso, then (*οὖν*), shall venture (*τολμᾶν*) to sue thee, at any time (*ποτε καιρῷ*), whether (*ἤ*) thee, or (*ἤ*) those unto whom thou on thy part shalt make over the place after thee, (110) be it (*κἄν*) from among our kinsmen (*συγ.*), or (*ἤ*) from among strangers, or (*ἤ*) any man at all (*ὅλως*), whether (*ἤ*) he disturb thee, or (*ἤ*) them that come after thee, according to (*κατά*) the commandment (*ἐντολή*) of our holy fathers that they gave us, the which likewise we have handed on to thee, Stephen, in writing (*ἐγγράφως*), in this written testament (*ἔγγραφον*, δ.), or (*οὐδέ*) any proposition (*θέμα*), or chapter (*κεφάλαιον*) that is in this invincible testament (δ.)—it befits such an one (115) first (*πρῶτον μέν*) that he shall not profit (*ὠφελεῖν*) aught by the audacity (*τόλμησις*) that he hath committed, but (*δέ*) he shall be under[1] the condemnation (*κρῖμα*) of the holy oath that is written in this testament (δ.) and shall pay in respect (*λόγος*) of the fine (*πρόστιμον*) unto the honorable magistrates (*ἄρχων*), on account of the mere attempt (*ἐπιχείρημα*[2]), six[3] ounces (*ὀγγία*) of gold = gold oz. 6, and they shall be required (*ἀπαιτεῖν*) of him effectively[4], from his substance (*ὑπόστασις*); after which he shall submit unto this (120) testament (δ.), according to (*πρός*) its force (*δύναμις*). Thereafter (*εἶθ' οὕτως*) he shall be found at the implacable judgment-seat (*βῆμα*) of the Lord God, being examined (*ἐξετάζειν*) and condemned (*κρίνειν*) on account of this matter[5].

And beyond all this we swear by the holy Trinity (*τριάς*), which we did at first invoke (*τάσσειν*[6]), that it shall suffer no transgression (*παραβασία*) at all, but rather (*ἀλλὰ μᾶλλον*) shall be for ever immoveable, this (testament) that we have (125) drawn up for thy confirmation; firm[7] it shall be and having lordship, in every place wheresoever it be brought forth and read, before every[8] authority (*ἀρχή*), or power (*ἐξουσία*) that hath lordship (gotten) from the laws (*νόμος*[9]); besides[10] the subscription (*ὑπογραφή*) of him that shall subscribe (*ὑπογράφειν*) for us and the trusty witnesses that shall bear witness, at (*κατά*) our request (*αἴτησις*) thereafter. And we have been questioned respecting all these things; they are in order thus[11] for being given (130) and performed and observed. And we have been questioned and have agreed (*ὁμολογεῖν*) and have published it[12]. ⸗

I, Jacob, the son of David, the monk (*μον.*), and Elias, the pious believer (*πιστός*), the son of Samuel, that are counted of the *castrum* of Jême and (δέ) that dwell upon its holy hill, we[13] assent (*στοιχεῖν*) unto this testament (δ.) and every thing therein written and the oath and the fine (*προστ.*), (135) as it stands (*ὡς πρόκειται*) and I (*sic*) have published it. I, George, the son of Patermoute, this humblest (*ἐλ.*) monk (*μον.*) and priest (*πρεσβ.*) beyond (*παρά*) my deserts of the holy *τόπος* of Apa Mena[14] on the hill of Jême, the pious, holy fathers, Apa Jacob the monk (*μον.*) and Apa Elias the pious believer (*πισ.*), bade (*ἐπιτρέπειν*) me (and) I wrote for them, for they know not to write with their (own) hands; and I am moreover witness (*μάρτυρος*).

(140) ⸗ John[15], (son) of Papnoute, this humblest (*ἐλ.*) archpriest (*ἀρχιπρ.*) of the catholic[16] church (*καθ. ἐκκλ.*) of Jême, I am witness (*μάρ.*).

I, Moses, the son of Matthew, this humblest (*ἐλ.*) priest and steward (*οἰκονόμος*) of the holy God-bearer (*θεοτόκος*) Mary the Virgin (*παρθ.*)[17], I am witness. + I, Patermoute, the son of John, this

1 This phrase in no. 65, 74. *Cf.* BM. lxxvii 52 ff.

2 No doubt intended also in no. 65, 77, though there miswritten.

3 The fine in no. 65, 75 is 5 ounces, but in BM. lxxvii 55 it is 6, as here.

4 *Lit.* 'with power.' On the phrase *v.* P. Mon. p. 58.

5 *Cf.* no. 65, 76, no. 74, 93 and (misunderstood) no. 82, 34.

6 Refers to the opening formula, *ἐν ὀνόματι* &c., lost at the beginning of the papyrus.

7 *Cf.* BM. lxxvii 66 ff.

8 Cairo 67151, 55 uses the whole biblical phrase (Col. i 16).

9 *Cf.* BM. lxxvii 67, *ἔννομος*.

10 *I.e.* besides the confirmation guaranteed by notary and witnesses (so Lange, p. 108 n.). *Cf.* no. 66, 4, where the prep. is doubtful. In BM. lxxvii 67, P. Mon. 8, 38 *ἐπί* is used, in P. Mon. 3, 9 &c. *μετά*. *Cf.* also 87, 5.

11 *Cf.* BM. lxxvii 70, *οὕτως καλῶς ἔχειν*; also P. Mon. 13, 69.

12 Corresponds to *ἀπολύειν*.

13 *Cf.* BM. lxxvii 78 ff.

14 A church (*ἐκκλ.*) of this martyr, *CO.* 45; the same? *ST.* 217.

15 Not ⲓⲱⲁⲛⲛⲏⲥ, but ⲓⲱϩⲁⲛⲛⲏⲥ. An archpriest John in *BKU.* 314, *BP.* 5164.

16 For this term *v. Papyruscod.* p. 68 n., *Jême* Index, p. 469. Further instances: Cod. Vat. lxvii f. 77 (Prof. De Vis's copy), the *καθ.* church contrasted with a *εὐκτήριον*; Riedel *Kirchenrechtsq.* 250, 274; Eg. Expl. Soc. *Report* 1906–7, p. 10, *καθ.* church at Oxyrhynchus (*cf.* BM. Gk. v 1777, Addenda).

17 A church thus named in no. 38, 72. Perhaps identical with others under the same vocable: *CO.* Index, p. 108, *Jême* Index, p. 469, Hall p. 60 (25325, 10).

humblest (ἐλ.) lector (ἀναγν.) of the catholic (καθ. church) of Jême, (145) Moses (the) priest (πρ.) asked (αἰτεῖν) me (and) I wrote for him, for he knoweth (νοεῖν) not to write; and I am witness (μάρτ.).

+ I, Isaac, this humblest (ἐλ.) monk (μον.) and priest (πρ.) of the holy τόπος of Apa Shenoute of the hill of Pachme[1], the pious Apa Jacob, the monk (μον.), and Apa Elias, (the) believer (πισ.), besought (παρακαλεῖν) me and [I wrote for them at (κατά) their requ]est (αἴτησις) +

(150) [+ I[2],.....], the man of Ermont, he that now dwelleth in Jême, [Apa Jacob, the monk (μον.), and Ap]a Elias, the believer (πισ.), asked (αἰτεῖν) me beyond (παρά) [my deserts (and) I wrote] at (κατά) their request (αἴτησις); and I am witness."

1 *V.* 87 n. 2 This is the scribe of the text itself and not (as stated in my edition) a 6th hand.

INDEXES

f. = father of
m. = mother of
s. = son of
d. = daughter of

b. = brother of
h. = husband of
w. = wife of
vb. = verb

nn. = noun
n. = note
ps. = passim
Ap = Appendix

I NAMES

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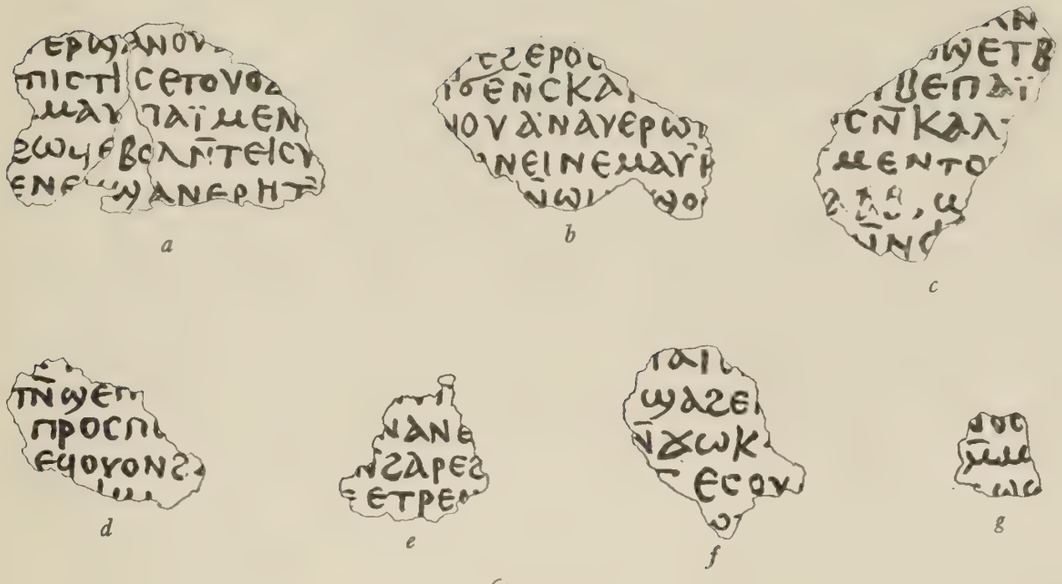

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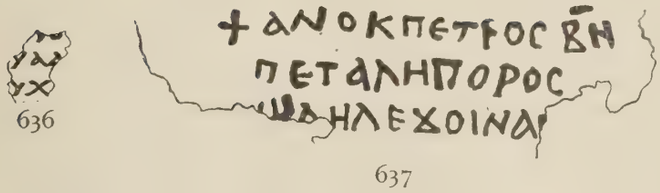

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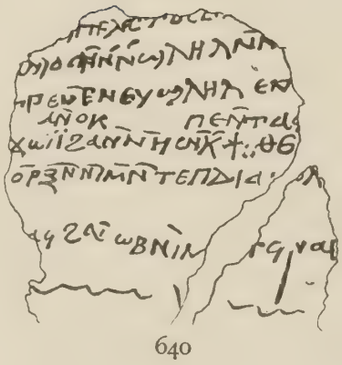

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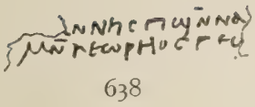

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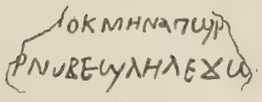

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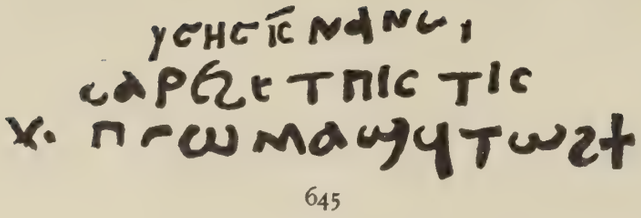

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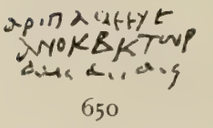

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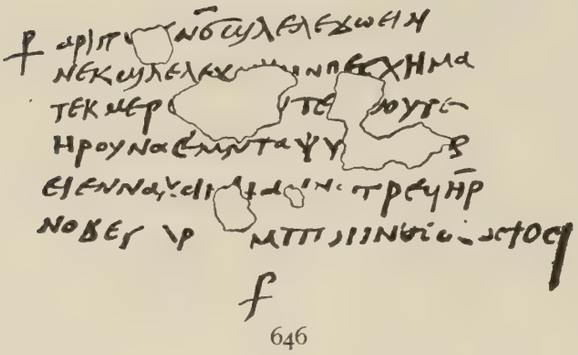

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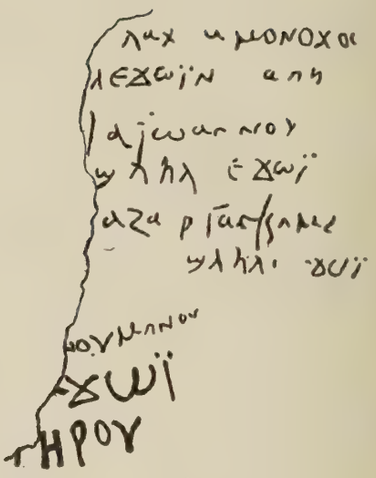

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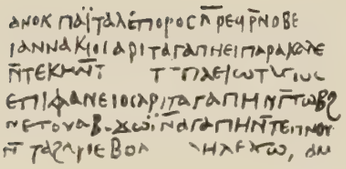

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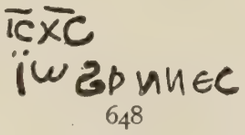

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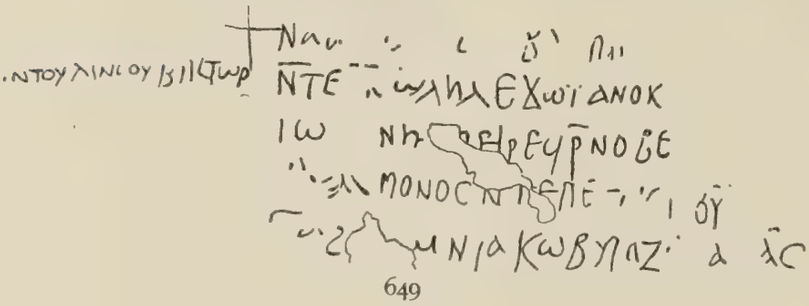

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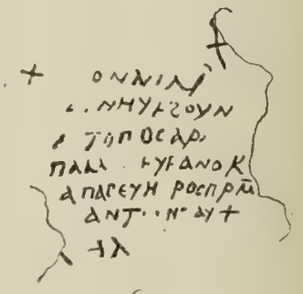

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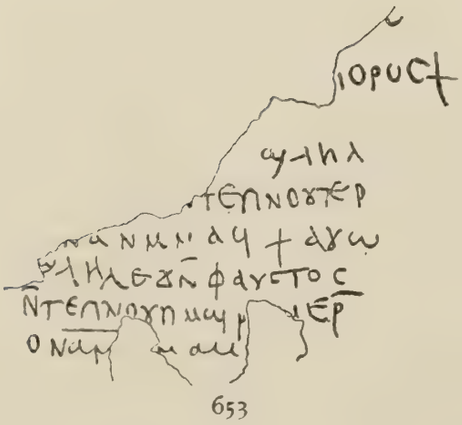

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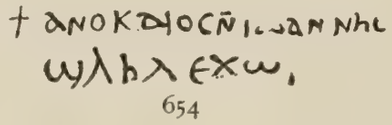

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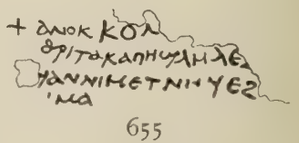

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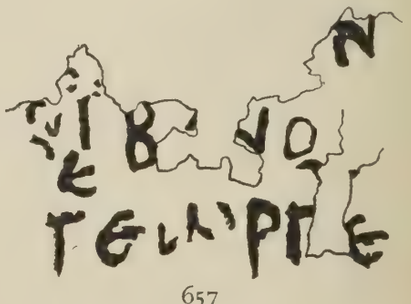

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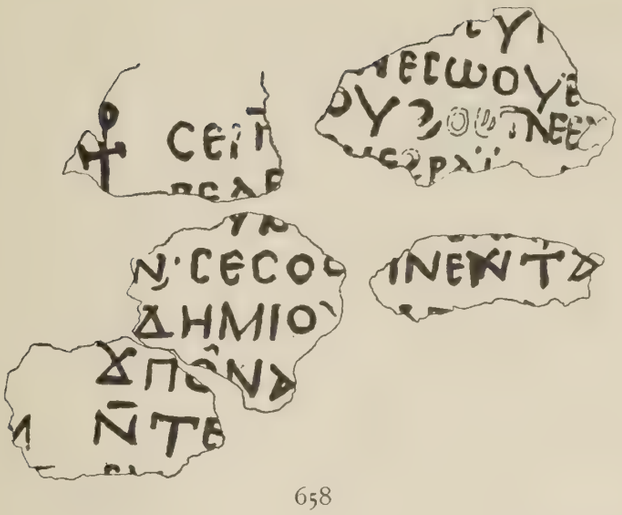

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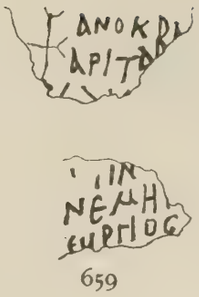

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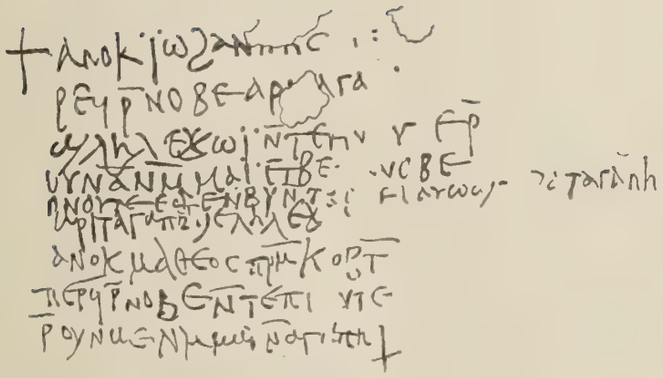

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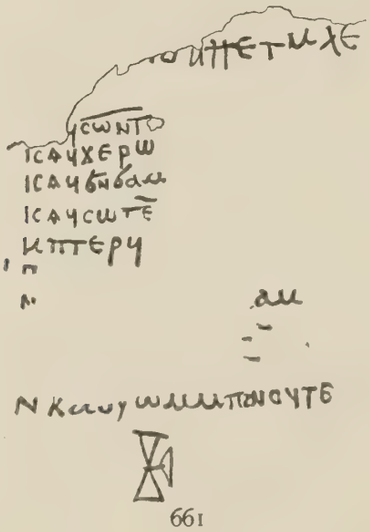

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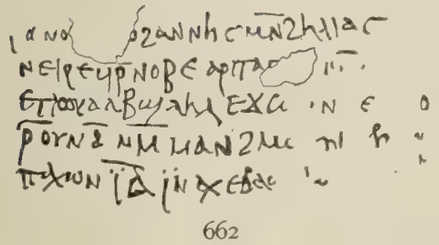

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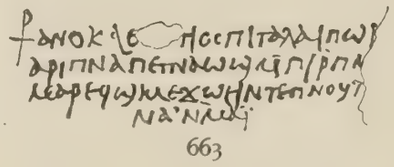

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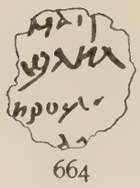

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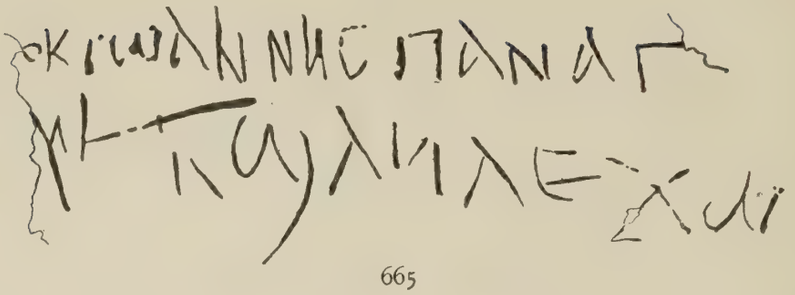

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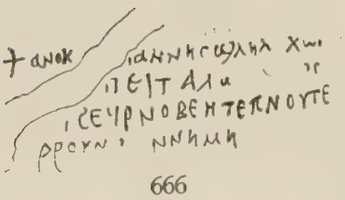

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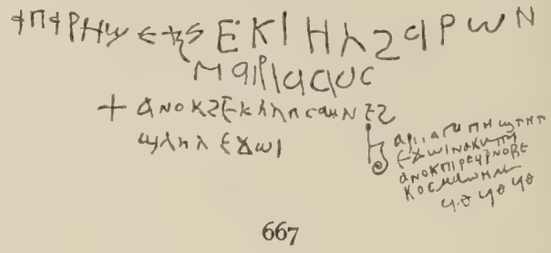

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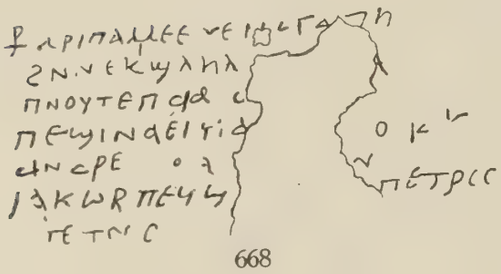

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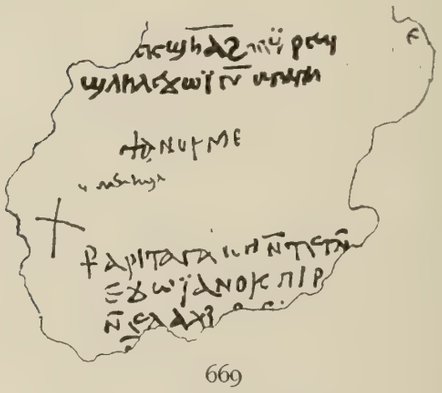

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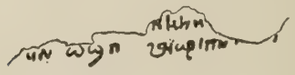

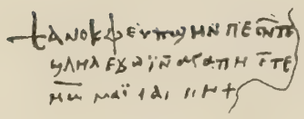

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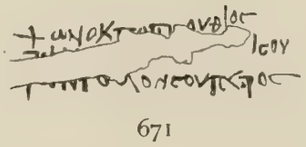

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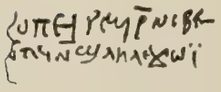

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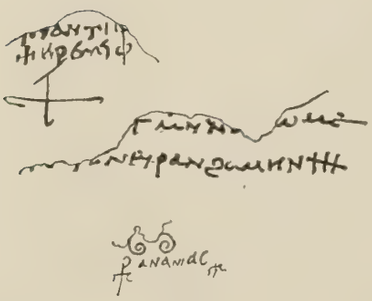

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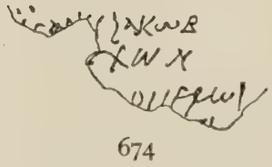

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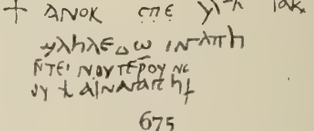
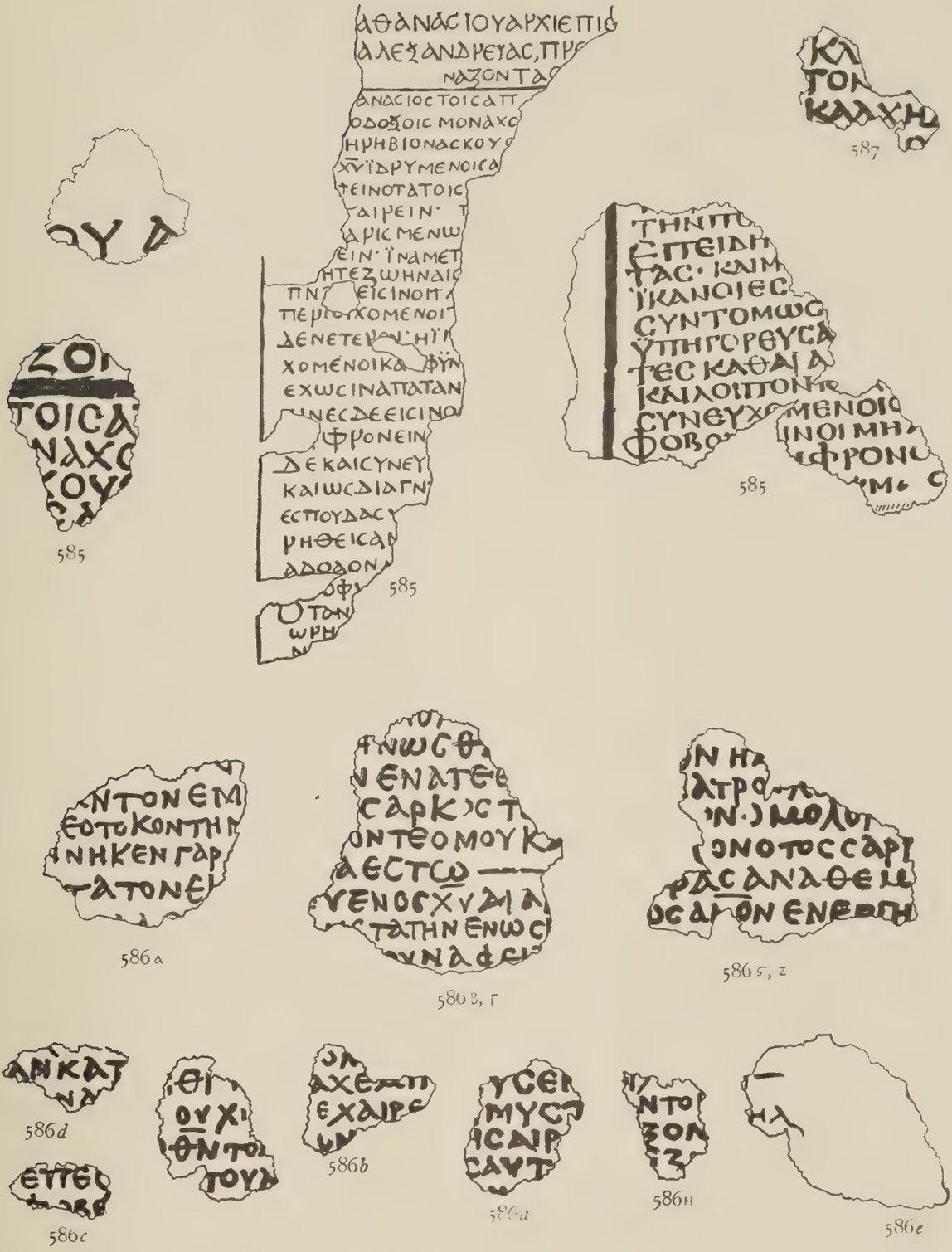
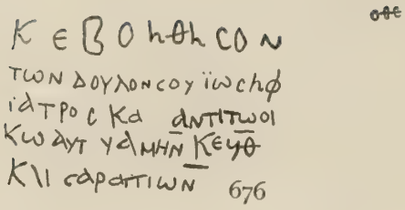


675

From Cell B (continued)



From Vestibule, Original Monastery
(scale 1 : 3)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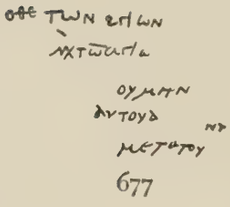
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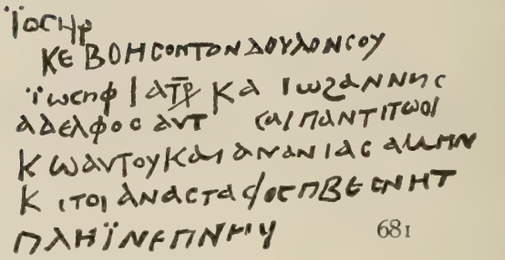
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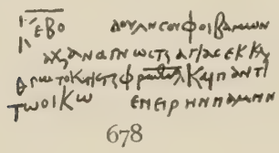
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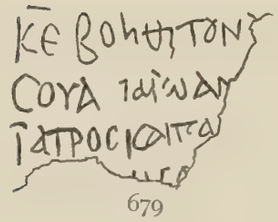
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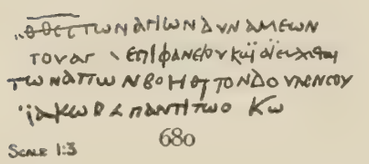
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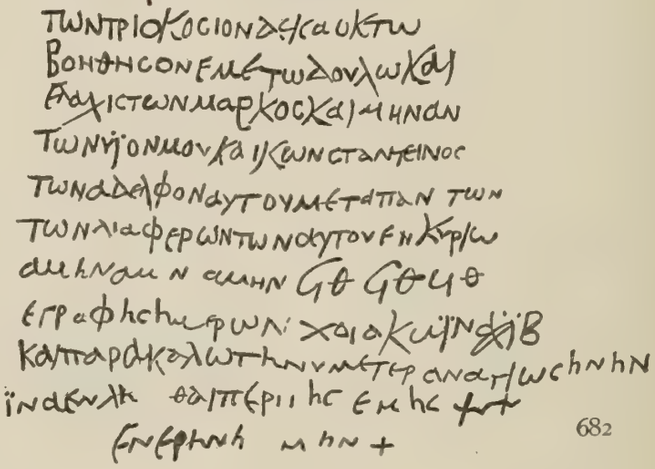
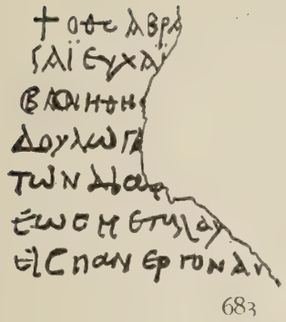

682

From Tomb Passage



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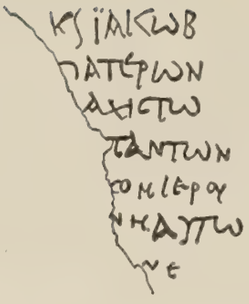

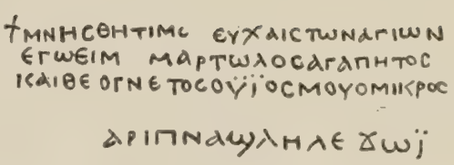

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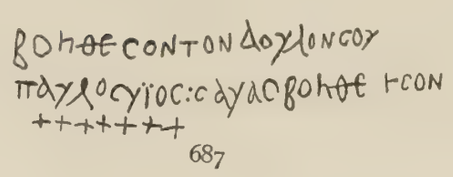

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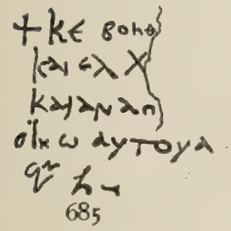

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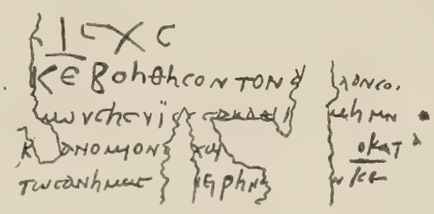

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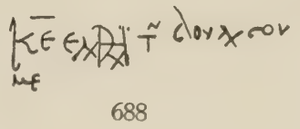

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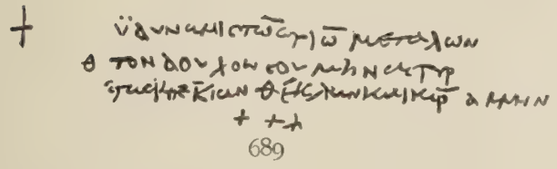

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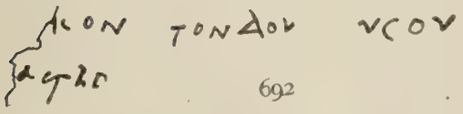

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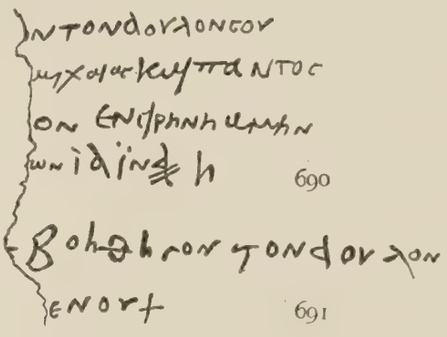

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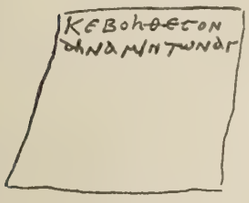

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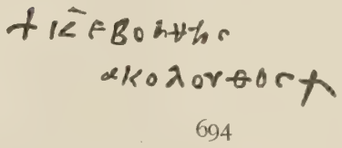

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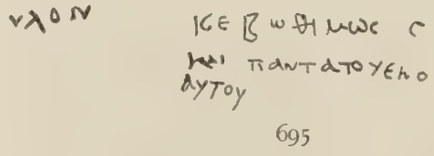

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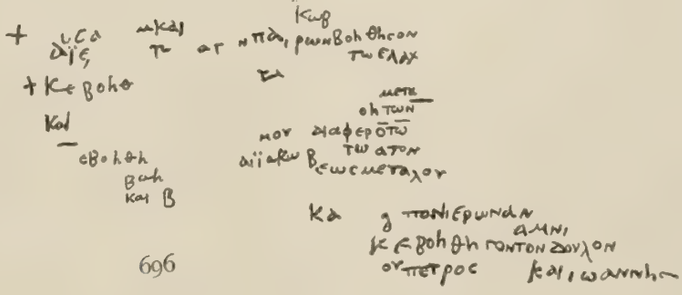

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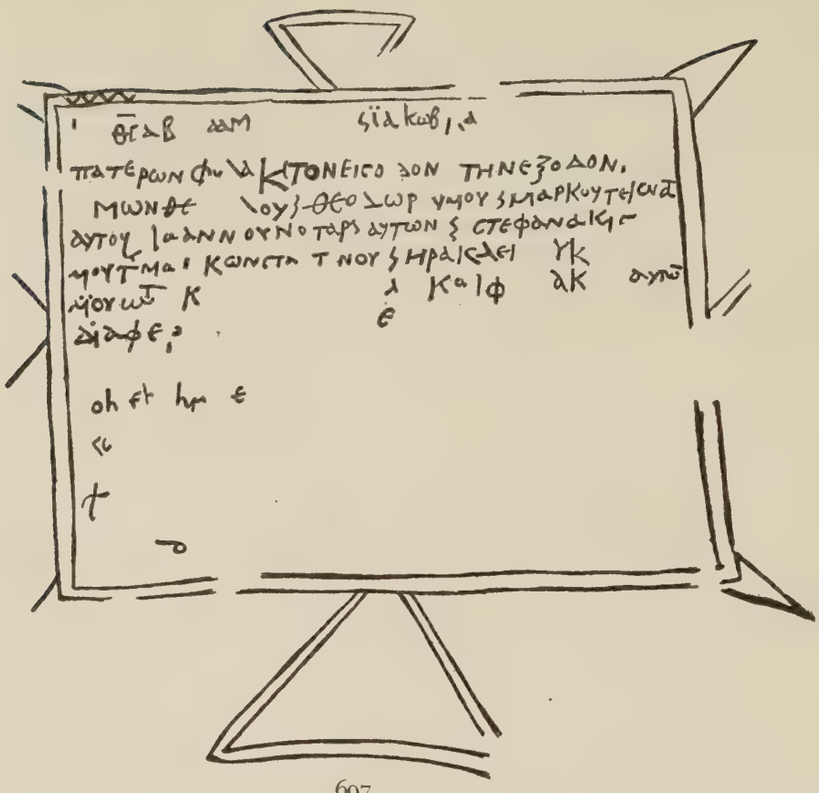

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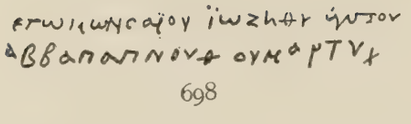

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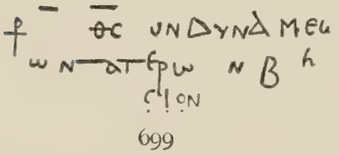

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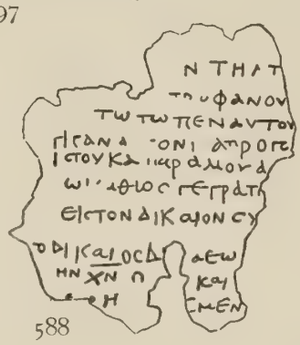
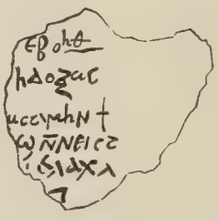


588



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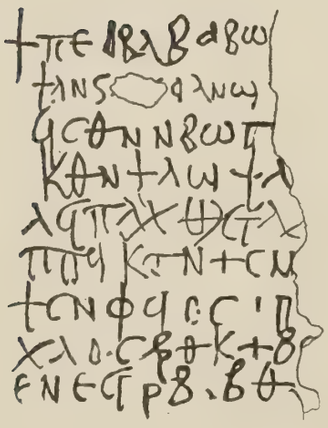
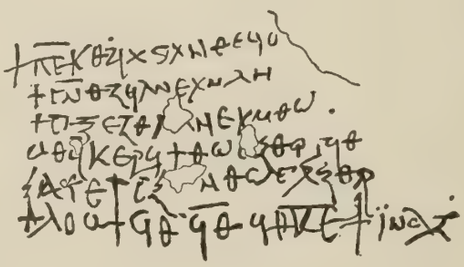


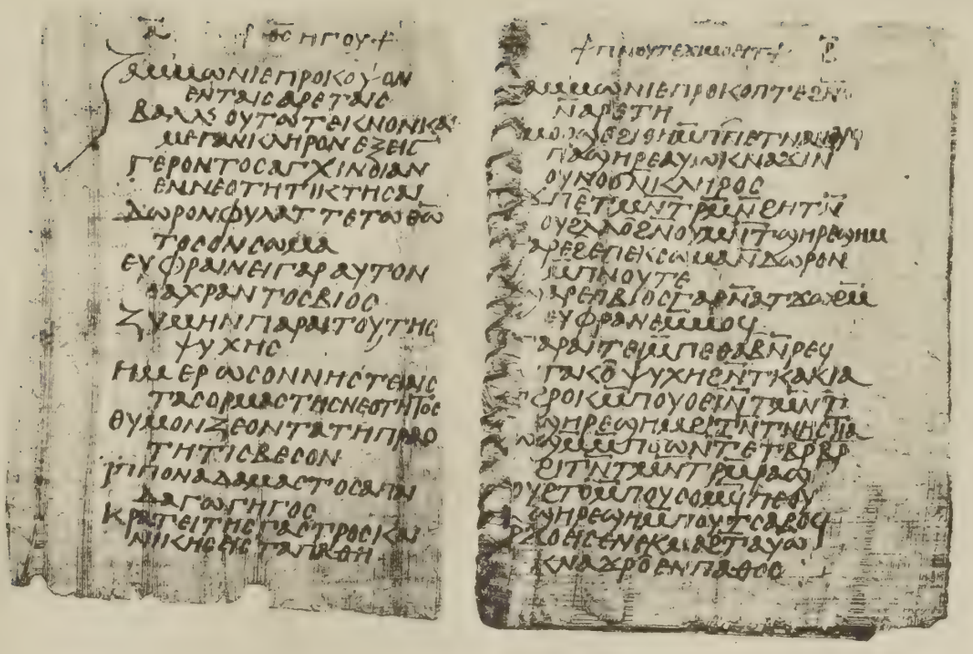
702



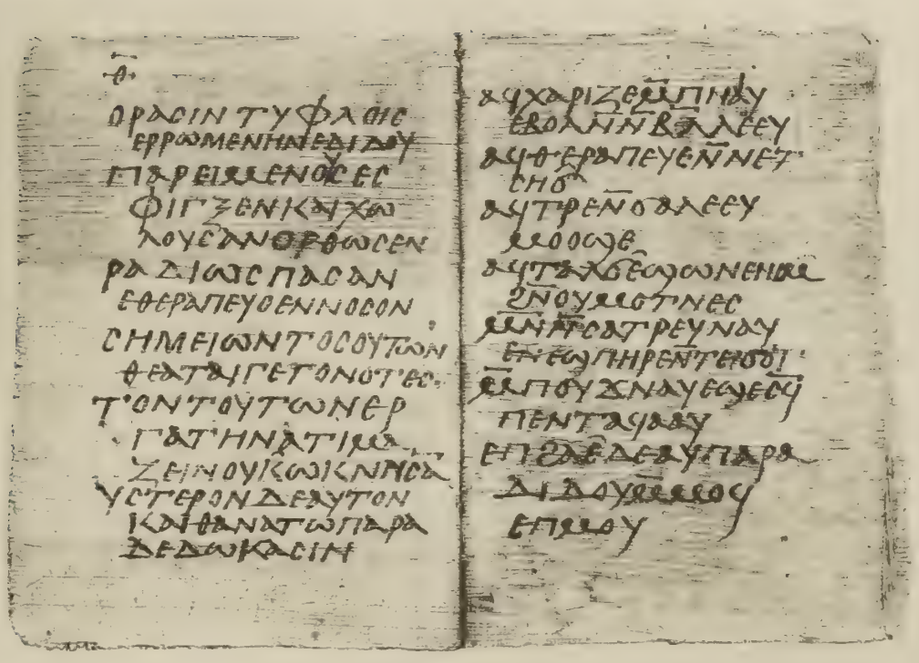
701

From Cell B (continued)

PLATES



592 pp. 1, 2



592 pp. 9, 10

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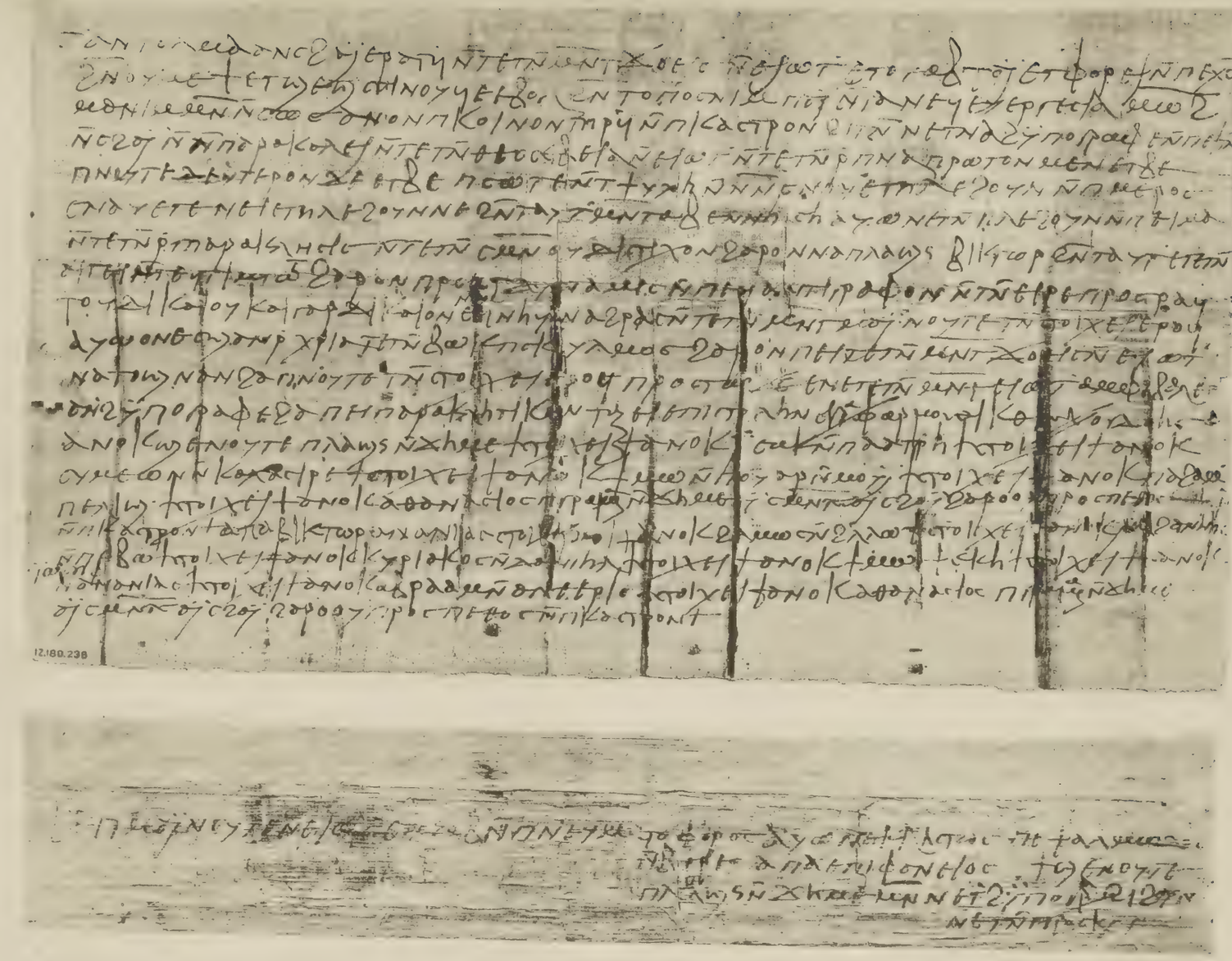

163 *recto* and *verso*

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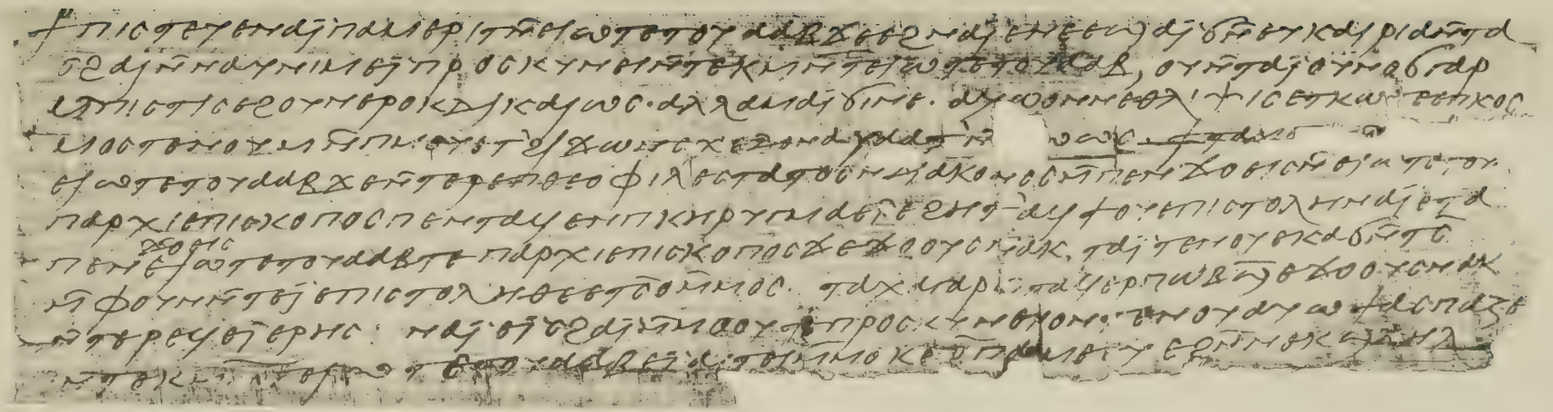
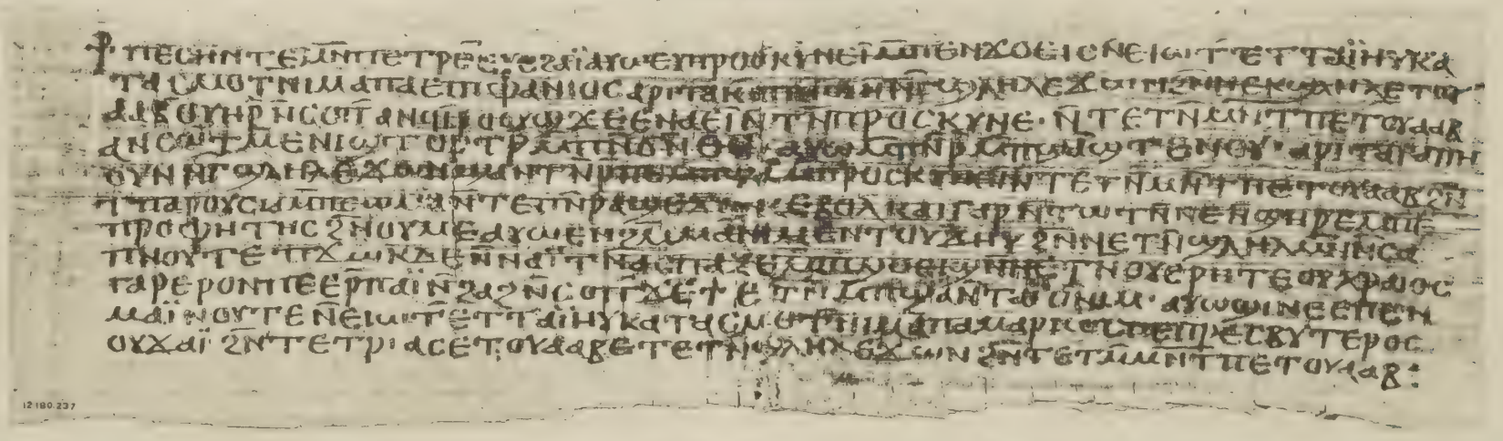
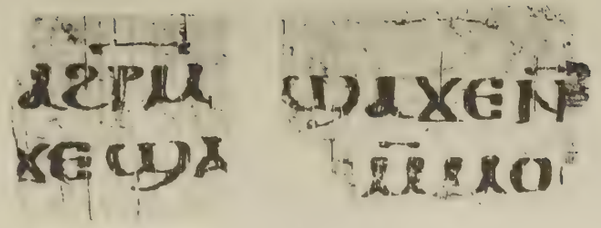


131 *recto* and *verso*



198 *recto* and *verso*

Made in Holland by J. van Leer & Co.



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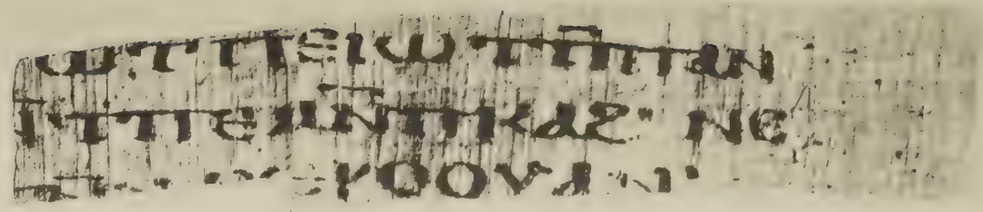

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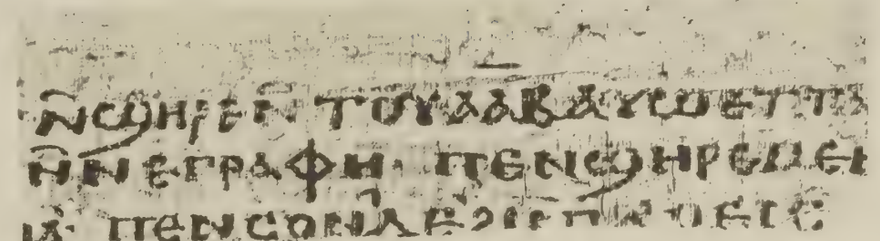
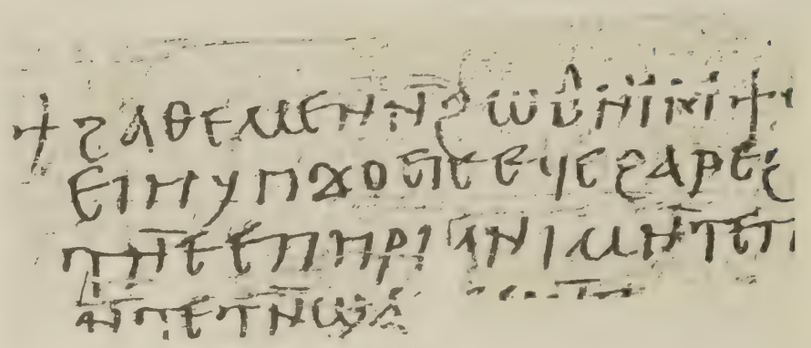
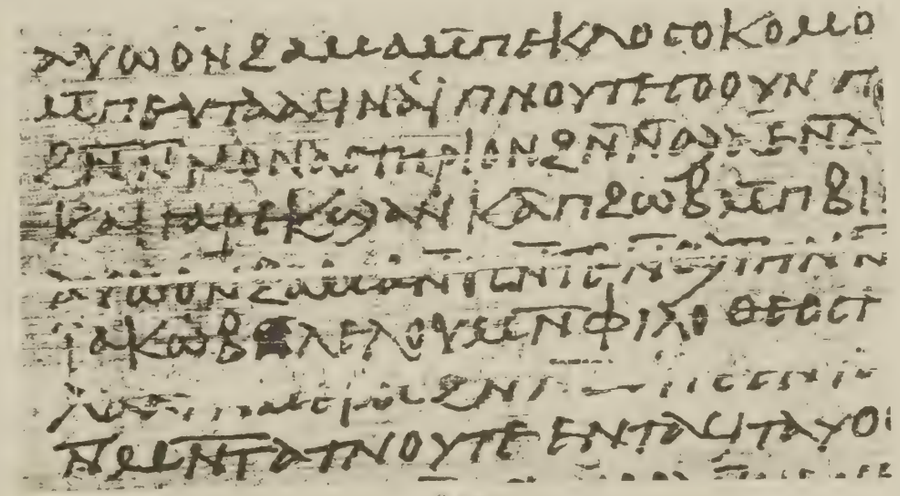


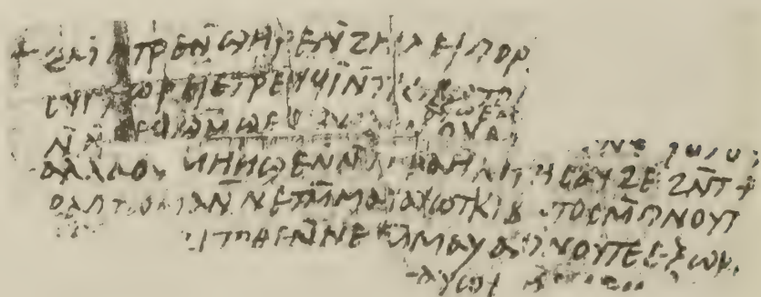
411 A



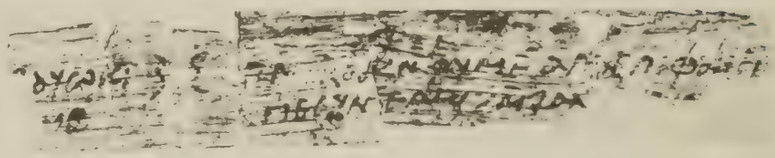
186



458 *verso*



111 *recto*



111 *verso*

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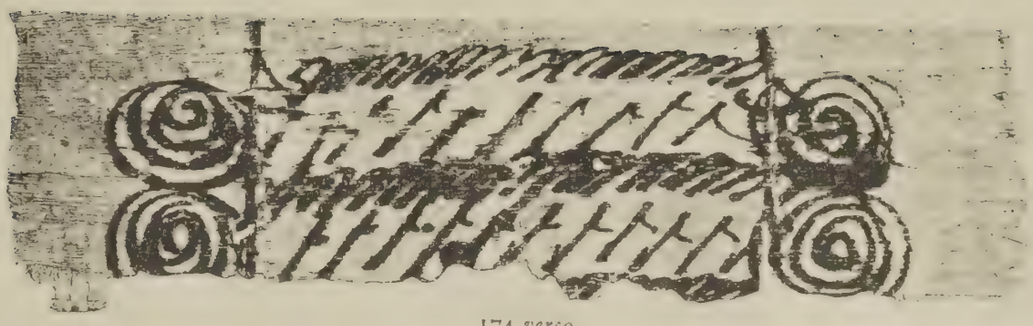
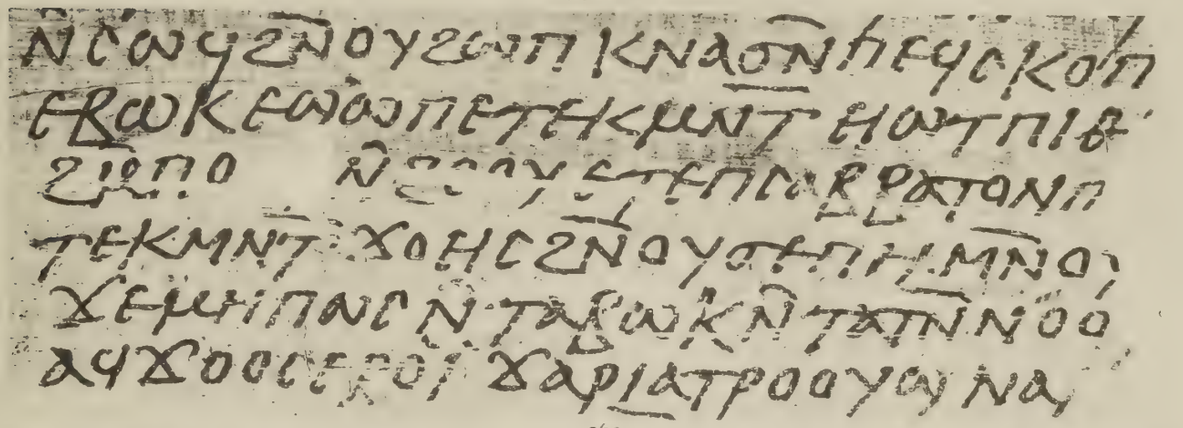
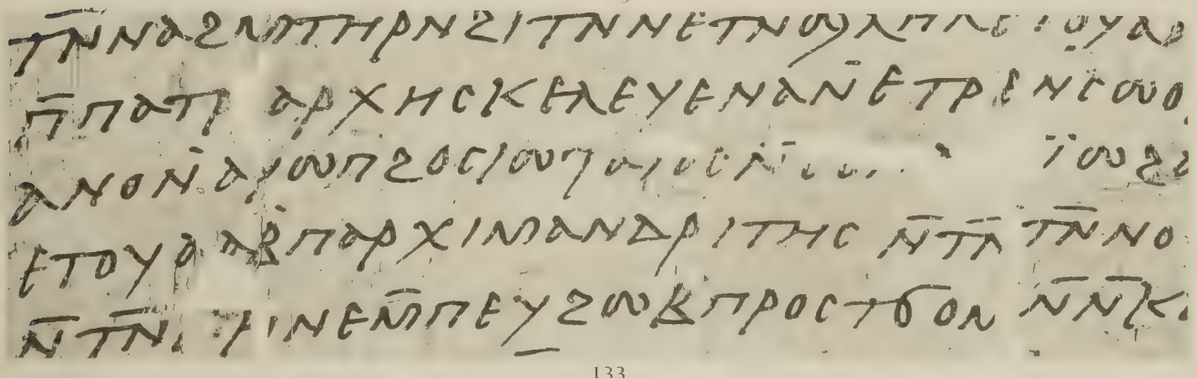


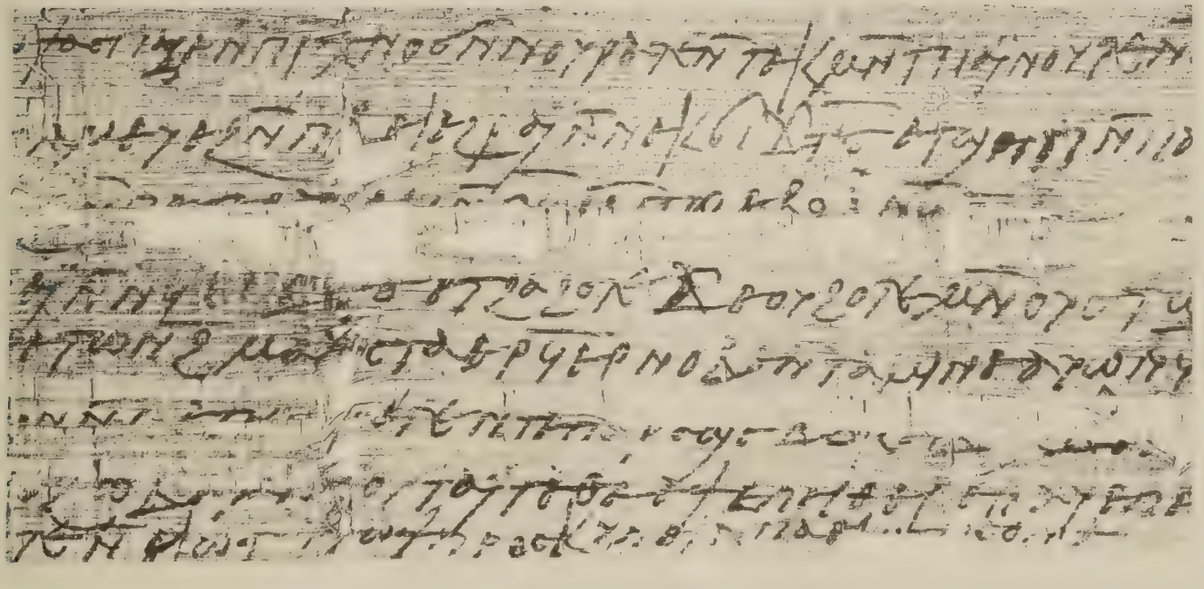
174 *verso*



269



133



106 *verso*

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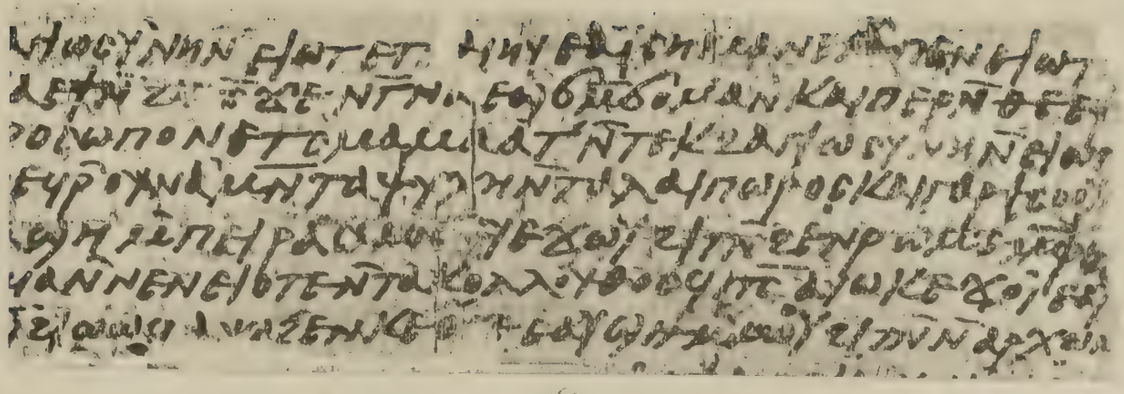
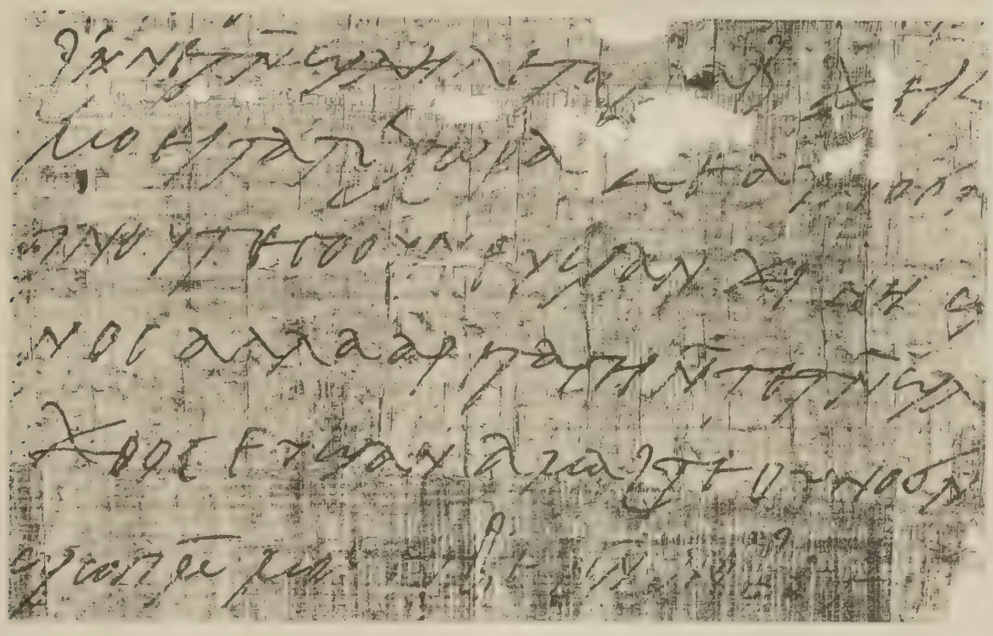
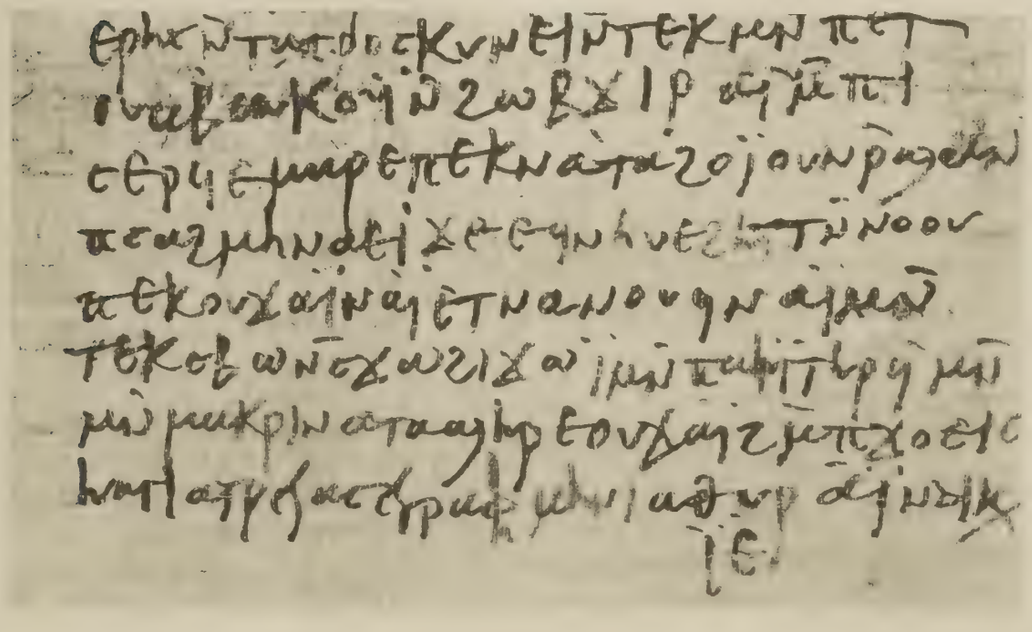


162



200



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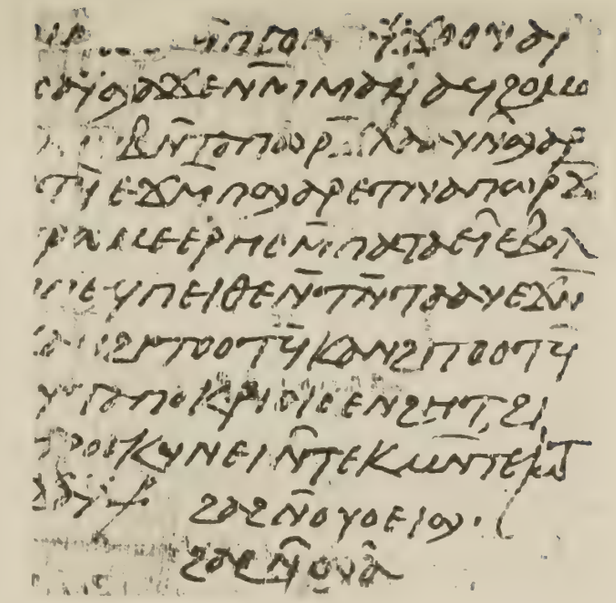
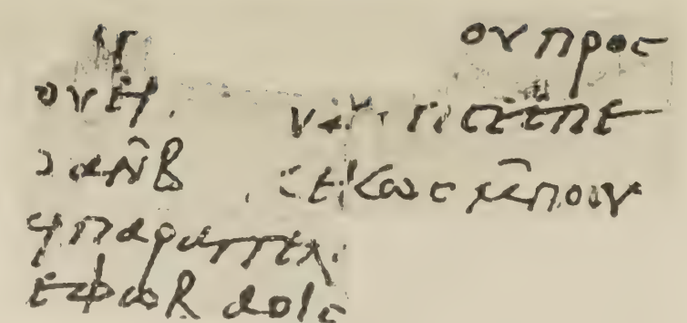
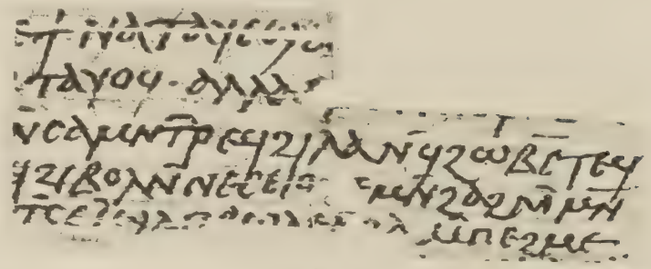


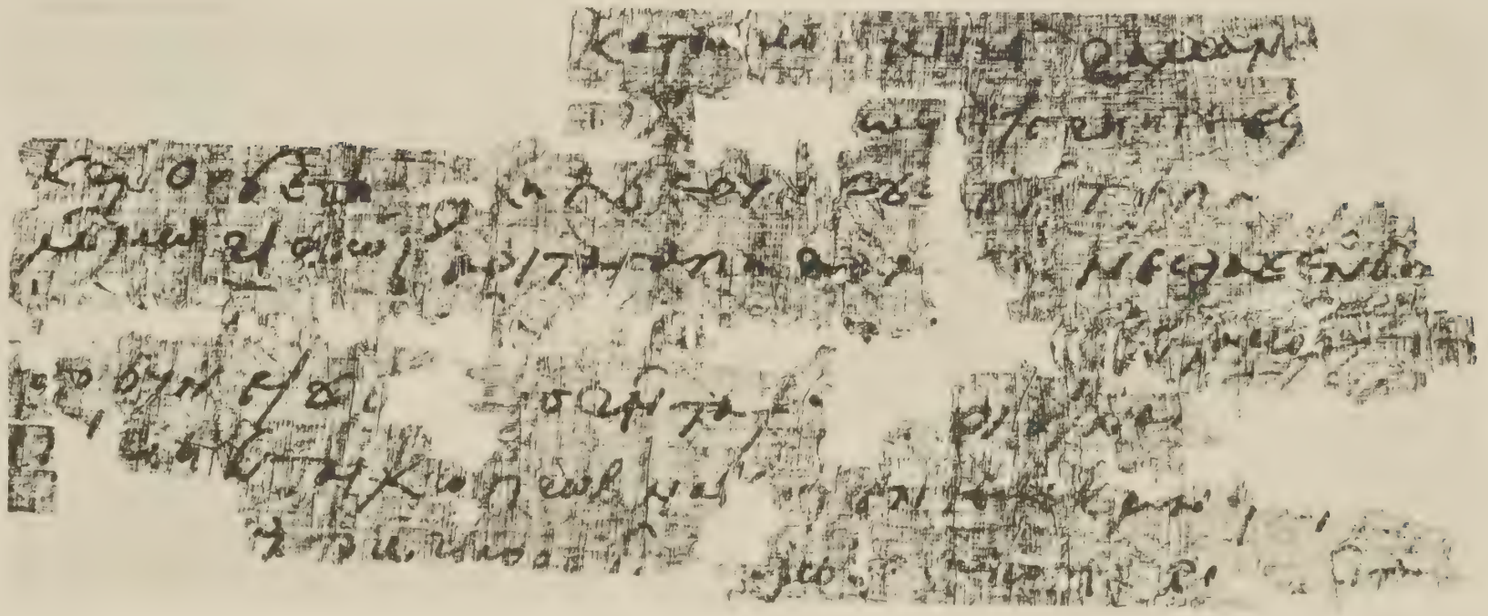
253



136 *recto*



136 *verso*



433

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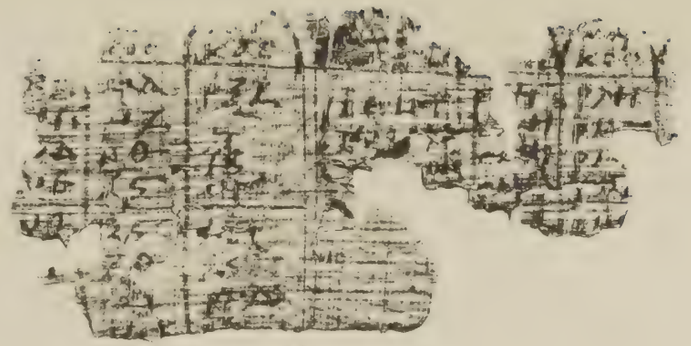
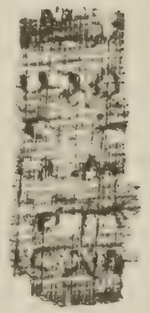
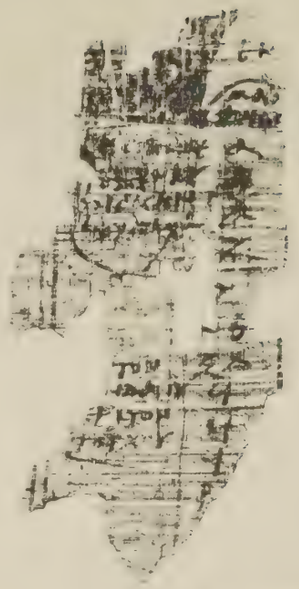
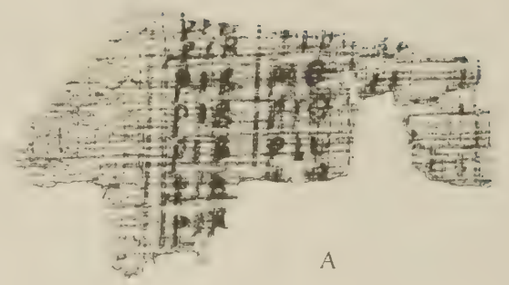

A



B

C



A

584 B *verso* and A *verso*

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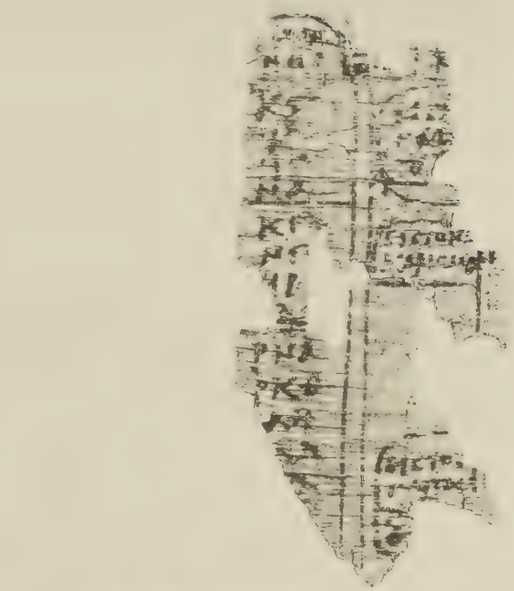

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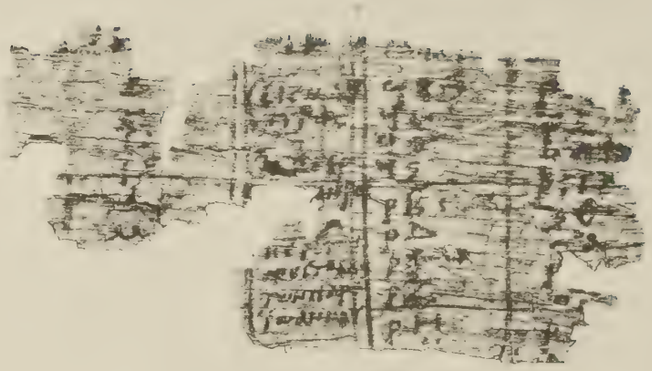

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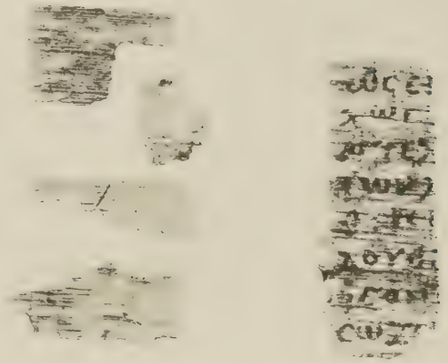

C

B

584 A *recto* and B *recto*

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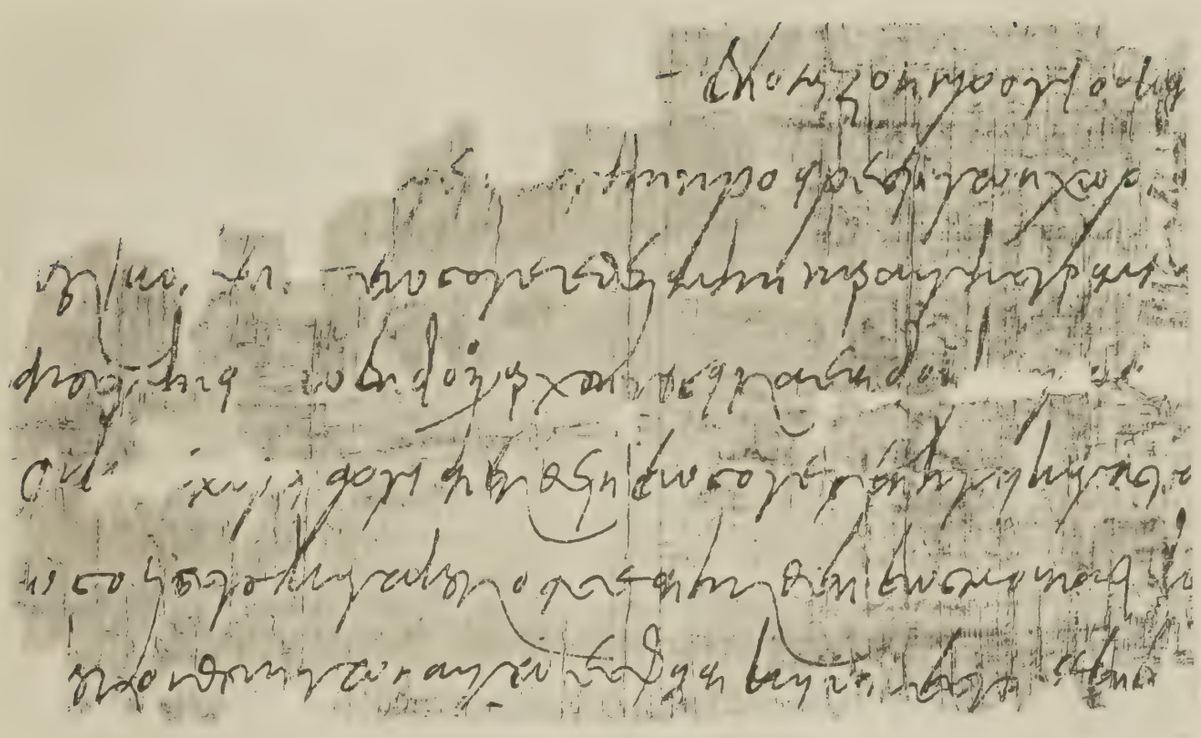

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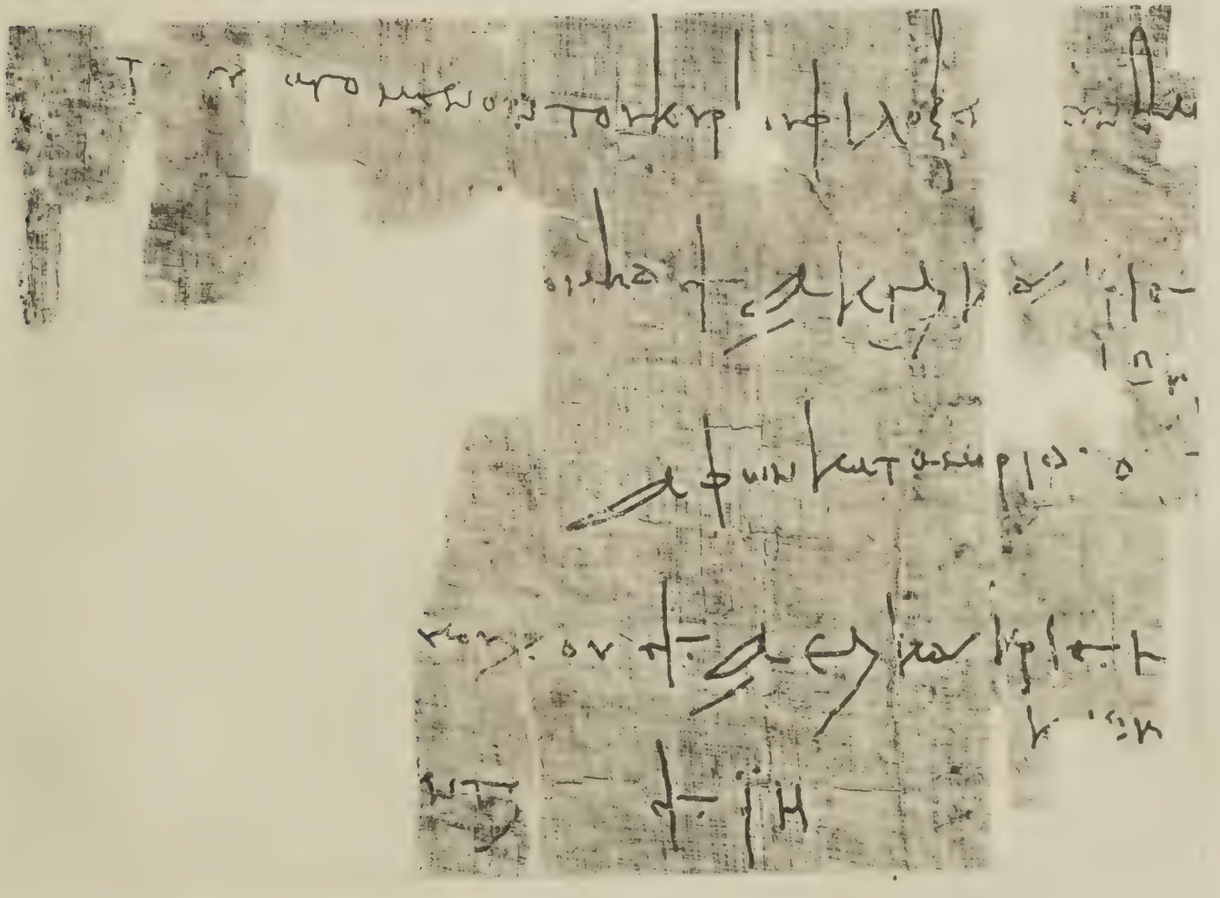

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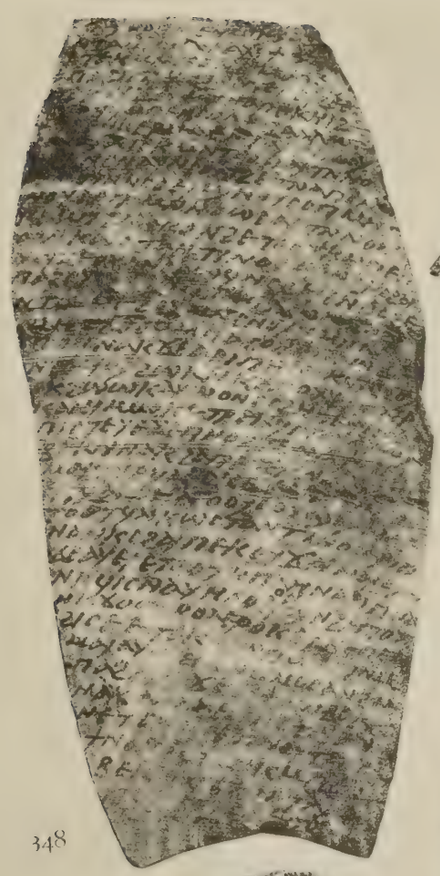

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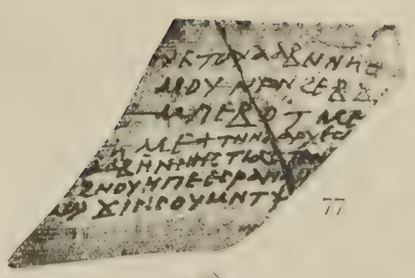

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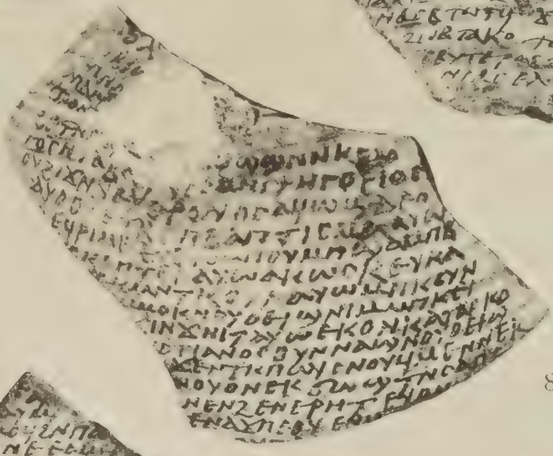

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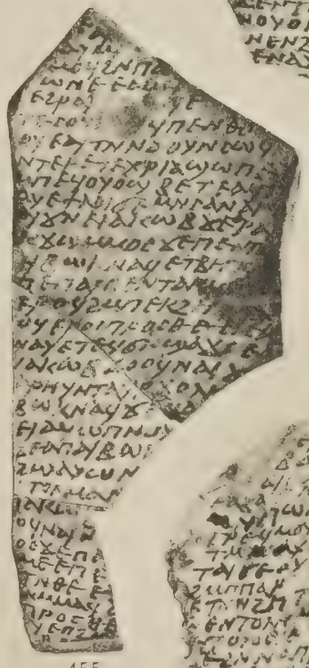

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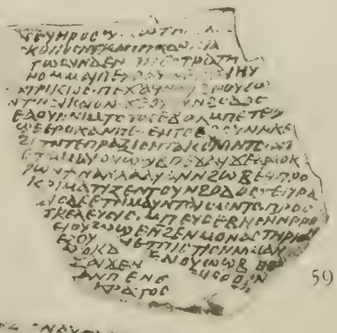

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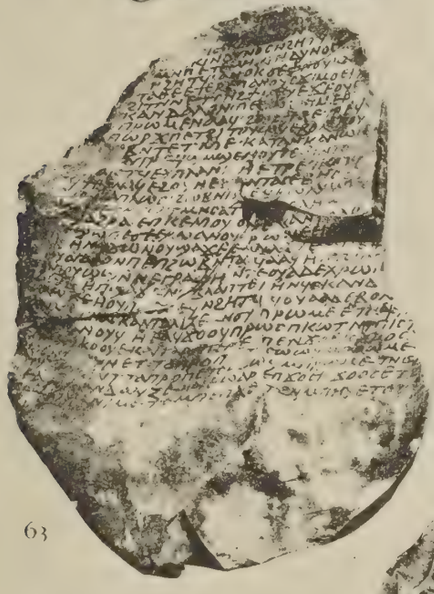

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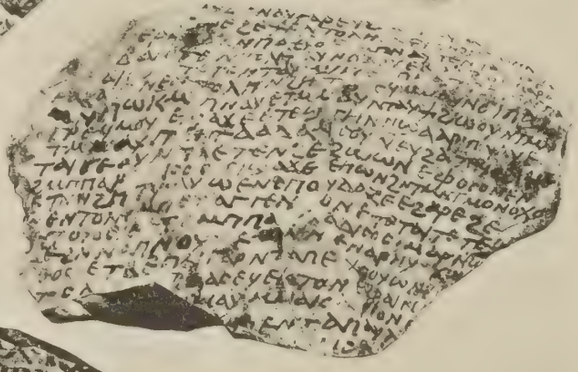

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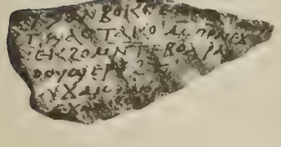

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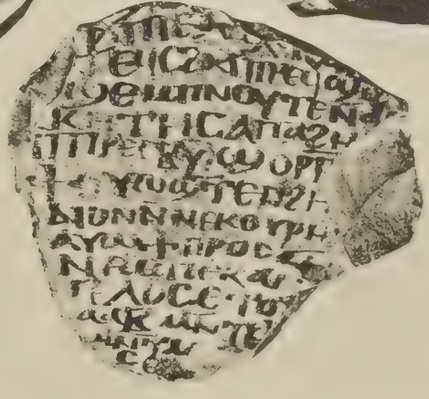

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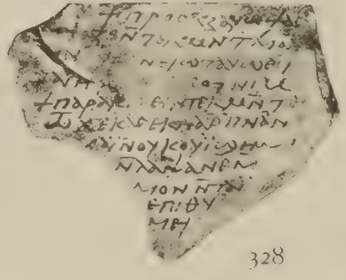

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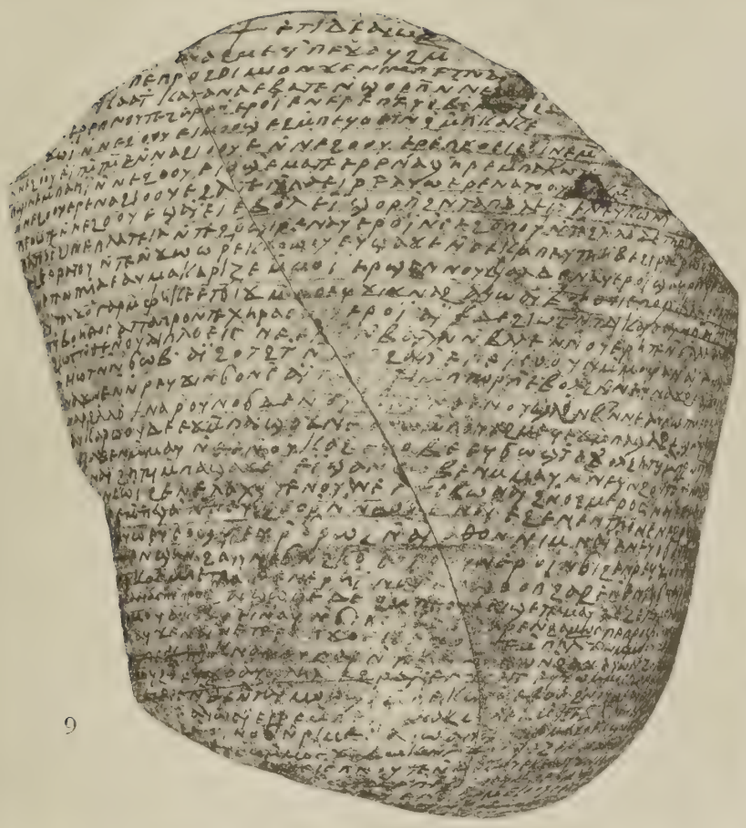

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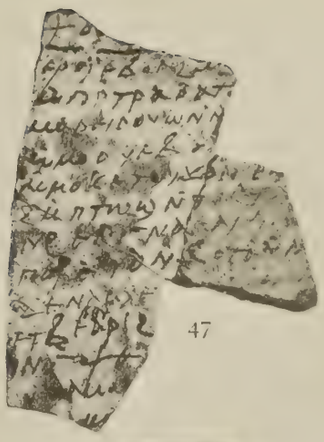

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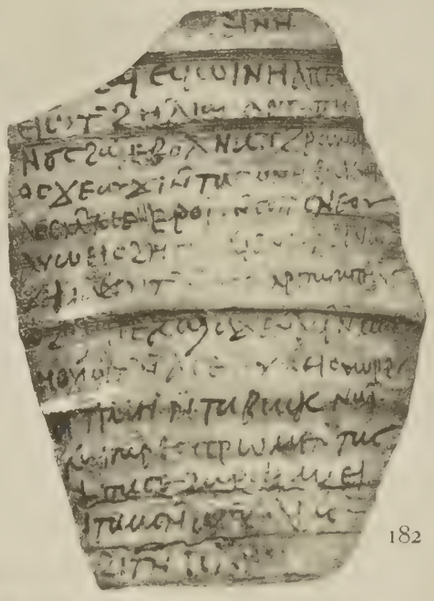

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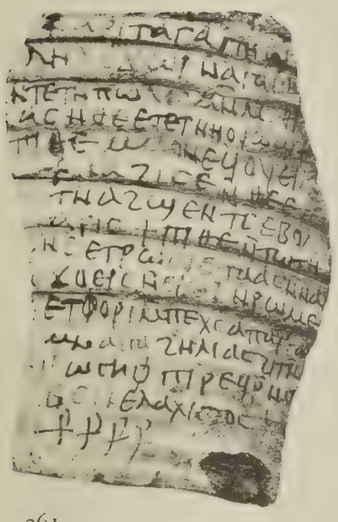

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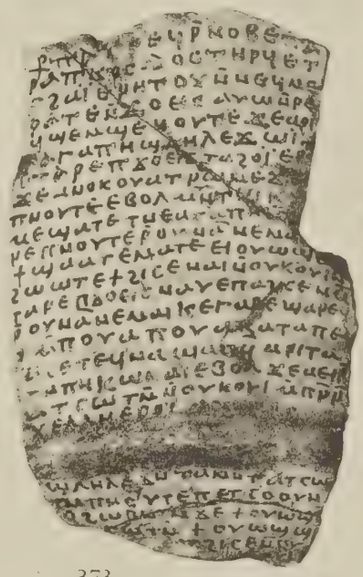

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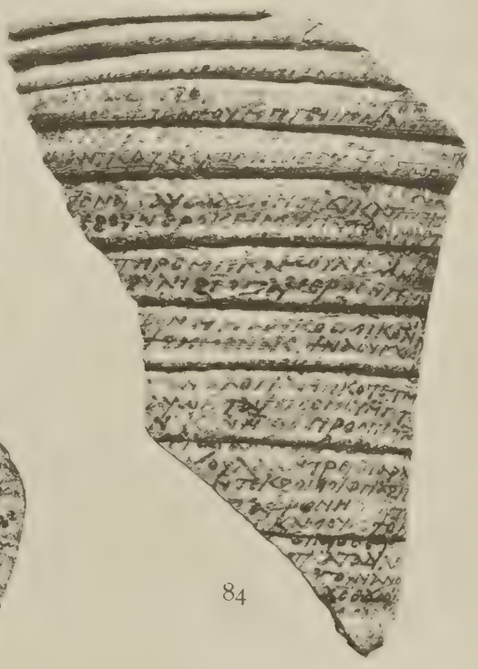

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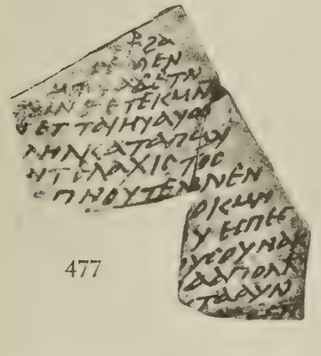

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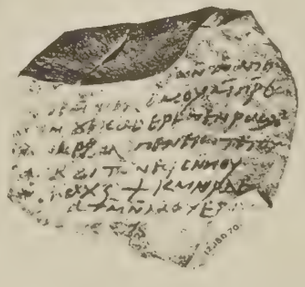

213 *verso*

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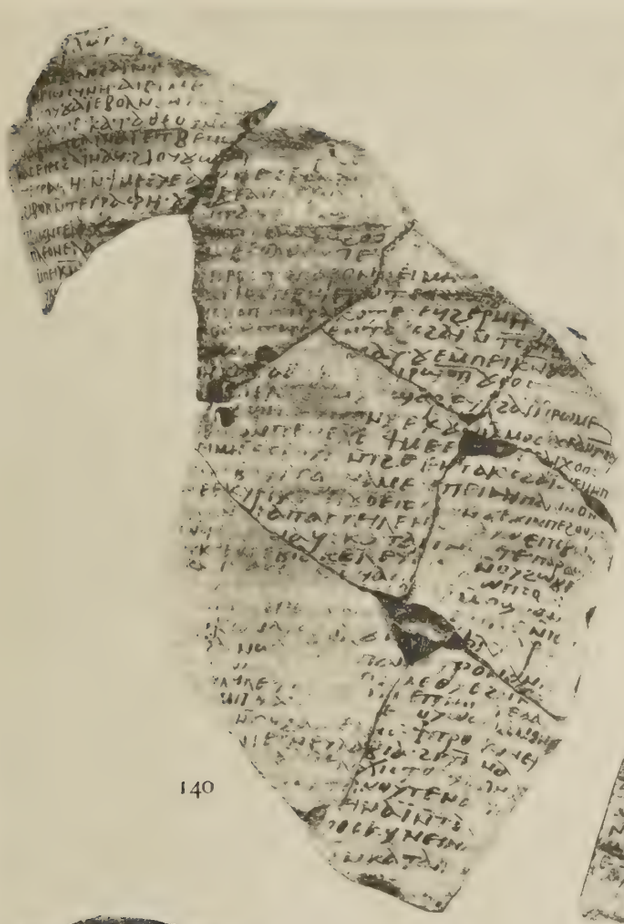

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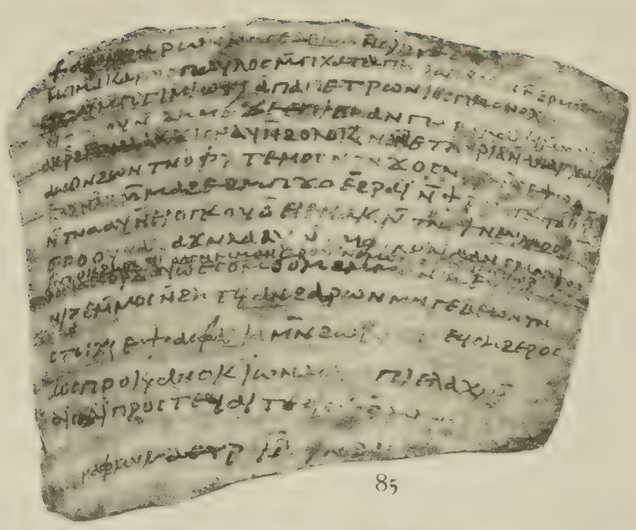

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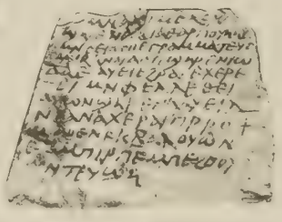

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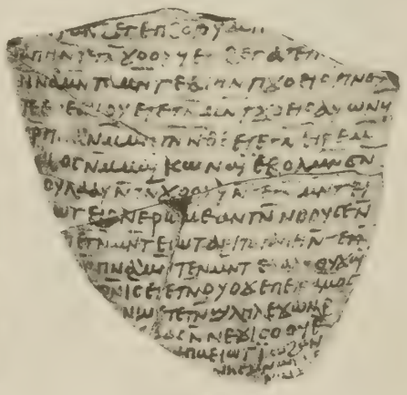

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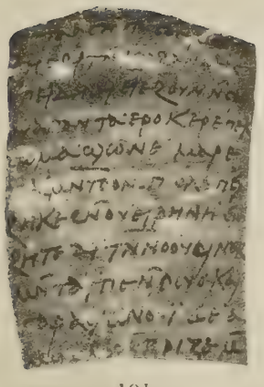

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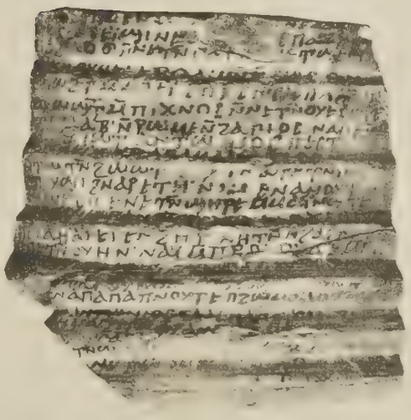

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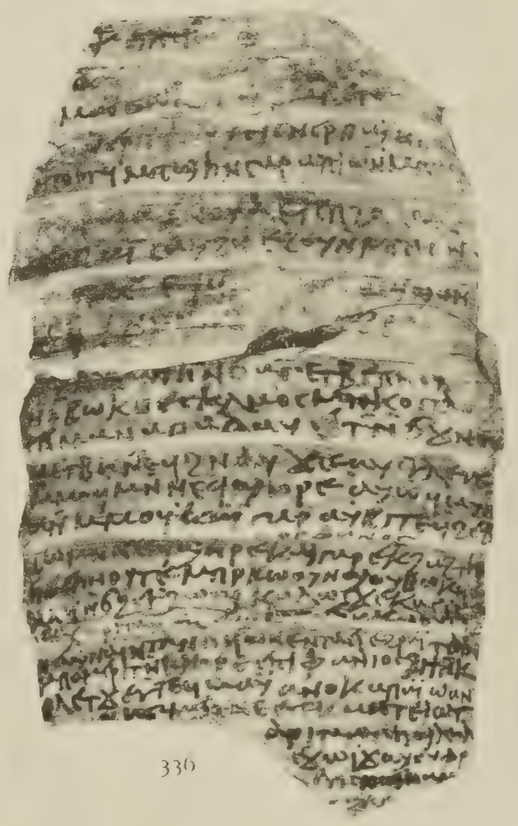

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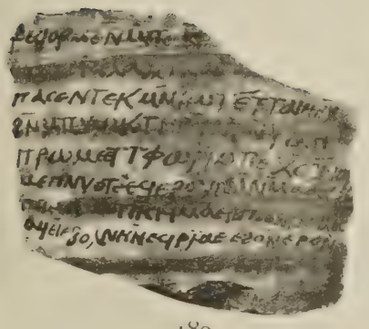

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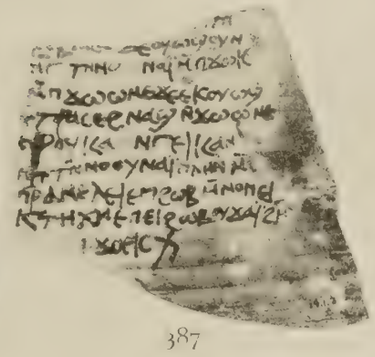

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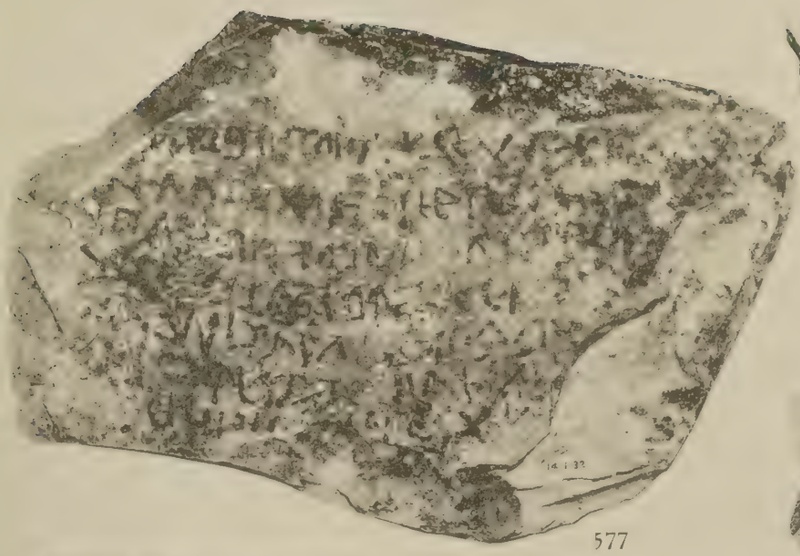

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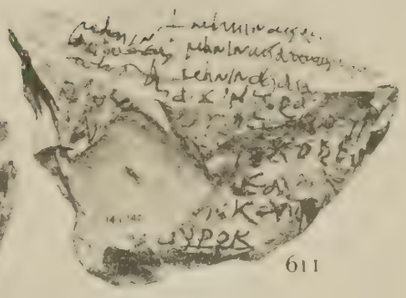

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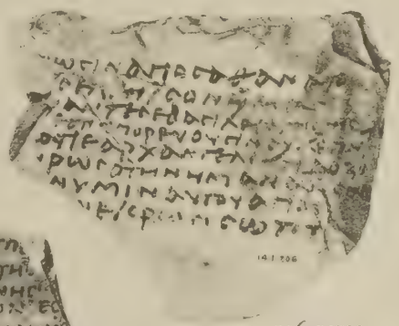

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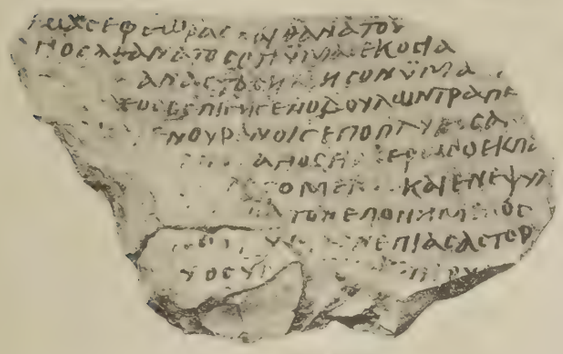

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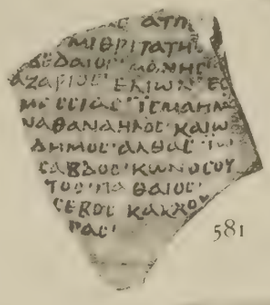

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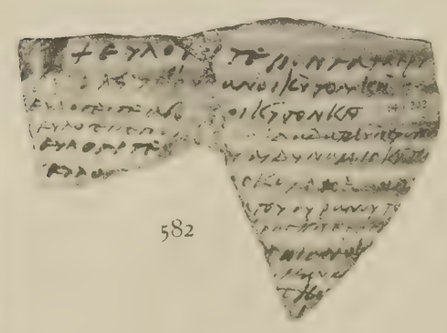

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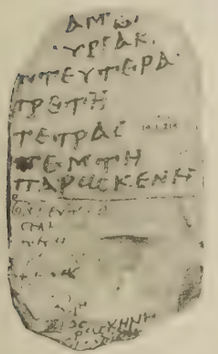

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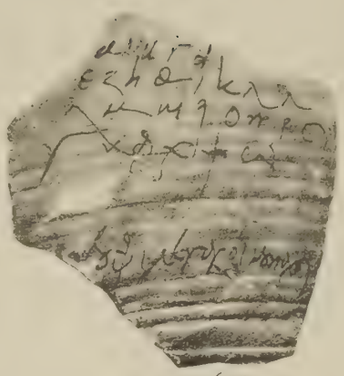

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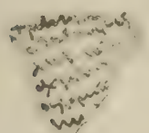

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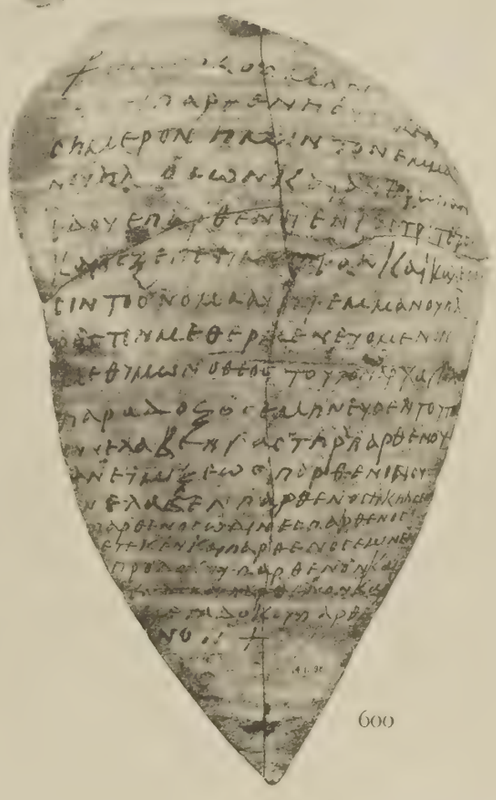

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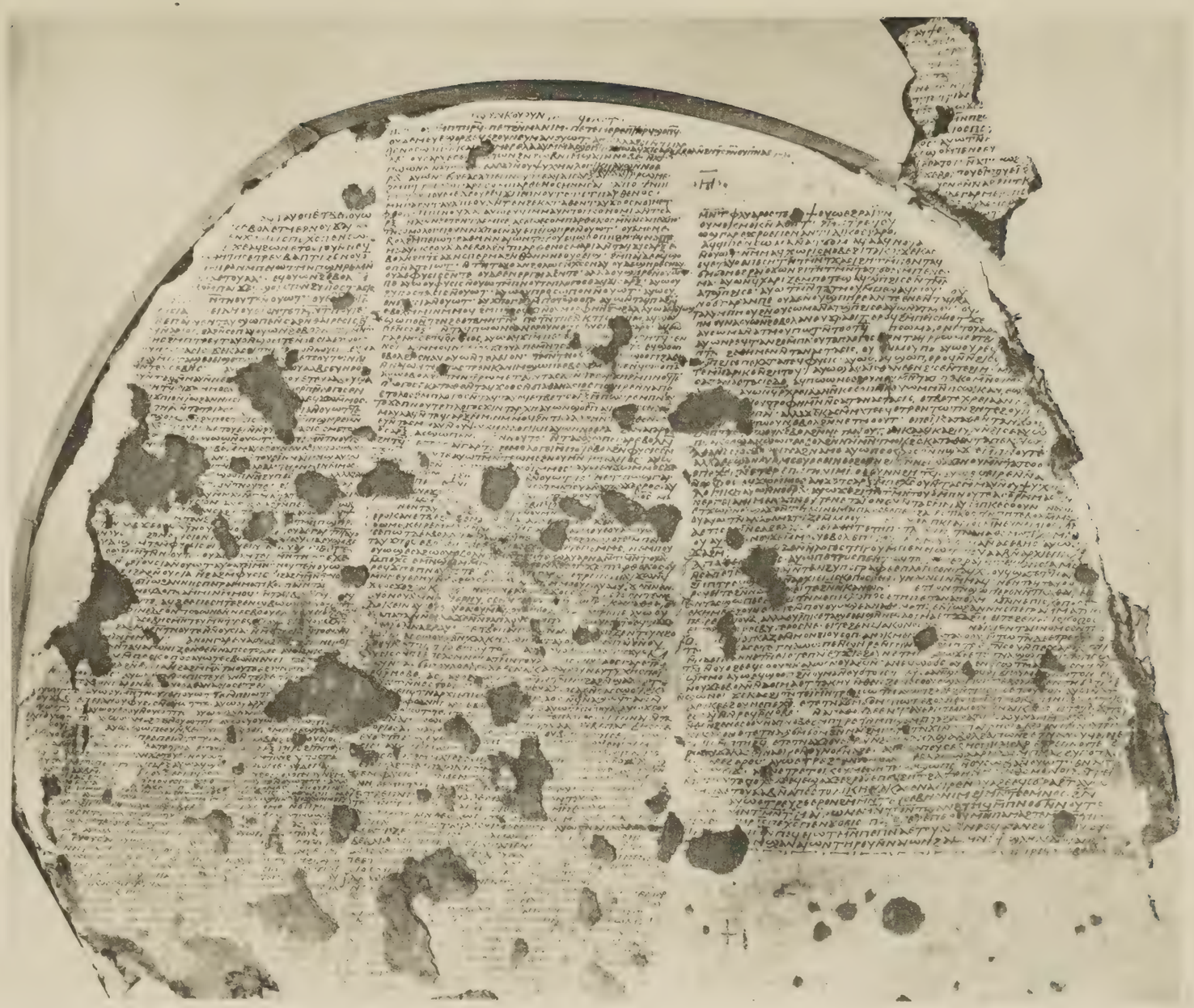

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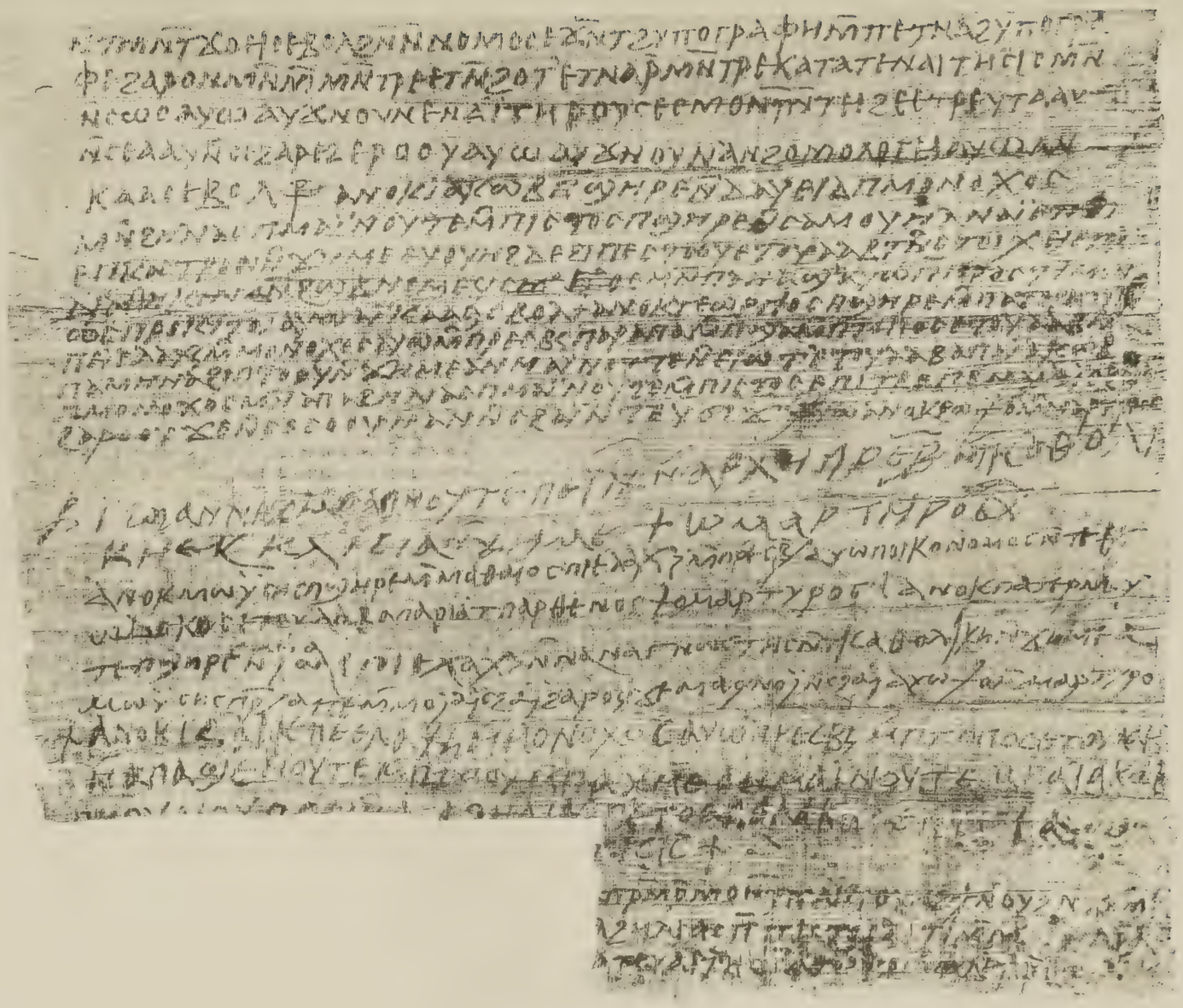

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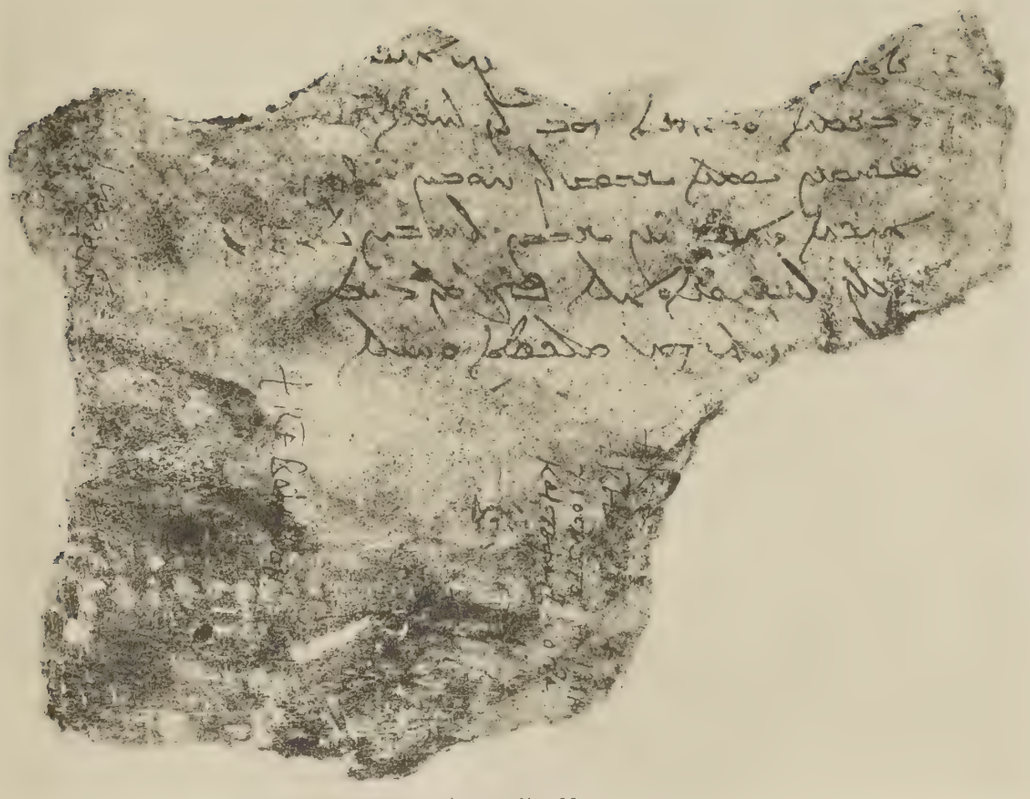

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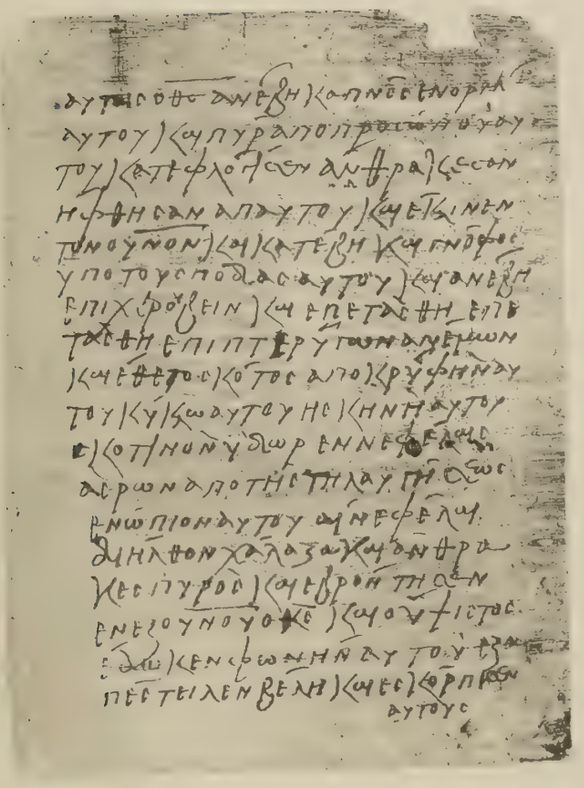

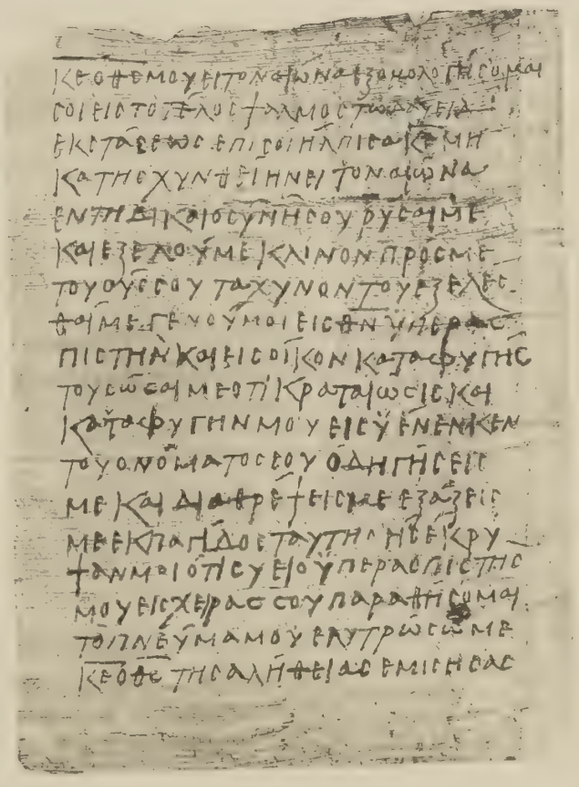

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